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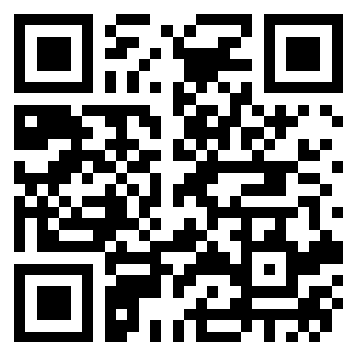
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*Designed by W. Rumbold, Engraved by J. Hoyle and Ornamented by H. Grainger.*  
 NEPTUNE raising CAPT<sup>n</sup> COOK up to Immortality, a GENIUS crowning him  
 with a Wreath of Oak, and FAME introducing him to History. In the Front Ground are  
 the FOUR QUARTERS of the WORLD presenting to BRITANNIA their various Stores.

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HIS MAJESTY'S Royal LICENCE and AUTHORITY, granted at St. James's Palace, for the Publication of the New, Royal, Authentic and Complete SYSTEM of UNIVERSAL GEOGRAPHY, by the Rev. T. Bankes, Edward Warren Blake, Alexander Cook, A. M. and Thomas Lloyd.

G E O R G E R.

**G**EORGE the Third, by the Grace of God, King of Great Britain, France, and Ireland, Defender of the Faith, &c. To all to whom these Presents shall come Greeting. Whereas J. COOKE, of Pater-noster-Row, London, Bookfeller, hath, by his Petition, humbly represented unto Us, that he hath been at very great Labour and Expence, in employing the Reverend THOMAS BANKES, Vicar of Dixton, in Monmouthshire, and Author of the CHRISTIAN'S FAMILY BIBLE; EDWARD WARREN BLAKE, Esq. ALEXANDER COOK, A. M. Teacher of GEOGRAPHY, ASTRONOMY, and NAVIGATION; and other learned and ingenious Men, who are possessed of a great Number of original Materials, to write and compile a Work, entituled, "A NEW, ROYAL, AUTHENTIC, and COMPLETE SYSTEM of UNIVERSAL GEOGRAPHY, Ancient and Modern; including all the New Discoveries made by the English, and other celebrated Navigators of various Nations, in the different Hemispheres. And containing a complete genuine History, and ample Description, of the whole World; as consisting of Empires, Kingdoms, States, Republics, Provinces, Governments, Continents, Islands, Oceans, Seas, &c. With the various Countries, Cities, Towns, Fortifications, Promontories, Capes, Bays, Peninsulas, Isthmuses, Gulphs, Rivers, Harbours, Lakes, Aqueducts, Mountains, Volcanos, Caverns, Deserts, &c. throughout Europe, Asia, Africa, and America. Together with their respective Situations, Extent, Latitude, Longitude, Boundaries, Climate, Soil, natural and artificial Curiosities, Mines, Metals, Minerals, Trees, Shrubs, the various Kinds of Fruits, Flowers, Herbs, and vegetable Productions. With an Account of the Religion, Laws, Customs, Manners, Genius, Tempers, Habits, Amusements, and singular Ceremonies of the respective Inhabitants; their Arts, Sciences, Manufactures, Learning, Trade, Commerce, military and civil Governments, &c. Also exact Descriptions of the various Kinds of Beasts, Birds, Fishes, amphibious Creatures, Reptiles, Insects, &c. peculiar to each Country; including every Thing curious, as related by the most authentic Travellers, from the earliest Accounts to the present Time. Also the Essence of the Voyages of the most enterprising Navigators of different Nations and Countries, from the celebrated Columbus, the first Discoverer of America, to the Death of our celebrated countryman Captain Cook, &c. Together with a concise History of every Empire, Kingdom, and State; including an Account of the most remarkable Discoveries, Settlements, Battles, Sieges, Sea-fights, and various Revolutions that have taken Place in different Parts of the World. The Whole forming an authentic and entertaining Account of every Thing worthy of Notice throughout the whole Face of Nature, both by Land and Water. With a great Variety of curious Articles, communicated by Gentlemen who have travelled in various Parts, and by Captains of Ships, &c. none of which ever appeared in print before. To which will be added, a complete Guide to Geography, Astronomy, the Use of the Globes, Maps, &c. With an Account of the Rise, Progress, and present advantageous State of NAVIGATION throughout the Known World. Embellished with grand superb Copper Plates, Whole Sheet Maps, Plans, Charts, &c." Which Work, the Petitioner apprehends, will be of great Use and Benefit to our Subjects in general. He therefore most humbly solicits Our Royal Licence and Protection for the sole printing and vending the same for the Term of Fourteen Years. We, being willing to give all due Encouragement to this Undertaking, are graciously pleased to condescend to the Petitioner's Request. And we do, therefore, by these Presents, as far as may be agreeable to the Statute in that Case made and provided, grant unto him, the said J. COOKE, his Heirs, Executors, and Assigns, Our Royal Licence and Authority for the sole printing, publishing and vending the said Work, for the Term of Fourteen Years, to be computed from the Date hereof: strictly forbidding all our Subjects, within our Kingdoms or Dominions, to reprint or abridge the same, either in the like, or in any other Size or Manner whatever, or to import, buy, vend, utter, or distribute, any Copies thereof reprinted beyond the Seas, during the said Term of Fourteen Years, without the Consent or Approbation of the said J. COOKE, his Heirs, Executors, and Assigns, under their Hands and Seals first had and obtained, as they will answer the contrary at their Peril. Whereof the Commissioners and other Officers of our Customs, the Master, Wardens, and Company of Stationers, are to take Notice, that due Obedience be rendered to our Pleasure herein declared.

Given at our Court at St. James's,

By his Majesty's Command,

S Y D N E Y.

## ADDRESS TO THE READER.

SINCE the publication of a New System of Geography upwards of eight years have elapsed, so that the important events which have occurred during that period, are wholly omitted in the old works; a circumstance which must render them very imperfect, as Captain Cook's last voyage, which contains such important information, was published after the expiration of that time. Besides, since the death of Capt. Cook, Capt. Wilson has produced a narrative of the discovery of the Pelew Islands, which abounds with entertaining and novel matter. Travels into the interior parts of America have also been published; and lastly, a narrative by an officer employed in the last expedition to Botany Bay, which affords an account of the behaviour of the convicts, the operations at Port Jackson, and the rise and progress of the New Colony established there. These particulars, we presume, will stamp a value upon the present undertaking, as they are not to be found in any other System of Geography.

The considerable number of new discoveries in Geography, which have been made in the course of the last twenty years, by various enterprising navigators, has opened to us such a NEW WORLD, that it is now become a science more generally studied than any other subject whatever. Nor is it to be wondered at, when we advert to the fund of useful information, and pleasing entertainment, which has been derived from the different accounts of the respective adventurers.

The sanction of government, and particular patronage of majesty, have conducted most essentially to extend the pursuit of geographical knowledge; inasmuch, that if we take a view of the discoveries that have been made the last twenty years, we shall find that they exceed, in number, all that have been made from the time of Columbus, to that in which our celebrated countryman, Captain Cook, sailed on his first expedition, with Captain Wallis, in August, 1766.

The entertainment derived from the perusal of this work is not less than the advantages, as it extends to men of letters, because no history can be properly understood without a knowledge of the science it treats of; to politicians, it being necessary for the understanding the true interests of states and kingdoms; to officers, military and naval, as informing them of the state of countries; nations, towns, cities, fortifications, sea-coasts, &c. to naturalists, from a description of the animal, vegetable, and mineral productions of various climates, which greatly improve their systems; to merchants and traders, as assisting them in taking prudent measures for the advancement and circulation of commerce; and to the curious enquirer, to gratify his desire of universal knowledge, as he will be acquainted with the substance of the most remarkable events and revolutions in the different parts of the world; he will behold new arts and manufactures, new countries, new customs, new inhabitants. And how engaging must it be to speculative enquirers to contemplate on the uncultivated mind, in various regions, where the absurdest prejudices usurp the place of reason, and cruelty, vice, folly, and tyranny, are sanctified by the venerable name of religion. They will see how much they owe to education, to the embellishment of science, to the purity of our holy religion; how much they are indebted to Providence for many peculiar blessings; how much to heaven, and their brave ancestors, for the system of religious and civil liberty handed down to them!

As paintings in miniature set forth the true lineaments of a face, without being the less admired for being small, so this work, though completed in TWO VOLUMES only, will contain the essence of all the Books of Geography, Voyages, and Travels, that have hitherto been published; from which we shall select their beauties, as a curious florist would the choicest productions of a garden: and we flatter ourselves that, by a strict attention to all that is novel and interesting, we shall furnish a work more comprehensive than any preceding one; for he who would fill his hive, must gather honey from every flower: and poor, indeed, is that weed which yields not a particle of fragrance. As from every essay on the subject of Geography we may glean some information, we have not been sparing of our labour in selecting whatever may be useful or pleasing. For this purpose we have compared different descriptions of the same countries, and wholly relied on persons of acknowledged veracity and good sense, who were eye witnesses of what they described; and made a proper distinction between the sentiments of the ignorant, the illiterate, the superstitious, and those of persons distinguished by their genius and learning, who examine with philosophical exactness, and describe with critical accuracy.

In our historical accounts a strict impartiality is observed; nor are any circumstances related, but what are duly authenticated. Without attempting to point out the defects of preceding writers on the subject, we shall only observe, that it has been our business to avoid their errors, and to insert the material articles which they have omitted, exploding all fabulous and romantic tales.

To compose a System of Geography replete with novelty, and comprehending every particular that is worthy of notice, is an undertaking too arduous for any individual, whose objects are credit to himself, and satisfaction to the public. We therefore flatter ourselves, from our united efforts, together with the liberal assistance we have received from several literary gentlemen, voyagers, and travellers, that if our System is not superior, it is at least equal, to any that has ever yet appeared.

We shall not only consider this terrestrial globe which we inhabit, but shall subjoin a display of the wonderful expanse which surrounds it, and the prodigious globes that revolve in the æther of immensity; by which the reader will become acquainted with the nature and motions of the planets that give us light, of the heat we feel, of the air we breathe, and the meteors we see; and, while the various seasons of the earth are explained by the vicissitudes of the heavens, admire the wonders of the creation in the glorious works of the Creator, whose magnitude and splendor evince that none but an Omnipotent Power could form them.

As the pen, in many instances, is so very inadequate to the pencil, in conveying ideas of the persons, dresses, habitations, &c. necessarily introduced in a work of this nature, the Publisher has undertaken the sole management of that department; and, from a consciousness of its great importance, has spared no expence, in employing the best artists; so that we do aver that, in our opinion, the engravings, &c. excel all we have ever seen in any collective work of Geography. We do not mean to insinuate that our embellishments are superior to those in Captain Cook's last voyage, as they were executed under the immediate sanction of the King, and at the expence of government.

With respect to the Maps, the same attention has been paid to them as to the Prints. We shall only say, in their commendation, that they are executed by Mr. BOWEN, (son and successor to the late Mr. Bowen, geographer to the King,) who, for truth and accuracy, stands first in the line of this department.

T. BANKES,  
E. W. BLAKE,  
A. COOK,  
T. LLOYD.



## SYSTEM OF UNIVERSAL GEOGRAPHY.

BOOK I.  
NEW DISCOVERIES.

## INTRODUCTION.

THE Expedition planned by Government for the Transportation of Convicts, and the planting a Colony in a Part of that immense Track in the Southern Clime called NEW HOLLAND, having excited the Curiosity of the Public, and given rise to many Speculations respecting its Consequences, has induced us to begin our Work with a Description of PORT JACKSON, where the Operations for forming the Colony commenced. We shall then proceed to give an Account of BOTANY BAY, the first Spot destined for the establishment of the Colony, and all the Places in that Quarter which have been visited by late Navigators; comprising, in the Whole, a general View of the Country, its Productions, Inhabitants, &c. as displayed in the Narratives not only of the celebrated Capt. Cook, but the Accounts of those who have lately taken Possession of this immense Track.

## CHAP. I.

## NEW HOLLAND.

## PORT JACKSON.

## SECTION I.

*Account of the Commencement, and Progress of the Operations, for forming the Colony, interspersed with incidental Occurrences.*

AS Botany Bay was the spot destined for the planting a new colony in this part of the globe, the fleet, fitted out by government for the expedition, sailed from England in March, 1787; and having, in the course of their voyage, touched at Teneriffe, Rio de Janeiro in the Brazils, and the Cape of Good Hope, reached and anchored in the bay on the 20th of January, 1788, after a passage of thirty-six weeks, in which a most arduous undertaking was effected, with more success, and less loss, than hardly ever afforded a fleet in such a predicament.

Previous to the settlement on the spot under immediate consideration, an expedition up the bay was deemed expedient, in order to explore the nature of the country, and select a place for carrying into execution their plan and design. None being discovered that appeared very convenient for the purpose, the governor and the lieutenant-governor proceeded in a boat to examine an opening to which Captain Cook had given the name of Port Jackson, presuming that good anchorage might be found within it. Nor did they search in vain; for such was their account of the harbour, and the advantages attending the place, upon their return, that a resolution was formed of evacuating Botany Bay the ensuing morning.

At day break a general alarm was given, by the appearance of two ships of considerable size, standing in for the mouth of the bay, it being the prevailing opinion that they were Dutchmen, sent to assert a claim to the country. Their agitation of mind, however, ceased, when the ships were found to be French, sent out by his most Christian Majesty, under the command of Monsieur de Peyrouse. They dropped anchor the next morning, just as our fleet got under weigh to work out of the bay; so that, for that time, nothing more than salutations could pass between them.

The passage from Botany Bay to Port Jackson was both speedy and pleasant. Having passed between the capes which form its entrance, the fleet arrived in a port superior, in extent and excellence, to all that had been observed before. During a run up the harbour of about four miles, in a westerly direction, a luxuriant prospect presented itself on the shores, covered with trees to the water's edge, among which many of the Indians were frequently seen, till the fleet arrived at a small snug cove to the southward, on the banks

No. 1.

of which the plan of operations was destined to commence. A small stream of fresh water runs into the head of the cove on which the establishment is fixed, and serves to divide the adjacent country to a little distance, in the direction of north and south. On the east side of this rivulet the governor fixed his place of residence. An officer, with a body of men, was ordered to patrol the country around; and the convicts were informed, that transgressors would meet with the severest punishment. In spite, however, of all precautions, they soon found the road to Botany Bay in visits to the French; though, from their known character, their company could not be very agreeable.

During the time of their being on board ship, the two sexes had been kept most rigorously apart; but when landed, their separation was impracticable. To palliate, therefore, the evils of their intercourse, marriage was recommended; and such advantages held out to those who aimed at reformation, as have greatly contributed to the good order of the settlement.

The necessary previous business having been transacted, upon an appointed day, the commissions were read, and possession was taken of the settlement in form. The marine battalion being drawn up, and the convicts assembled on the occasion, his Majesty's commission was read, appointing his Excellency Arthur Phillip, Esq. Governor and Captain General in and over the territory of New South Wales, and its dependencies; together with the acts of parliament for establishing trials by law within the same; and the patents under the great seal of Great Britain, for holding civil and criminal courts of judicature, by which all cases of life and death, as well as matters of property, were to be decided.

The extent of this authority is defined in the governor's commission, to reach from the latitude of 43 deg. 49 min. south, to the latitude of 10 deg. 37 min. south, being the northern and southern extremities of New Holland. It commences again at the 135th degree of longitude east, and proceeding in an easterly direction, comprehends all islands within the limits of the above specified latitudes in the Pacific Ocean. As the discoveries of English navigators alone are comprised in this territory, it is presumed this partition will obviate all cause of future litigation between us and the Dutch. It appears, from the commission, considered in the whole, that government have been no less attentive in arming Mr. Phillip with plenitude of power, than extent of dominion.

It was found necessary to enforce the rigour of the law, in order to restrain the violation of public security. A set of desperate and hardened miscreants leagued

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themselves

themselves for the purposes of depredation; and, as is generally the case, had insinuation enough to entice others, less versed in iniquity, to become instrumental in carrying it on. Their progress, however, was not of long duration, as they were detected in stealing a large quantity of provisions at the time of serving them out, and being apprehended, one of the convicts impeached the rest, and disclosed the whole scheme. Of the four who were arraigned for the offence, three were condemned to die; and the fourth to receive a severe corporal punishment. The governor, however, desirous of trying the effects of lenity, was pleased to order one only for execution, which took place a little before sun-set, on the day the sentence was pronounced. The criminal was an old and desperate offender, and died with that hardy spirit which is too often found in the most flagitious and abandoned men. Two more, the following day, were condemned to die for a similar offence.

We presume here to digress a little from our main subject, just to hint that, about the middle of March, the French departed from Botany Bay, in prosecution of their voyage; and that, during their stay in that part, the officers of the two nations had frequent opportunities of testifying their mutual regard, by visits, and every token of friendship and zeal. The gentleman to whom we are indebted for this account, mentions Monsieur de Peyrouse with the highest respect, as an officer of eminent qualifications, and a man of exemplary humanity, of which he gave proof, in a striking, as well as laudable, instance of conduct, when ordered to destroy our settlement at Honduras in the last war. He always mentioned the name and talents of Captain Cook in the most feeling manner, and declared, with the utmost frankness and candour, that "our illustrious circumnavigator had left nothing to those who might follow in his track to describe or fill up." Being asked what reception he had met with when he touched at the Sandwich Islands, his answer is highly worthy of notice: "During the whole of our voyage in the South Seas (said he) the people of the Sandwich Islands were the only Indians who never gave us cause of complaint. They furnished us liberally with provisions, and administered cheerfully to all our wants." It is remarked, upon this occasion, with equal candour, that Owhyhee was not one of the islands visited by that navigator. But to return.

The approach of winter pointed out to our adventurers the necessity of interior quarters, as a security against the inclement weather they were taught to expect in this hemisphere, though in so low a latitude. The erection of barracks, for the soldiers, was therefore projected.

But as these habitations were designed by the governor merely to answer the exigency of the moment, the plan of the town was drawn, and the ground, on which it was hereafter to stand, surveyed and marked out. According to the latest account, the principal street, in the projected city, will be, when completed agreeable to the plan laid down, two hundred feet in breadth, and all the rest of a corresponding proportion. When it will be accomplished, must be left to the determination of time.

The governor, invariably intent on exploring the country, having formed a party, with unwearied industry, and great toil, traversed an extensive track of ground, which appeared, from such observations as could be made, capable of producing every thing which a happy soil and genial climate can bring forth. The face of the country was such as to promise success, whenever it should be cultivated: but the itinerants, to their great disappointment, finding not a single rivulet, were under the necessity of supplying themselves with water from standing pools, with which they met in vallies, supposed to be formed by the rains that fall at particular seasons of the year.

The only quadrupeds they saw worth notice, were a few kangaroos. They observed, to their great sur-

prise, indisputable tracks of the natives having been lately there; though, in their whole route, none of them were to be seen, nor any means to be traced, by which they could procure subsistence so far from the sea shore.

A vessel sailed to an adjacent island to procure turtle for the settlement; but, after waiting there several days, returned without one, owing, as was apprehended, to the advanced season of the year. Fresh provisions were now become scarcer than in a blockaded town. The little live stock which, at so much expence, and with so many difficulties, had been brought on shore here, prudence forbade the use of; and fish, which, for a short time, had been tolerably plenty, were become very scarce; so that had it not been for a stray kangaroo, which fortune now and then threw in the way, the people would, in general, have been strangers to the taste of fresh food. No wonder then that the scurvy began its usual ravages, and extended its baneful influence through all descriptions of persons. To add to the calamity, the eatable vegetable productions of the country, neither abound, nor are efficacious in the removal of this disease.

During these transactions, few enormous crimes were committed by the convicts. A petty theft was sometimes heard of, and a refractory spirit occasionally observed in some individuals; but only one execution took place. The crime was burglary; the sufferer a young man, who met his fate with a hardness and insensibility, to be deplored in one educated, as he was, in a Christian country.

The anniversary of the King's birth was celebrated with every expression of joy. The officers, in general, were regaled at the governor's table. Among other public toasts, was prosperity to Sidney Cove, in Cumberland County, now so named by authority.

Nor were the rejoicings confined to the officers. Four unhappy wretches, under sentence of banishment, were freed from their fetters, to rejoin their former society; and three days given as holidays to every convict in the colony. Hospitality was universally extended; for each prisoner, male and female, received an allowance of grog; and every non-commissioned officer, and private soldier, had the honour of drinking prosperity to his royal master in a pint of porter, served out at the flag staff, in addition to the customary allowance of spirits. Except in a single instance, no bad consequence, or unpleasant remembrance, flowed from an indulgence so amply bestowed.

Soon after this scene of hilarity, a melancholy event took place. The whole stock of black cattle, consisting of five cows and a bull, had strayed into the woods, and, notwithstanding the most diligent search, could not be found. A male convict, accused of theft, having eloped nearly at the same time, it was at first imagined that he had taken the desperate measure of driving off the cattle, in order to subsist on them as long as possible, or perhaps to deliver them to the natives. Parties were sent in quest of him in vain: but, in the course of about twelve days, the criminal made his appearance near a farm belonging to the governor, and intreated a convict, who happened to be on the spot, to give him some food, as he was perishing with hunger. The man, under pretence of compliance, went away, and gave the necessary information; in consequence of which, a party, under arms, was sent out, and apprehended him. When the poor wretch was brought in, he was greatly emaciated, and almost famished; but, through the efficacy of proper restoratives, he was so far recovered in the course of four days, as to be able to stand his trial, when he pleaded guilty to the robbery with which he stood charged, and received sentence of death; though it appeared evidently, in the course of his examination, he had not the least concern in driving off the cattle.

Another

Another convict, who had sentence of death passed on him at the same time, for a burglary, was executed with his unfortunate fellow criminal on the following day. They both discovered an exemplary penitence.

For the advancement of the progress of the settlement, the male convicts were divided into gangs, over each of which a person, selected by themselves, was appointed superintendant. The female convicts have hitherto lived in a state of total idleness, except a few, who are kept employed in making pegs for tiles, and picking up shells for burning lime. It is candidly affirmed, to the honour of these unhappy people, that the behaviour of all classes of them, since their arrival in the settlement, has been much better than could have been expected.

When the ship, which brought the last account, failed for England, temporary wooden store houses, in which the cargoes of all the ships had been lodged, were completed, and an hospital was erected. Barracks for the military were considerably advanced; and little huts, to serve until something more permanent should be finished, have been raised on all sides.

Free stone, of an excellent quality, abounds in this country, which was considered as an happy circumstance, as it tended so materially to forward the intended plan of forming the town. Only two stone houses were begun; one for the governor, the other for the lieutenant-governor. The greatest impediment to building, was a want of lime stone, of which no signs hitherto had appeared. Clay, for making bricks, abounding, a considerable quantity of them were burned, and ready for use.

An observatory was nearly completed; and, when fitted up with the telescopes, and other astronomical instruments, sent out by the board of longitude, will prove of great utility.

Since the time of landing here, the military force had suffered a diminution of only three persons. Of the convicts, fifty-four had died, including the executions. This mortality, among the latter, can neither be imputed to excessive toil, or scarcity of food, as they had the same allowance of provisions as every officer and soldier in the garrison, and were indulged by being exempted from labour every Saturday afternoon and Sunday, on which day they were expected to attend divine service, performed either within one of the storehouses, or under a great tree in the open air, until a church can be built.

The expediency, nay necessity, of a fortified post, or place of security, in the settlement, appeared evident from the following circumstance. The centinels, on the eastern side of the cove, were alarmed one night, at a late hour, by the voices of some Indians talking near their posts. The soldiers behaved with firmness on the occasion, and, without creating a disturbance, acquainted the officer of the guard, who took every precaution to prevent an attack; and, at the same time, gave orders that they should not be molested, while they continued peaceable. From the sound of the voices, their number was supposed to be near thirty. Their most probable design seemed to be either to pilfer, or to ascertain the security in which our people slept, and the precautions they used in the night. They departed, however, after remaining a considerable time, without interchanging a word.

## SECTION II.

### *Conclusive Remarks.*

WITH respect to the advantages the mother country may derive from the establishment of the colony, it is remarked, by an observer on the spot, of evident discernment and penetration, that if intended only as a receptacle for convicts, this place stands unequalled, from the situation, extent, and nature of the country: but that, if taken in a commercial view, its importance will not appear striking, as the New Zealand hemp, of which sanguine expectations were formed, is not a native of the soil;

and an adjacent island, where an assurance was entertained of finding it, is without it; consequently, the scheme of being able to assist the East Indies with naval stores, in case of a war, must be rendered abortive, both from the deficiency and quality of the timber growing here.

It is given as an opinion, formed on due observation, that, through sufficient numbers, and industry in cultivation, the country would, in the course of a few years, produce grain enough for the support of its new possessors; but, to effect this, the present limits must be greatly extended. From what has been already remarked, the idea of being soon able to breed cattle sufficient for the consumption of the colonists, must appear chimerical and absurd; and it is evident, upon the whole, that, should Great Britain neglect to send out regular supplies, the most fatal consequences must ensue.

It is candidly recommended to speculators to weigh well these observations. If commerce be their view, and wealth their expectation, disappointment most probably will follow. But to men of small property, contracted desires, and a disposition for retirement, the continent of New South Wales may have its inducements. One of this description, with letters of recommendation, and a sufficient capital to furnish an assortment of tools for agricultural and domestic purposes, possessed also of a few household utensils, a cow, a few sheep, and breeding sows, with proper protection and encouragement, might obtain a comfortable subsistence, and, in the course of time, a moderate independence.

Persons induced to emigrate hither, are recommended, before they quit England, to provide all their wearing apparel for themselves, family and servants; their furniture, tools of every kind, and implements of husbandry, (among which a plough need not be included, the hoe being used,) as they will touch at no place where these articles can be purchased to advantage. We cannot but suggest, that the Rev. Mr. Cooke's improved and simplified patent drill machine would be of considerable service here, as it is converted into a horse-hoe by the removal of the seed-box, and affixing the hoes, which do the business of six hoes at one operation. For a further description of this useful implement, the reader is referred for the account and representation to the the system of agriculture in Hall's Encyclopædia. If the sheep and hogs are English also it will be the better. With respect to wines, spirits, tobacco, sugar, coffee, tea, rice, and many other articles, they may venture to rely on Teneriffe or Madeira, the Brazils, and Cape of Good Hope. It will not be their interest to draw bills on their voyage out, as the exchange of money will be found invariably against them, and a large discount also deducted. Drafts on the places they are to touch at, or cash, (dollars if possible,) will best answer their purpose.

Men of desperate fortunes, and the lower classes, can propose to themselves no kind of advantage, unless they can procure a passage as indented servants, similar to the custom of emigrating to America; for it is absurd to imagine that government will be disposed to maintain them here until they can be settled, and without such support they must eventually perish.

## BOTANY BAY.

### SECTION I.

#### *Discovery, divers Interviews with the Natives, Incidents, &c.*

IN consequence of an order of his present majesty, for making discoveries in the southern hemisphere, voyages were undertaken, and successively performed, by Commodore Byron, Captain Wallis, Captain Carteret, and Captain Cook; the latter of whom accomplished a very important purpose, in ascertaining that immense track, in the southern clime, called New Holland, to be an island, which had ever before been supposed continental.

Captain Cook visited various parts of the southern hemisphere previous to his falling in with the spot under immediate consideration; but as these must be reserved for future description, we shall only remark, that, leaving New Zealand at the close of March, 1770, he proceeded on his voyage, during which nothing extraordinary occurred till the close of April, when, being in the latitude of 34 degrees south, our people discovered from the ship, at the distance of four or five miles, several of the natives walking briskly along the shore, four of whom carried a small canoe on their shoulders. This circumstance inclined Captain Cook and others to go on shore. When the boat approached, they sat down upon the rocks, seeming to wait for the landing of our people; but, to their great regret, when they came within a quarter of a mile, the Indians ran away into the woods, and for that time frustrated all hope of interview. Captain Cook returned on board, and, at day-break, standing to the northward, he discovered a bay, which he afterwards called Botany Bay. It was well sheltered from all winds, which induced him to anchor there. He sent an officer to sound the entrance, who reported, on his return, that, in a cove, a little within the harbour, some of the natives came down to the beach, and invited him to land, by many signs and words, of which he knew not the meaning. All of them were armed with long pikes, and a wooden weapon, shaped somewhat like a scymetar, which was two feet and a half long. The Indians, who had not followed the boat, seeing the ship approach, used many threatening gestures, and brandished their weapons, particularly two, who made a very singular appearance; for their faces seemed to have been dusted with a white powder, and their bodies painted with broad streaks of the same colour, which passing obliquely over their breasts and backs, looked not unlike the cross belts worn by our soldiers. The same kind of streaks were also drawn round their legs and thighs, like broad garters. Each of these men held in their hands a weapon for their defence.

The place where the ship anchored was a-breast of a small village, consisting of about six or eight houses. Two of the natives came down upon them to dispute their landing, and the rest ran away. Each of the two champions was armed with a lance and throwing stick. They called to our people in a very loud tone, which was neither understood by them or by Tupia, an Indian, who accompanied them, and who had before occasionally acted as interpreter. As this person is here introduced for the first time, we deem it proper to give the following account of him.

Tupia was a native of Otaheite, visited by Captain Cook previous to his arrival here. This man was so firmly attached to our people, from being almost constantly with them during their stay in his own country, that he often expressed a desire of going with them. To have such a person on board, was certainly desirable, for many reasons. He was a man of the first rank in his country, and had great experience in navigation. By learning his language, and teaching him theirs, our people might derive much useful information; and as there was reason to apprehend there was great similarity (as appeared in the instance of New Zealand) between the languages of the natives of these southern climes, he might occasionally serve as an interpreter. In fine, as he was evidently a man of genius and science, Captain Cook gladly admitted him and his servant on board, on the ship's departure from Otaheite.

But to return.—The natives, besides uttering this unintelligible language, brandished their weapons, and seemed resolved to defend their coast. Captain Cook could not but admire their courage; and, being very unwilling that hostilities should commence with such inequality of force, ordered the boat to lie upon her oars. They then parlied by signs for about a quarter of an hour; and, to bespeak their good-will, the Captain threw them nails, beads, and other trifles, which they took up, and seemed to be well pleased with them. He then made signs that he wanted

water, and, by all the means he could devise, endeavoured to convince them that no harm was intended them. Upon their waving, our people interpreted it as an invitation; but when they put the boat in, they renewed their opposition. Of those who signalized themselves on the occasion, one appeared to be a youth about nineteen or twenty, and the other a man of middle age. Captain Cook, having no other resource, fired a musquet between them. Upon the report, the youngest dropped a bundle of lances upon the rock; but, upon recollecting himself in an instant, he snatched them up in great haste. A stone being then thrown at our people, the Captain ordered a musquet to be fired with small shot, which struck the eldest upon the legs, and he immediately ran to one of the houses at about an hundred yards distance. Hoping that the contest was over, our people immediately landed; but they had scarce left the boat, when the natives returned with a shield or target for their defence. As soon as one of them came up, he threw a lance, and his companion another, but happily did no hurt; after which, both immediately ran away. Mr. Banks suggesting that the lances might be poisoned, it was deemed imprudent to venture into the woods in pursuit of them. Our people, therefore, repaired to the huts which the Indians had deserted, and threw into them some beads, ribbons, pieces of cloth, and other presents, which they hoped would procure the good-will of the inhabitants when they returned. The lances, which were found lying about, were taken away, to the number of about fifty. They were from six to fifteen feet long; and all of them had four prongs, in the manner of a fish-gig, each of which was pointed with fish-bone, and very sharp. The canoes, which lay on the beach, were found, upon examination, to be the worst our people had ever seen. They were between twelve and fifteen feet long, and made of the bark of a tree in one piece, which was drawn together, and tied up at each end, the middle being kept open by sticks, which were placed across them from gunwale to gunwale, athwart.

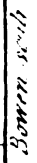
Upon revisiting the hut, our people were greatly mortified to find that the beads and ribbons, which they had left there the night before, had not been moved from their places, and that not an Indian was to be seen.

Captain Cook founded and examined the bay. He saw several of the natives, but they fled at his approach. In one place, where he landed, he found several small fires, and fresh muscles broiling on them, and some of the largest oyster shells he had ever seen.

One of the lieutenants, going on shore to inspect the waterers, accompanied by a midshipman, fell in with a body of two and twenty Indians, who followed them, and were often not more than twenty yards distant. They slackened their pursuit, when they came in sight of the main body of our people, and halted at the distance of a quarter of a mile. The officer appointed to superintend the waterers, and two or three of the people, marched up to them; but seeing the Indians keep their ground till they came very near them, they made a hasty retreat. This step, which insured the danger it was taken to avoid, encouraged the Indians, and four of them ran forward, and discharged their lances at the fugitives with such force, that, flying no less than forty yards, they went beyond them. Captain Cook, with Mr. Banks, Dr. Solander, and Tupia, came up to their relief; and being desirous to convince the Indians, that our people were neither afraid of them, or intended them any mischief, advanced towards them, making signs of expostulation and intreaty; but the natives could not be prevailed on to wait till they could come near them.

When our botanists went on shore in quest of plants, they met, on entering the woods, with three of the natives, who instantly ran away. More of them were seen by some of our people; but they all disappeared with great precipitation, as soon as they found that they were discovered. By the boldness of the Indians, when







when our people first landed, and the terror that seized them at the sight of them afterwards, it appeared evident that they were intimidated by the fire-arms.

Captain Cook remarks, that all the inhabitants he saw were naked; that they did not appear to be numerous, nor to live in societies, but, like other animals, were scattered about along the coast, and in the woods. He adds, that of their manner of life little could be known, as our people were never able to form the least connexion with them; that, after the first contest at their landing, they would never come near enough to parley; nor did they touch a single article of all that was left at their huts, and the places they frequented, on purpose for them to take away.

The author of the narrative of the late expedition observes, that, on their arrival, the natives appeared tolerably numerous, from whence they had reason to conclude the country more populous than Captain Cook thought it, as they were assembled on the beach, to the south shore, to the number of not less than forty persons, shouting, and making many uncouth signs and gestures. As the boat, in which were the governor, some officers, and attendants, rowed up the harbour close to the land, for some distance, the Indians kept pace with her on the beach. When signs were made of a want of water, the natives directly comprehended the meaning, and pointed to a spot where it could be procured; on which the boat was immediately pushed in, and a landing took place. The Indians, though timorous, shewed no signs of resentment at our peoples going on shore; and when an interview commenced, seemed highly entertained with their new acquaintance, from whom they accepted of a looking-glass, some beads, and other toys.

The following circumstances, related by the author of the narrative before mentioned, are inserted in his own words, as, it is presumed, they will conduce both to entertainment and information.

"When I went with a party to the south side of the harbour, and had scarcely landed five minutes, we were met by a dozen Indians, naked as at the moment of their birth, walking along the beach. Eager to come to a conference, and yet afraid of giving offence, we advanced with caution towards them; nor would they, at first, approach nearer to us than the distance of some paces. Both parties were armed; yet an attack seemed as unlikely on their part as we knew it to be on our own. I had at this time a little boy, of not more than seven years of age, in my hand. The child seemed to attract their attention very much; for they frequently pointed to him, and spoke to each other; and, as he was not frightened, I advanced with him towards them, at the same time baring his bosom, and shewing the whiteness of the skin. On the cloaths being removed, they gave a loud exclamation; and one of the party, an old man, with a long beard, hideously ugly, came close to us. I bade my little charge not be afraid, and introduced him to the acquaintance of this uncouth personage. The Indian, with great gentleness, laid his hand on the child's hat, and afterwards felt his cloaths, muttering to himself all the while. I found it necessary, however, by this time, to send away the child, as such a close connection rather alarmed him; and in this the conclusion verified I gave no offence to the old gentleman. Indeed, it was putting ourselves on a par with them; as I had observed, from the first, that some youths of their own, though considerably older than the one with us, were kept back by the grown people. Several more now came up, to whom we made various presents; but our toys seemed not to be regarded as very valuable; nor would they, for a long time, make any returns to them; though, before we parted, a large club, with a head almost sufficient to fell an ox, was obtained in exchange for a looking-glass. These people seemed at a loss to know (probably from our want of beards) of what sex we were, which having understood, they burst

No. 1.

"into the most immoderate fits of laughter, talking to each other, at the same time, with such rapidity and vociferation, as I had never before heard. After nearly an hour's conversation, by signs and gestures, they repeated several times the word *webarra*, which signifies, begone, and walked away from us to the head of the bay."

The adventurers, in the late expedition, had several more interviews with the natives, which ended in so friendly a manner, that hopes were entertained of bringing about a connection with them. The first object of our people was to win their affection, and the next to convince them of superiority. To this purpose an officer one day prevailed on one of them to place a target, made of bark, against a tree, which he fired at with a pistol, at the distance of some paces. The Indians, though terrified at the report, did not run away; but their astonishment exceeded their alarm, on looking at the shield which the ball had perforated. As this produced a little shyness, the officer, to dissipate their fears, and remove their jealousy, whistled the air of *Malbrooke*, with which they appeared highly charmed, and imitated him with equal pleasure and readiness.

An officer remarked upon this occasion, that he was afterwards told by Monsieur De Peyrouse, the French commandant before mentioned, that the natives of California, and throughout all the islands of the Pacific Ocean, and, in short, wherever he had been, seemed equally touched and delighted with this little plaintive air.

We cannot omit to relate the following ludicrous adventure. Some young gentlemen one day met a native, an old man, in the woods. He had a beard of considerable length, which his new acquaintance gave him to understand, by signals, they would rid him of, if he pleased; stroking their chins, and shewing him the smoothness of them at the same time. At length the old Indian consented; and one of the youngsters, taking a penknife from his pocket, and making use of the best substitute for lather he could find, performed the operation with great success, and, as it proved, much to the liking of the old man, who, in a few days after, reposed a confidence in our people, of which they had hitherto known no example, by paddling along-side one of the ships in his canoe, and pointing to his beard. Various arts were ineffectually tried to induce him to enter the ship; but as he continued to decline the invitation, a barber was sent down into the boat along-side the canoe, from whence leaning over the gunwale, he complied with the wish of the old beau, to his infinite satisfaction. In addition to the consequences expected from this dawning of cordiality, it afforded proof, that the beard is considered by these people more as an incumbrance than a mark of dignity.

## SECTION II.

*Description of Botany Bay, Climate, Soil, Vegetable and Animal Productions, Weapons used by the Inhabitants, &c.*

**B**OTANY BAY, so called by Captain Cook, who discovered it, from the great number of plants collected at this place, is situated on the eastern coast of New Holland, denominated, by that celebrated navigator, New South Wales, in the latitude of 34 deg. south longitude, 208 deg. 37 min. west.

The climate is undoubtedly very desirable to live in. In summer the heats are usually moderated by the sea breeze, which sets in early; and in winter the degree of cold is so slight, as to occasion no inconvenience.

The soil here is either swamp or light sand; and the whole face of the country is finely diversified by wood and lawn. The trees are all strait, and without underwood, standing at such a distance from each other, that the whole country, at least where the swamps do not render it incapable of cultivation,

B

might

might be cultivated without cutting down one of them. Between the trees the ground is covered with grafs, of which there is great abundance, growing in tufts as large as can well be grasped in the hand, which stand very close to each other. In those places where trees are scarce, a variety of flowering shrubs abound, most of them entirely new to an European, and surpassing, in beauty, fragrance, and number, all ever seen in an uncultivated state. Among these a tall shrub, bearing an elegant white flower, which smells like English may, is particularly delightful, and perfumes the air around to a great distance.

Some of our people, in the late expedition, went up the country a considerable distance, and found the soil to be much richer than that as above described by Captain Cook; for, instead of sand, they found a deep black mould, which seemed very fit for the production of grain of any kind. The trees were not of many species. Among others, there was a large one, which yielded a gum not unlike that called dragon's blood. In the woods was found a tree which bore fruit, that, in colour and shape, resembled a cherry: the juice had an agreeable tartness, though but little flavour. Here are interspersed some of the finest meadows in the world: some places are rocky, but these comparatively few.

Here are only two kinds of trees which may be considered as timber. These are as large, or larger, than the English oak; and one of them has not a very different appearance: this is the same that yields the reddish gum, like *sanguis draconis*; and the wood is heavy, hard, and dark coloured, like *lignum vitæ*. The other grows tall and strait, something like the pine; and the wood of this, which has some resemblance to the live oak of America, is hard and heavy. There are a few shrubs, and several kinds of palm. Mangroves abound towards the head of the bay.

An officer, belonging to Captain Cook, had the good fortune to kill, with his gun, one of the animals which has been much the subject of speculation, called, by the natives, kangaroo. It is mentioned in the latest account, as already known in Europe from Captain Cook's description and drawing, to which nothing is objected, but the position of the claws of the hinder legs. These appear mixed together, like those of a dog; whereas, upon examination, no such indistinctness was to be found. It was the Chevalier de Peyrouse who pointed out this, on comparing a kangaroo with the plate, which, as he justly observed, is correct enough to give the world in general a good idea of the animal, but not sufficiently accurate for the man of science. Tho' the kangaroo killed by the officer weighed only thirty-eight pounds, some of these animals weigh not less than one hundred and fifty pounds. A male of one hundred and thirty pounds weight has been killed, whose dimensions were as follows: Extreme length, seven feet three inches. Length of the tail, three feet four inches and a half. Length of the hinder legs, three feet two inches. Length of the fore paws, one foot seven inches and a half. Circumference of the tail at the root, one foot five inches. Notwithstanding this, the author of the last narrative, from being witness to more than one instance of it, positively affirms, that the kangaroo, on being brought forth, is not larger than an English mouse. In running, this animal confines himself entirely to his hinder legs, which are possessed with an extraordinary muscular power. Their speed is very great, though not in general quite equal to that of a greyhound: but when the greyhounds are so fortunate as to seize them, they are incapable of retaining their hold, from the amazing struggles of the animal. The bound of the kangaroo, when not hard pressed, has been measured, and found to exceed twenty feet. At what time of the year they copulate, and in what manner, is not known. The testicles of the male are placed contrary to the usual order of nature. When young, the kangaroo eats tender, and well flavoured, tasting like veal; but the old ones are more tough and stringy

than bull-beef. They are not carnivorous, but subsist altogether on particular flowers and grafs. Their bleat is mournful, and very different from that of any other animal: it is, however, seldom heard but in the young ones.

Of the species of quadrupeds, there is the opossum; for a description of which see the cut. There is also a kind of opossum about the size of a large rat; and what is very singular, this animal has a membranous bag near the stomach, in which it conceals and carries its young, when apprehensive of danger.

There is a quadruped, which the natives call *quoll*. It resembles a pole-cat. The back is brown, spotted with white; and the belly white unmixed.

To beasts of prey our people were utter strangers; nor have they yet any cause to believe that they exist in the country. And happy it is for them that they do not, as their presence would deprive them of the only fresh meals the settlement affords, the flesh of the kangaroo.

The only domestic animal they have is the dog, which, in their language, is called *dingo*, and much resembles the fox dog of England. These animals are equally shy of strangers, and attached to the natives. One of them is in the possession of the governor, and tolerably well reconciled to his master. As the Indians see the dislike of the dogs to our people, they are sometimes mischievous enough to set them on single persons whom they chance to meet in the woods. A furly fellow was one day out shooting, when the natives attempted to divert themselves in this manner at his expence. The man bore the teasing and gnawing of the dog at his heels for some time, but apprehending, at length, that his patience might embolden them to use still farther liberties, he turned round, and shot the dog dead on the spot. The owners of him set off with the utmost expedition.

Of bats, which hold a middle place between the beasts and the birds, there are many of different kinds, particularly one, which is larger than a partridge. Our people were not fortunate enough to take one, either alive or dead.

The country abounds with birds of various kinds, amongst which are many of exquisite beauty, particularly loriquets and cockatoos. The water fowl are, gulls, shags; soland geese, or gannets, of two sorts; boobies, noddies, curlews, ducks, pelicans of an enormous size, and many others. One of the most remarkable was black and white, much larger than a swan, and in shape somewhat resembling a pelican. The land birds are, crows, parrots, pigeons, doves, quails, bustards, herons, cranes, hawks, and eagles.

But the bird which principally claims attention, is a species of ostrich, approaching nearer to the *emu* of South America than any other known. In the late expedition, one of them was shot, at a considerable distance, with a single ball, by a convict employed for that purpose by the governor. Its weight, when complete, was seventy pounds; and its length, from the end of the toe to the tip of the beak, seven feet two inches; though there was reason to believe it had not attained its full growth. On dissection, many anatomical singularities were observed: the gall-bladder was remarkably large, the liver not bigger than that of a barn-door fowl; and, after the strictest search, no gizzard could be found. The legs, which were of a vast length, were covered with thick, strong scales, plainly indicating the animal to be formed for living amidst deserts; and the foot differed from an ostrich's by forming a triangle, instead of being cloven. Goldsmith, whose account of the *emu* is the only one we can refer to, says, "that it is covered, from the back and rump, with long feathers, which fall backward, and cover the anus: these feathers are grey on the back, and white on the belly". The wings are so small as hardly to deserve the name, and are unfurnished with those beautiful ornaments which adorn the wings of the ostrich. All the feathers are extremely coarse; but



*Engraved for BANKES's New System of GEOGRAPHY Published by Royal Authority.*



*The KANGUROO an Animal found on the Coast of New Holland.*



*The OPOSSUM found in the Southern extremity of New Holland.*

*Grav. sculp.*



but the construction of them deserves notice: they grow in pairs from a single shaft, a singularity which the author we have quoted has omitted to remark. It may be presumed, that these birds are not very scarce, as several have been seen, some of them immensely large; but they are so wild as to make shooting them a matter of great difficulty. Tho' incapable of flying, they run with such swiftness, that our fleetest greyhounds are left far behind in every attempt to catch them. The flesh was eaten, and tasted like beef.

There are various sorts of fish; but, except the mullet, and some of the shell-fish, none of them are known in Europe. They are palatable, and some very delicious. Upon the shoals and reefs are incredible numbers of the finest green turtle in the world, and oysters of various kinds, particularly the rock-oyster, and the pearl-oyster. The cockles are of such enormous size, that one of them was more than two people could eat. There are also large muscles, and stingrays, which weigh no less than 336 pounds after the entrails are taken out. In the rivers and salt creeks are alligators.

Sharks of an enormous size are found here. One of these was caught by the late adventurers, which measured, at the shoulders, six feet and a half in circumference. His liver yielded 24 gallons of oil; and in his stomach was found the head of a fish of the like species. The Indians, probably from having felt the effects of their voracious fury, testify the utmost horror on seeing these terrible fish.

Of insects, here is a very peculiar kind of ant, as green as a leaf. They live upon trees, where they build their nests. These nests are of a very curious structure: they are formed by bending down several of the leaves, each of which is as broad as a man's hand: they glue the points of them together, so as to form a purse. The viscous used for this purpose is an animal juice, which nature has enabled them to elaborate. Their method of first bending down the leaves our naturalists had not an opportunity to observe; but they saw thousands uniting all their strength to hold them in this position, while other busy multitudes were employed within, in applying the gluten that was to prevent their returning back. To satisfy themselves that the leaves were bent and held down by the efforts of these diminutive artificers, our people disturbed them in their work; and, as soon as they were driven from their station, the leaves, on which they were employed, sprang up with a force much greater than they could have thought them able to conquer by any combination of their strength. But though our people gratified their curiosity at the expence of these insects, the injury did not go unrevenge, for thousands immediately threw themselves upon them, and gave them intolerable pain with their stings, especially those which took possession of the neck and hair, from whence they were not easily driven. There are upon the leaves of the mangrove great numbers of small green caterpillars: their foreheads are thick set with hairs, and they range upon the leaves, side by side, like a file of soldiers, to the number of twenty or thirty together: the hair of their bodies, on touching them, have the quality of a nettle, and give a more acute, though less durable pain.

The weapons used by the natives of Botany Bay are spears or lances, and these are of different kinds. Some of them have four prongs, pointed with bone, and barbed. Others have but one point. The shaft is strait and light, and from eight to fourteen feet long. These spears, or lances, are dreadful weapons; for, when once they have taken place, they can never be drawn back, without tearing away the flesh, or leaving the sharp ragged splinters of the bone, or shell, which forms the beard, behind them in the wound. They are thrown with great force and dexterity. If intended to wound at a short distance, between ten and twenty yards, simply with the hand; but if at the distance of forty or fifty, with an instrument called a throwing-stick.

The principal means of annoying their European visitors, was by setting fire to the high grass in the neighbourhood of the place where the tents were fixed, which, being very dry, burnt with great rapidity, and did much damage.

Captain Cook, during his stay in Botany Bay, caused the English colours to be displayed on shore every day; and, at his departure, on the 6th of May, 1770, he ordered the ship's name, and the date of the year, to be inscribed upon one of the trees near the watering-place.

### SECTION III.

*Proceedure of Captain Cook, from Botany Bay, along the Coast of New South Wales, to Endeavour River. Disastrous Situation of the Ship: Successful Expedient for her Preservation. Various Incidents.*

OUR celebrated navigator, Captain Cook, after his departure from Botany Bay, proceeded to range along the coast for some time safely; though the sea, in many parts, conceals shoals that suddenly project from the shore, and rocks which rise abruptly, like a pyramid, from the bottom, for a great extent. At length they became acquainted with misfortune, and therefore called the spot where it befel them, Cape Tribulation.

On the 10th of June, 1770, at eleven o'clock at night, the ship struck upon a rock, and remained immoveable, except by the heaving of a surge, that beat against the crags of the rock upon which she lay. In a few moments all hands were upon deck, with countenances fully expressive of horrors of the their situation. To complete the scene of distress, the people saw, by the light of the moon, the sheathing boards, from the bottom of the vessel, floating away all round her; and, at last, her false keel; so that every moment was making way for the sea to rush in and swallow them up. Every one saw his sensations pictured in the countenances of his companions. Having endured excessive fatigue of body, and agitation of mind, for more than twenty-four hours, with but little hope of succeeding, at last the people began to flag: none of them could work at the pump more than five or six minutes together; and then, being totally exhausted, they threw themselves down upon the deck, though a stream of water was running over it, from the pumps, between three and four inches deep.

In this situation a midshipman proposed to Captain Cook an expedient which he had seen practised before. To this man the care of the expedient was committed, and by him executed in the following manner:—He took a lower studding sail, and having mixed together a large quantity of oakum and wool chopped small, he fastened it in different parts of the sail as lightly as possible, and over this he spread the dung of sheep and other cattle. When the sail was thus prepared, it was hauled under the ship's bottom by ropes, which kept it extended; and when it came under the leak, the suction, which carried in the water, carried in with it the oakum and wool from the surface of the sail, which, in other parts, the water was not sufficiently agitated to wash off. By the success of this expedient the leak was so far reduced, that, instead of gaining upon three pumps, it was kept under by one; and by this happy means the ship reached a river, afterwards called Endeavour River, from the efforts that had been made by the crew to rescue themselves from impending destruction.

While the ship was refitting in Endeavour River, parties frequently went on shore. Some of the crew having been sent into the country to gather a supply of greens, one of them straggled from the rest, and suddenly fell in with four of the natives, three men and a boy, whom he did not see, till, by turning short in the wood, he found himself among them. They had kindled a fire, and were broiling a bird of some kind, and part of a kangaroo, the remainder of which, and a cockatoo, hung at a little distance upon a tree. The man, being unarmed, was, at first, greatly terrified; but he had the presence of mind not to run away,

away, judging rightly, that he was most likely to incur danger, by appearing to apprehend it: on the contrary, he went and sat down by them with an air of cheerfulness and good humour, and offered them his knife, the only thing he had about him which he thought would be acceptable to them. They received it; and having handed it from one to the other, they gave it him again. He then made an offer to leave them, but this they seemed not disposed to permit: still, however, he dissembled his fears, and sat down again. They considered him with great attention and curiosity, particularly his clothes; and then felt his hands and face, and satisfied themselves that his body was of the same texture with their own. They treated him with the greatest civility; and having kept him about half an hour, made signs that he might depart. He did not wait for a second dismissal; but when he left them, not taking the direct way to the ship, they came from their fire, and directed him; so that they well knew from whence he came.

Mr. Banks, accompanied by others, proceeded up the river. They stopped to pass the night, in hopes of some rest. They saw a smock at a distance, on which three of them approached it, but the Indians were gone. They found a fire still burning in the hollow of an old tree. At a small distance were several huts; and they observed ovens dug in the ground: the remains of a recent meal were likewise apparent. They now retired to a resting place, and slept on plantain leaves, with bunches of grass for pillows. Mr. Banks, and the rest, on their return, brought with them three turtles, which they took with a boat-hook, and which together weighed near nine hundred pounds.

Soon after their return to the ship, four Indians, in a small canoe, came within sight. The Captain now determined to take no notice of these people, as the most likely way to be noticed by them. This project answered; two of them came within musket-shot of the vessel, where they conversed very loud: in return, the people on board shouted, and made signs of invitation. The Indians gradually approached, with their lances held up; not in a menacing manner, but as if meant to intimate that they were capable of defending themselves. They came almost along-side, when the Captain threw them cloth, nails, paper, &c. which did not seem to attract their notice. At length, one of the sailors threw a small fish, which so pleased them, that they hinted their designs of bringing their companions, and immediately rowed for the shore. In the interim, Tupia, and some of the crew, landed on the opposite shore. The four Indians now came quite along-side the ship, and having received farther presents, landed where Tupia and the sailors had gone. They had each two lances, and a stick, with which they threw them. Advancing towards the English, Tupia persuaded them to lay down their arms, and sit by him; which they readily did. Others of the crew now going on shore, the Indians seemed jealous, lest they should get between them and their arms; but care was taken to convince them that no such thing was intended, and more trifles were presented to them. The crew staid with them till dinner-time, and then made signs of invitation for them to go to the ship and eat; but this they declined, and retired in their canoe.

When they came on shore again, the Indians visited Tupia's tent, and, after remaining some time, went for two others, whom they introduced by name. Some ribbons, which had been given them, to which medals were suspended round their necks, were so changed by smock, that it was difficult to judge what colour they had been, and the smock had made their skins look darker than their natural colour, from whence it was thought that they had slept close to their fires, as a preventative against the sting of the musquitos. Both the strangers had bones through their noses, and a piece of bark tied over their foreheads; and one of them had an ornament of strings

round his arm, and an elegant necklace made of shells. Their canoe was about ten feet long, and calculated to hold four persons; and when it was in shallow water, they moved it by the help of poles. Their lances had only a single point, and some of them were barbed with fish-bones.

The natives being now become familiar with the ship's crew, one of them was desired to throw his lance, which he did with such dexterity and force, that, though it was not above four feet from the ground at the highest, it penetrated deeply into a tree at the distance of fifty yards. The natives afterwards came on board the ship, and were well pleased with their entertainment. Some of them seemed resolved to have one of the turtles that was on board, which they repeatedly made signs for, and being as repeatedly refused, they expressed the utmost rage and resentment. One of them, in particular, having received a denial from Mr. Banks, he stamped, and pushed him away in a most violent manner. At length they laid hands on two of the turtles, and drew them to the side of the ship where the canoe lay; but the sailors took them away. They made several similar attempts; but being equally unsuccessful, leaped suddenly into their canoe, and rowed off. At this instant the Captain, with Mr. Banks, and five or six of the seamen, went on shore, where they arrived before the Indians, and where many of the crew were already employed. As soon as the Indians landed, one of them snatched a fire-brand from under a pitch-kettle, and running to the windward of what effects were left on shore, set fire to the dry grass, which burned rapidly, scorched a pig to death, burned part of a smith's forge, and would have destroyed a tent of Mr. Banks's, had not some people come from the ship just in time to get it out of the way of the flames. In the mean while the Indians went to a place where the fishing-nets lay, and a quantity of linen was laid out to dry, and there again set fire to the grass, in spite of all persuasion, and even of threats. A musket, loaded with small shot, was fired; and one of them being wounded, they ran away: and this second fire was extinguished: but the other burned far into the woods.

The Indians still continuing in fight, a musket, charged with ball, was fired, the report only of which sent them out of sight: but their voices being heard in the woods, the Captain, with a few people, went to meet them. Both parties stopped when in sight of each other; at which time an old Indian advanced before the rest a little way, but soon halted, and after having spoke some words, which we could not understand, he retreated to his companions, and they all retired slowly in a body. Having found means to seize some of their darts, our people continued following them about a mile, and then sat down upon some rocks, the Indians sitting down also about an hundred yards from them. The old man again came forward, having a lance without a point in his hand. He stopped several times at different distances, and speaking, the Captain made signs of friendship, which he answered. The old man now returned, and spoke aloud to his companions, who placed their lances against a tree, and came forward in a friendly manner. When they came up, our people returned the darts they had taken, and perceived, with great satisfaction, that this rendered the reconciliation complete. In this party were four persons they had not seen before, who, as usual, were introduced by name; but the man who had been wounded in the attempt to burn the nets was not among them. Having received some trinkets, they walked amicably towards the coast, intimating, by signs, that they would not fire the grass again. When our people came opposite the ship, they sat down, but could not be prevailed on to go on board. They accepted a few musket balls, the use and effect of which the Captain endeavoured to explain; then left them, and, when arrived at the ship, saw the woods burning at the distance of not less than two miles.

## SECTION

## SECTION IV.

*General Description of the Natives of the Eastern Coast of New Holland, called New South Wales; their Habitations, Furniture, Utensils, Food, Canoes, Tools, Weapons, Language, &c. Departure of Captain Cook from the Coast.*

CAPTAIN COOK having traversed the eastern coast of New Holland, from lat. 38 deg. to York Cape, lat. 10½ deg. which he was confident no European had seen before, gave it the name of New South Wales.

With respect to the natives, they are, in person, generally of the common stature; but their limbs are remarkably small. Their skin is of the colour of wood foot, or which would be called a dark chocolate colour. Their hair is black, but not woolly: it is short, but not cropt; in some lank, in others curled. Some part of their bodies had been painted red; and the upper lip and breast of one of them was painted with streaks of white. Their features are far from disagreeable; and their teeth even and white. Their voices are soft and tuneable; and they repeated many words after our people with great facility.

In the last account of the natives it is remarked, that the deficiency of one of the fore teeth of the upper jaw, mentioned by Dampier, was seen in almost the whole of the men; but their organs of sight, so far from being defective, as that author mentions those of the inhabitants of the western side of the continent to be, are remarkably quick and piercing.

Captain Cook observes they had holes in their ears, though nothing was then hanging to them; and bracelets upon the upper part of their arms, made of plaited hair. They seemed to be fond of ornament, though absolutely without apparel; and one of them, to whom was given an old shirt, instead of throwing it over any part of the body, tied it as a fillet round his head.

Both sexes go stark naked, and seem to have no more sense of indecency in discovering their whole body, than the inhabitants of England have in discovering their hands and face. Their principal ornament is the bone which they thrust through the cartilage that divides the nostrils from each other. What perversion of taste could induce them to think this a decoration, or what could prompt them, before they had worn it, or seen it worn, to suffer the pain and inconvenience that must of necessity attend it, is perhaps beyond the power of human sagacity to determine. As this bone is as thick as a man's finger, and between five and six inches long, it reaches quite across the face, and so effectually stops up both the nostrils, that they are forced to keep their mouths wide open for breath, and snuffle so when they attempt to speak, that they are scarcely intelligible even to each other. The seamen, with some humour, called it the spritsail-yard; and, indeed, it had so ludicrous an appearance, that, till our people were used to it, they found it difficult to refrain from laughter.

Besides the nose-jewel, they have necklaces made of shells, very neatly cut and strung together; bracelets of small cord, wound two or three times about the upper part of their arm; and a string of plaited human hair, about as thick as a thread of yarn, tied round the waist. Some of them have also gorgets of shells hanging round the neck, so as to reach across the breast.

But though these people wear no clothes, their bodies have a covering besides the dirt; for they paint them both white and red. The red is commonly laid on in broad patches upon the shoulders and breast; and the white stripes, some narrow and some broad: the narrow are drawn over the limbs, and the broad over the body, not without some degree of taste. The white is also laid on in small patches upon the face, and drawn in a circle round each eye. The red seemed to be ochre, but what the white was could not be discovered: it was close grained, saponaceous to the

No. 1.

touch, and almost as heavy as white lead; but our people, to their great regret, could not procure a bit of it to examine.

Upon such ornaments as they had, they seemed to set so great a value, that they would never part with the least article for any thing that could be offered; which was the more extraordinary, as the European beads and ribbons were ornaments of the same kind, but of better form, and more showy materials.

The late adventurers observe, that, though both sexes, and those of all ages, are invariably found naked, it must not be inferred from this, that custom so inures them to the change of the elements, as to make them bear, with indifference, the extremes of heat and cold; for they had visible and repeated proofs, that the latter affects them severely, when they are seen shivering, and huddling themselves up in heaps in their huts, or the caverns of the rocks, until a fire can be kindled.

Captain Cook remarks that they had no idea of traffic, nor could any be communicated to them. They received the things that were given them, but never appeared to understand the signs made by our people when they required a return. The same indifference which prevented them from buying, prevented them from attempting to steal. If they had coveted more, they would have been less honest; for, when our people refused to give them a turtle, they were enraged, and attempted to take it by force. Indeed, this was the only thing our people had upon which they seemed to set the least value; for many of the things that were given them, were found left negligently about in the woods, like the toys of children, which please only while they are new.

Upon their bodies were seen no marks of disease or sores, but large scars, in irregular lines, which appeared to be the remains of wounds they had inflicted upon themselves with some blunt instrument, and which our people understood, by signs, to have been memorials of grief for the dead.

They appeared to have no fixed habitations, for nothing was seen like a town or village in the whole country. Their houses, if so they may be called, are constructed with less art and industry than any our people had seen. They are built with pliable rods, not thicker than a finger, in the form of an oven, by bending them, and sticking the two ends to the ground. The covering is of palm leaves and pieces of bark; and the entrance by a large hole at one end, opposite to which the fire is made. Some of them are just high enough to sit upright in, but not large enough for a man to extend himself in any direction; so that the tenants of these hovels are under the necessity of coiling themselves with their heels to their heads, in order to make room for three or four of them to sleep together. The warmer the climate, the slighter the sheds are constructed. One side is entirely open, and none of them are more than four feet deep. They are put up occasionally, as exigence may require, by those people, who may be considered as a wandering herd in quest of any place that would furnish them with a temporary subsistence, and therefore leave them behind them when they remove to another spot. When they take up their residence only for a night in a place, they put up no shed, but repose on the bushes and grass, which grows here to a great height.

The only furniture belonging to these houses, that fell under observation, was a kind of oblong vessel made of bark, by the simple contrivance of tying up the two ends with a withy, which not being cut off, serves for a handle.

Their chief utensil is a small bag, about the size of a moderate cabbage-net, which is made by laying threads loop within loop, somewhat in the manner used by ladies to make purses. This bag the man carries loose upon his back, by a small string, which passes over his head. It generally contains a lump or two of paint or resin, some fish-hooks and lines, a few points of darts, and their usual ornaments, which include

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include all the worldly treasure of the richest man among them.

According to the account of those who have formed the new settlement at Port Jackson, they are utterly strangers to the cultivation of the ground, and wholly depend for food on the few fruits they gather; the roots they dig up in the swamps; and the fish they pick up along shore, or contrive to strike from their canoes with spears. Fishing, indeed, seems to engross nearly the whole of their time, probably from its forming the chief part of a subsistence, which, observation has proved, nothing short of the most painful labour, and unwearied assiduity, can procure. When fish are scarce, which frequently happens, they often watch the moment of our peoples hauling the seine, and have more than once been known to plunder its contents, in spite of the opposition of those on the spot to guard it; and this even after having received a part of what had been caught. The only resource at these times is to shew a musket, and if the bare sight is not sufficient, to fire it over their heads, which has seldom failed of dispersing them hitherto; but how long the terror which it excites may continue, is doubtful.

Captain Cook observed, that they sometimes contrive to kill the kangaroo, and some birds; notwithstanding they are so shy, that our people found it difficult to get within reach of them with a fowling piece. The only vegetable that can be considered as an article of food, is the yam.

Their fish-hooks, of which many are extremely small, are made with great nicety; and their mode of striking turtle is curious. For this purpose they have a peg of wood, about a foot in length, and well bearded. This fits into a socket at the end of a staff of light wood, in length about seven or eight feet, and about the thickness of a man's wrist. One end of a loose line, about three or four fathoms long, is tied to the staff, and the other end fastened to the peg. In order to strike the turtle, the peg is fixed into the socket, so that, when it has entered the body, and is there retained by the barb, the staff flies off, and serves for a float to trace their victim in the water.

They do not appear to eat any animal food raw; but having no vessel in which water can be boiled, they either broil it upon the coals, or bake it in a hole by the help of hot stones.

They produce fire with great facility, and spread it in a wonderful manner. To produce it, they take two pieces of dry soft wood; one is a stick, about eight or nine inches long; the other piece is flat. The stick they shape into an obtuse point at one end, and pressing it upon the other, turn it nimbly, by holding it between both their hands, as we do a chocolate mill, often shifting their hands up, and then moving them down upon it, to increase the pressure as much as possible. By this method they get fire in less than two minutes.

Their canoes are mean and rude. Those on the southern part of the coast are nothing more than a piece of bark, about twelve feet long, tied together at the ends, and kept open in the middle by small boughs of wood.

Those farther to the northward, are not made of bark, but of the trunk of a tree, hollowed, perhaps by fire. They are about fourteen feet long; and being very narrow, are fitted with an out-rigger, to prevent their oversetting. These are worked with paddles, that are so large as to require both hands to manage one of them.

The only tools seen among them, were an adze, wretchedly made of stone, some small pieces of the same substance in form of a wedge, a wooden mallet, and some shells and fragments of coral. For polishing their throwing sticks and the points of their lances, they use the leaves of a kind of wild fig-tree, which bites upon wood almost as keenly as the shave-grass of Europe, which is used by our joiners. With such tools, the making even such a canoe as has been described,

must be a most difficult and tedious labour. To those who have been accustomed to the use of metal, it appears altogether impracticable; but there are few difficulties that will not yield to patient perseverance; and he who does all he can, will certainly produce effects that greatly exceed his apparent power.

The late adventurers, who have formed the new settlement, on first setting foot in the country, were inclined to hold the spears of the natives very cheap. Fatal experience, however, convinced them, that the wound inflicted by this weapon is not a trivial one; and that the skill of the Indians in throwing it, is far from being despicable. Besides more than a dozen convicts, who unaccountably disappeared, it was known that two, who were employed as rush cutters up the harbour, were (from what cause our people are yet ignorant) most dreadfully mangled and butchered by the natives. A spear had passed entirely through the thickest part of the body of one of them, though a very robust man; and the skull of the other was beaten in. Their tools were taken away; but some provisions which they had with them at the time of the murder, and their cloaths, were left untouched. Nor are their weapons of offence confined to the spear only; for they have besides long wooden swords, shaped like a sabre, capable of inflicting a mortal wound; and clubs of an immense size. Small targets, made of the bark of trees, are likewise now and then to be seen among them.

Captain Cook observed, that the language of these people seemed more harsh than that of the islanders in the South Sea. They were continually repeating the word *chercau*, a term, as was imagined, of admiration. They also cried out, when they saw any thing new, *cher, tut, tut, tut!* which was probably a similar expression.

Captain Cook, on his departure, called the harbour he had quitted Endeavour River. It is only a small bar harbour, or creek, which runs, in a winding channel, three or four leagues inland. The depth of water, for shipping, is not more than a mile within the bar, and only on the north side. At the new and full of the moon, it is high water between nine and ten o'clock. It must also be remembered, that this part of the coast is so barricaded with shoals, as to render the harbour very difficult of access.

The same resolute and intrepid navigator being resolved to determine whether this country did, or did not, join to New Guinea, in effecting his design, braved such dangers, as would have appalled the resolution of any man, whose spirit for discovery had not absorbed all regard to personal safety. After much investigation, he found the two countries divided by a narrow sea, which he therefore called Endeavour Straits.

## VAN DIEMEN'S LAND,

THE SOUTHERN EXTREMITY OF NEW HOLLAND.

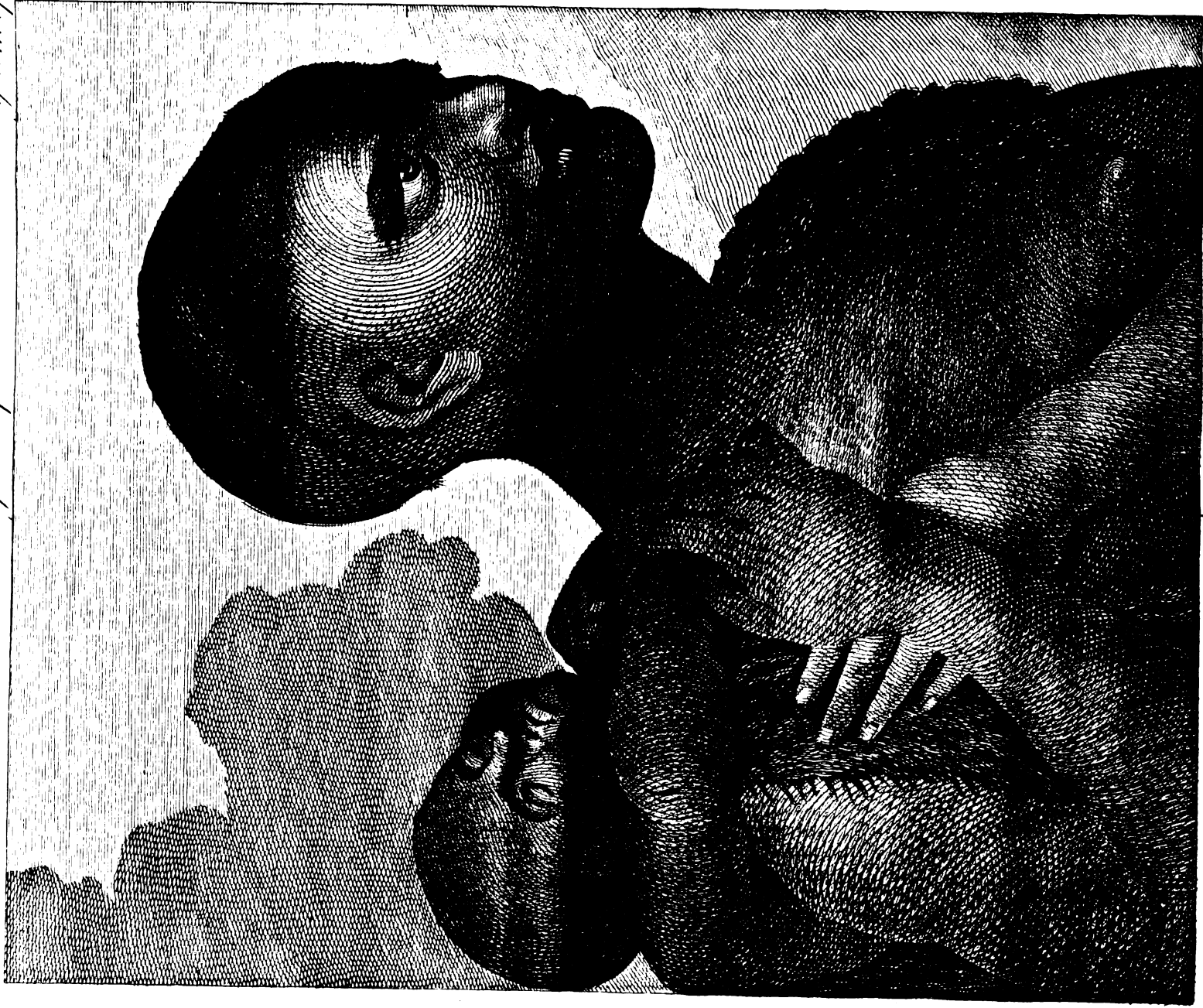
### SECTION I.

*Climate, Quadrupeds, Birds, Fish, and Insects. Persons, Genius, Dress, and Habitations of the Natives.*

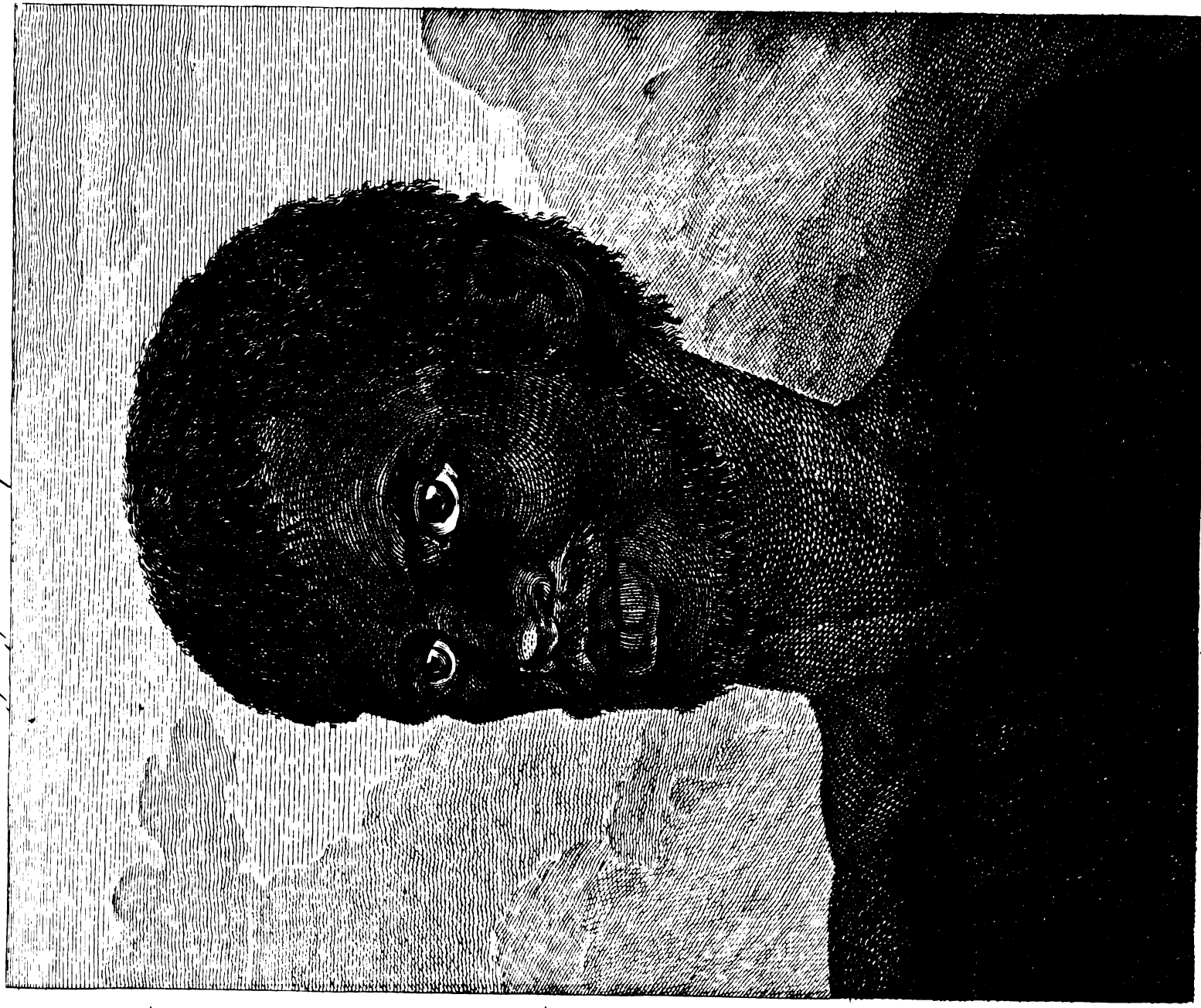
THE spirit of discovery still prevailing in Great Britain, as an object worthy the prosecution of a commercial people, Captain Cook, whose professional skill could only be equalled by the persevering diligence with which he exerted it in the course of his researches during two former voyages, was called upon once more to resume, or rather to complete, the survey of the globe.

Accordingly another voyage was undertaken in 1776; in the course of which he again visited the coast of New Holland, which he approached from the southward. On the 24th of January, 1777, he fell in with Van Diemen's Land; and, on the 26th, anchored in Adventure Bay, in latitude 43 deg. 21 min. south, being about five degrees more to the southward than that





A WOMAN & CHILD of VAN DIEMEN'S LAND.



A MAN of VAN DIEMEN'S LAND.

*Goodnight engr.*



that part of the land which he first saw in his course from New Zealand in the year 1770.

Van Diemen's Land had been twice visited before. It was so named by Tasman, who discovered it in November, 1642. From that time it had escaped all farther notice by European navigators, till Captain Furneaux touched at it in March, 1773.

Van Diemen's Land has many marks of being naturally a very dry country, and, perhaps, might (independent of its wood) be compared to Africa about the Cape of Good Hope. The heat was so great, that birds were seldom killed more than an hour or two, before they were almost covered with small maggots.

The only quadrupeds here are a kind of opossum, and the kangaroo.

There are several sorts of birds. In the woods are yellowish parroquets; and another small one, which has part of the head and neck of a most beautiful azure colour, and was thence named *motacilla cyanea*. The rest of the birds are common with those in the other parts of the island. On the shore were several gulls, black oyster catchers, or sea-pies, and plovers, of a stone colour, with a black hood. About the pond, or lake, behind the beach, a few wild ducks were seen; and some shags were observed to perch upon the high leafless trees near the shore.

The sea affords great variety of fish, as the elephant-fish, rays, nurfes, leather-jackets, white bream, soles, flounders, gurnards, besides a sort not recollected to have been seen before, and which partakes of the nature both of a round and a flat-fish.

Upon the rocks are plenty of muscles, and other small shell-fish; and some pretty Medusa's heads were found upon the beach.

Some blackish snakes, pretty large, were seen in the woods; and a lizard was killed, that was fifteen inches long, and six round, beautifully clouded with black and yellow.

There is a considerable variety of insects here, though they are not very numerous. The most troublesome are the musquitos, and a large black ant, whose bite inflicts extreme pain during the short time it lasts.

The inhabitants of this part of New Holland have little of that wild or fierce appearance common to people of this island; but, on the contrary, seem mild and chearful, without reserve or jealousy of strangers. This, however, may arise from their having little to lose or care for.

With respect to personal activity or genius, little can be said of either. They do not seem to possess the first in any remarkable degree; and as for the last, they have, to appearance, less than the half-animated inhabitants of Terra del Fuego, who have not invention sufficient to make clothing for defending themselves from the rigour of their climate, though furnished with the materials. It must be owned, however, that they are masters of some contrivance, in the manner of cutting their arms and bodies in lines of different lengths and directions, which are raised considerably above; so that it is difficult to guess the method they use in executing this embroidery of their persons.

Their colour is a dull black, like that of the Negroes. It should seem also, that they sometimes heighten their black colour by smutting their bodies, as a mark was left behind on any clean substance, such as white paper, when they handled it. Their hair is perfectly woolly; and it is clotted or divided into small parcels, like that of the Hottentots, with the use of some sort of grease, mixed with a red paint or ochre, which they smear in great abundance over their heads. Their noses, though not flat, are broad and full. The lower part of the face projects considerably; so that a line let fall from the forehead, would cut off a much larger proportion than it would in the Europeans. Their eyes are of a middling size, with the whites less clear than in us; and though not remarkably quick or piercing, they are such as give a

frank, chearful cast to the whole countenance. Their teeth are broad, but not equal, nor well set; and, either from nature, or from dirt, not of so true a white as is usual among people of a black colour. Their mouths are rather wide; and this appearance seems heightened by wearing their beards long, and clotted with paint, in the same manner as the hair on their heads. Their belly projects considerably; but this may be owing to the want of compression in that part, which most nations use more or less.

The females, contrary to those of any other part of New Holland, wear a kangaroo skin, in the same shape as it comes from the animal, tied over the shoulders, and round the waist. But its only use seemed to be to support their children, when carried on their backs; for it did not cover those parts which most nations conceal, being, in all other respects, as naked as the men, and their bodies marked with scars in the same manner. But in this they differed from the men, that, though their hair was of the same texture and colour, some of them had their heads completely shorn or shaved. In others this operation had been performed only on one side of the head; while the rest of them had all the upper part of the head shorn close, leaving a circle of hair all round, somewhat like the tonsure of the Romish ecclesiastics. Some of the gentlemen paid their addresses, and made liberal offers of presents, which were rejected with great disdain; whether from a sense of virtue, or the fear of displeasing their men, could not be determined. That this gallantry was not very agreeable to the latter is certain; for an elderly man, as soon as he observed it, ordered all the women and children to retire, which they obeyed; though some of them shewed a little reluctance.

The stories of the ancient poets, concerning fauns and satyrs living in hollow trees, are here realized. Some wretched constructions of sticks, covered with bark, which do not deserve the name even of huts, were found near the shore in the bay; but these seemed only to have been erected for temporary purposes: and many of their largest trees were converted into more comfortable habitations. These had their trunks hollowed out by fire, to the height of six or seven feet; and that they take up their abode in them sometimes, was evident from the hearths, made of clay, to contain the fire in the middle, leaving room for four or five persons to sit round it. At the same time these shelters are durable; for they take care to leave one side of the tree sound, which is sufficient to keep it growing as luxuriantly as those which remained untouched.

## SECTION II.

### *Conclusive Remarks.*

THE inhabitants of Van Diemen's Land are doubtless from the same stock with those of the northern parts of New Holland. Tho' the account of those met with by Capt. Cook on the east, shews that they differ in many respects; yet, upon the whole, it must be allowed, that distance of place, entire separation, diversity of climate, and length of time, all concurring to operate, will account for greater differences, both as to their persons, manners, and customs, than really exist between the natives of Van Diemen's Land and those of Botany Bay, described in Captain Cook's first voyage to this island.

The author of the narrative of the late expedition to New Holland, remarks, that, to the geographical knowledge of this country, supplied by Captain Cook, and Captain Furneaux, the adventurers were able to add nothing. The latter explored the coast from Van Diemen's Land to the latitude of 39 deg. south; and Capt. Cook from Point Hicks, which lies in 37 deg. 58 min. to Endeavour Straits. The intermediate space between the end of Furneaux's discovery and Point Hicks, is, therefore, the only part of the south-east coast unknown.

C H A P.

## C H A P. II.

## N E W Z E A L A N D.

## S E C T I O N I.

*Discovery. Description of the Country, as to Situation, Extent, Soil, Climate, Mountains, &c. &c.*

**T**ASMAN, a Dutch navigator, mentioned on a former occasion, discovered this high mountainous country in the year 1462. He coasted the eastern part from the latitude of 34 to 43 deg. Meeting with a very hostile reception from the natives as soon as he came to anchor, he thought it prudent to weigh without so much as attempting to land; but gave the appellation of Murderer's Bay to the road in which he dropped anchor, and the general name of New Zealand to the whole country, at that period supposed to be part of a southern continent.

New Zealand has been repeatedly visited by Captain Cook; first in 1769; in the close of which, and the beginning of the ensuing year, he coasted the country during a space of six months, and found it to consist of two large islands, divided by a passage (now called Cook's Straits) about four or five leagues broad, and lying nearly north and south of each other, between the latitudes of 34 deg. 22 min. and 47 deg. 25 min. south; and between the longitude of 166 and 180 deg. east. The same navigator visited it again in 1773; and, for the third time, in 1774.

The two islands are nearly of the same extent, and, taken together, as large as Great Britain, having many small islands about them. The northernmost is called, by the natives, *Fahei-nomarve*; and the southernmost, *Tovy*, or *Tovai-Pocnammo*. The latter is mostly hilly, and, to appearance, barren, and thinly inhabited; but the former, though very mountainous, is tolerably fertile, and can boast of a rivulet running through every valley. Though these vallies do not abound with wood, yet, from the apparent nature of the soil, it was the opinion of our ingenious and speculative countryman, that every kind of European grain would flourish here; and that, through the exertion of industry in cultivation, not only the necessaries, but luxuries of life, might be obtained in rich variety. The climate, upon the whole, is said to be more temperate than that of England, from the vegetables that were found growing there in the winter season.

Captain Cook, during the course of his six months circuit, in which he fully explored the coasts of both islands, gave names to several bays, rivers, and other parts of those coasts, from remarkable characters, and various occurring circumstances. For instance, he called the first place where he anchored Poverty Bay, because no necessaries were found there but wood. The next port he made was named Mercury Bay, because an observation was there made of the transit of Mercury over the Sun: it is situated in latitude 36 deg. 57 min. The river that empties itself at the head of Mercury Bay, was called the River Thames, from its apparent resemblance to our river of that name; and its banks are pointed out as the most advantageous spot in these islands for planting a colony. The Bay of Islands, lying more to the northward, derives its appellation from the great number of islands contiguous, and from its several harbours, which are equally safe and commodious.

North Cape, or Cape North, so called from its situation, is the northern extremity of land on the island *Fahei-nomarve*. The coast along the western shore was called, The Desert Coast; and a peak, remarkably high, of a most majestic appearance, and, from the space

which the snow occupies on it, supposed to be not much inferior to the Peak of Teneriffe, named Mount Egmont; and the shore under it, forming a large cape, received the appellation of Cape Egmont.

The southern island was as accurately surveyed as the northern. Here likewise, from the causes above-mentioned, names were given to several parts, as Banks's Island, Cape Saunders, The Traps, Dusky Bay, Admiralty Bay, &c. &c.

In Queen Charlotte's Sound (in which is situated Murderers Bay, so called by Tasman) was discovered a fine stream of excellent water, and wood in abundance. The inhabitants, who scarcely exceeded four hundred in number, were dispersed along the shore. They are poorer than the inhabitants of other parts of the country: their ground is uncultivated; their chief food is fish and fern-roots; and their canoes are without ornament. The climate here is much milder than that of Dusky Bay; and, as no frost was seen at the beginning of June, almost the depth of winter, it is probable that it seldom freezes here. There were some curiosities found on the hills and beaches; and, from many different appearances, the former existence of a volcano in New Zealand was more than conjectured. Queen Charlotte's Sound is particularly eligible as a port and place of refreshment, from the number of anti-scorbutic plants which grow upon every beach, many of which contributed to health and aliment.

## S E C T I O N II.

*Animal and Vegetable Productions, as Trees, Plants, Insects, Birds, Beasts, Fishes, &c.*

**F**ROM the latest account it appears, that the vegetable productions of this country sufficiently indicate the quality of the soil: indeed, the strength in vegetation must be greatly assisted by the temperature of the climate. The hills, except a few towards the sea, are one continued forest of lofty trees, which flourish with uncommon vigour: and it was remarked, that no country abounded, upon the whole, so much with trees and plants, that were entirely unknown to the naturalists of Europe, as New Zealand. The size, growth, and durability of the timber, render it fit for any kind of building.

The large trees on the hills are chiefly of two sorts; one of them is of the size of our largest firs, and grows nearly in the same manner. A decoction of its leaves, fermented with sugar or treacle, supplies the place of spruce in making beer; and our countrymen acknowledged it to be little inferior to American spruce beer: the other sort of tree is like a maple, and often grows very large, but is only fit for fuel, the wood being too heavy for masts and yards; though it was the general opinion, that if some means could be devised to lighten them, they would produce masts superior to those of any country in Europe.

There was found, in Dusky Bay, a beautiful tree, in flower, of the myrtle kind, of which an infusion was drank instead of tea. Its leaves are aromatic, astringent, and have a very pleasant flavour at the first infusion, which is changed to a strong bitter, on pouring water on the leaves a second time.

A great variety of trees grow on the flats behind the beaches. Two or three bear a kind of plumb, of the size of prunes: the one, which is yellow, is called *karraca*; and the other, which is black, *maitao*; though neither of them afforded a pleasant taste. The woods in

in many parts were so over-run with supple-jacks, that it was scarcely possible to force a way through them: several of these were fifty or sixty feet long.

The most profitable plants which this country produces, are wild celery and a kind of cresses, which grow in abundance on all parts of the sea coasts. These are sometimes used as salad, or dressed as greens. In all those ways they are excellent, and, together with the fish, form a desirable refreshment. Here is the proper mulberry-tree, but extremely rare; and a berry which serves the natives instead of flax and hemp, and exceeds all that are made use of for such purposes in other countries. There are two sorts of this plant: in one kind the flowers are yellow, and in the other a deep red. Of the leaves of these plants, with very little preparation, the natives make all their common apparel: of these also, they make all their lines and cordage for every purpose. These are much stronger than any thing we can make with hemp. This plant grows in all places near the sea, and sometimes a considerable way up the hills, in bunches or tufts. Being perennial, it may be cut down to the root every year, and requires little care and attendance in the cultivation. It is remarked, that our botanists were greatly tantalized here, by the appearance of numerous trees and shrubs, which had lost their flowers and fruits, and only served to give them an idea of the great profusion of vegetables in this country.

There is not a great number of insects in this country. There is a sort of little crane fly, particularly troublesome, in the southern parts, during bad weather. The sand fly, the only noxious one, is very numerous here, and is almost as disagreeable as the musquitoe. Their bite causes a swelling and intolerable itching. There are some butter-flies, two sorts of dragon-flies, some small grasshoppers, several sorts of spiders, some black ants, and scorpion flies, with whose chirping the woods resound. There are snakes and lizards of an enormous size, described as eight feet long, and equal to a man's body in circumference.

The woods abound with birds; some very beautiful, and most of them peculiar to the place. The only bird here which resembles any in Europe, is the gannet. Here are ducks and shags, but very different from any among us. Their hawks, owls, and quails, differ but little. There is a small green-bird, almost the only musical one to be found here. His melody is so sweet, and his notes so varied, that the listener would imagine himself surrounded by a variety of birds, when he exerts his vocal powers. From this circumstance he was called the mocking bird.

Here are water hens of a large species. Rails are scarce in all parts of New Zealand, except at Dusky Bay, where they were seen in great numbers: also cormorants, oyster-catchers, or sea-pies, albatrosses, ducks, penguins, and other sorts of the aquatic kind. Five species of ducks were found in Dusky Bay, differing from each other in size and plumage. Among the small birds, are the wattle-bird, the poy-bird, and the fan-tail. Of the fan-tail there are different sorts; but the body of the most remarkable one is scarcely larger than a good filbert; yet it spreads a tail of most beautiful plumage, surprising in extent, considering its size. Our late travellers remark that, though it would be difficult and fatiguing to follow the birds of sport, on account of the quantity of under-wood, and the climbing plants, yet, by continuing in one place, a fowler may shoot as many in a day as would serve seven or eight persons. The reason assigned for this observation is, that these birds were so little acquainted with mankind, that they familiarly perched on the nearest branches, and hopped even on the ends of the fowling pieces, looking at every one that came near them with the greatest curiosity.

It is remarkable that, in this extensive country, the only quadrupeds, which are known, are dogs and rats. The dogs are of the rough, long haired sort, with pricked ears, and much resembling the shepherd's cur.

No. 2.

They are of different colours; and, though kept by the natives as a domestic animal, pampered and indulged with fish as food, in common with their masters. Their bodies are afterwards eaten by them, and their skins applied to various uses of dress and ornament. The custom of eating dog's flesh is partly general among the inhabitants of these southern climes, and was at length adopted by our European navigators, as a relief from the loathsome taste of salt provisions. The leg of a dog, killed on board one of the ships, was roasted, and served up at the captain's table, which the company, through disuse, could not distinguish from mutton.

Many sorts of fish were caught here by the seine, and, amongst the rest, a species unknown in Europe, but very delicious. Every creek swarms with them. Mackerel of various kinds were caught in immense shoals. But the highest luxury which the sea affords here, is the lobster, or sea cray-fish, which differs from those in Europe in several particulars. They have a great number of prickles on their backs, and are red when first taken out of the water. There are elephant-fish, mullets, soles, flounders, bream, conger-eels, and a fish of five or six pounds weight, called, by the natives, a mogge. With the hook and line was caught a blackish fish, called cole-fish by the seamen, but differing greatly from that of the same name in Europe. There is also a sort of small salmon, skate, gurnards, and nurfes. These, in general, are well flavoured; but the small salmon, cole-fish, and mogge, are superior to the other. There are vast quantities of muscles among the rocks; many cockles in the sand of the small beaches; and, in some places, oysters, which, though small, have an agreeable taste; together with other shell fish of various kinds.

Before we close an account of the natural productions of this country, we shall remark, that there is not here any mineral deserving notice, except a green jasper stone, of which the tools and ornaments of the inhabitants are made. This is held in high estimation among them, and they entertain some superstitious notions about the mode of its generation, but the particulars our countrymen could not comprehend.

### SECTION III.

*Description of the Persons of the Inhabitants. Their Dress, Habitations, Food, Utensils, Weapons, Cancels, and their Appurtenances.*

THE number of inhabitants bears no proportion to the extent of country. The southern part is very thinly inhabited, consisting chiefly of wanderers; but the northern is better peopled; though the western side of the island is quite a desert; and the interior parts are so mountainous, that scarce any place is inhabited but the sea-coasts.

The stature of the New Zealanders, in general, is equal to the Europeans; but they are not so well formed, especially about the limbs, which are distorted by sitting so much on their hams, and being deprived, by the mountainous nature of the country, from using that kind of exercise, which would render the body straight and well proportioned. Some, however, are well made, vigorous, and active, and have a good share of adroitness and manual dexterity.

Their complexion, in general, is brown; though not deeper than that of a Spaniard who has been exposed to the heat of the sun. They are rather darker in the southern island. Their faces are commonly round, their lips rather full, and their noses (though not flat) large towards the point. Their eyes are large; their teeth broad and irregular; their hair, in general, black, strong, and straight, commonly cut short on the hinder part, and the rest tied on the crown of the head. The countenance of the young is generally free and open; but, in many of the men, it has a serious or sullen cast. The men are larger than the women, who are not remarkable for any peculiar graces, either of form or feature: but their voices are exceeding soft and harmonious,

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monious,

monious, by which they are chiefly distinguished, the drefs of both sexes being nearly the same. Like the women of other countries, they have a chearfulness superior to the men, and a greater flow of animal spirits.

They have a garment made of silky flax, about five feet in length, and four in breadth. This appears to be their principal manufacture, which is performed by knotting. Two corners of this garment pass over the shoulders, and they fasten it on the breast with that which covers the body: and it is again fastened about the belly with a girdle made of mat. It is sometimes covered with dog skin, or large feathers. Many of them wear coats over this garment, extending from the shoulders to the heels. The most common covering, however, is a quantity of the sedgy plant, badly manufactured, fastened to a string, and thrown over the shoulders, whence it falls down on all sides to the middle of the thighs. They adorn their heads with feathers, combs of bone or wood, pearl shells, and the inner skin of leaves. Both sexes have their ears slit, in which are hung beads, pieces of jasper, or bits of cloth. Some have the septum of the nose bored in the lower part; but no ornament was seen it.

Their tattowing is done very curiously, in spiral and other figures, and, in many places, indented with their skin, so as to look like carving; but, at a distance, it appears as if it had been only smeared with black paint. This tattowing, and staining the face, is peculiar to the principal men among them. Those of inferior rank, as well as women, content themselves with besmearing their faces with red paint or ochre. The women wear necklaces of shark's teeth, or bunches of long beads; and some of them have small triangular aprons, adorned with feathers or pieces of pearl-shells, fastened about the waist with a double or treble set of cords. Their winter drefs is a shaggy cloak, called *bogbee bogbee*, which hang round their necks like a thatch of straw. Their cloth is white, and as glossy as silk, worked by hands, and wrought as even as if it had been wrought in a loom, and is chiefly worn by the men; though it is made by the women, who also carry burthens, and do all the drudgery.

As many families erected their huts close to the spots where our countrymen fixed their temporary abode, they had a full view of them, and expressed surprize at the facility with which they build them. They have been seen to erect above twenty of them on a spot of ground, which was covered with plants and shrubs not an hour before. The savages had no sooner leaped from the canoes, than they tore up the shrubs and plants from the ground they had fixed on, and put up some part of the framing of a hut. These huts are sufficiently calculated for affording shelter from the rain and wind, and are built contiguous to each other. The best seen was built in the manner of one of our country barns, and was about six feet in height, fifteen in breadth, and thirty-three in length. The inside was strong and regular, well fastened by means of withes, &c. and painted red and black. At one end it had a hole, serving as a door to creep out at, near which was a square hole, which served both for window and chimney. Under this particular we shall introduce a brief account of their hippahs, or fortified villages, which are very remarkable. They are strong holds, erected on rocks, and secured on the land side by a bank, a ditch, and an high paling within the ditch. Some have out-works, curiously constructed. These places seem only to be the occasional abodes of the natives in case of danger from their enemies; for as soon as their state of tranquillity returns, they quit these heights for the level country.

Their chief food is fish, which they catch with different kinds of nets, or wooden fish-hooks, pointed with bone, but made in so extraordinary a manner, that it appears astonishing how they can answer such a purpose. They shewed themselves more expert fishermen than any of their European visitants; nor were any of the methods practised by our people equal to theirs. They

dress their fish by roasting, or rather baking them, being entirely ignorant of the art of boiling. It is thus they also dress the root of the large fern-tree, in a hole prepared for that purpose. When dressed, they split it, and find a glutinous substance within, not unlike sago powder. The smaller fern-root seems to be their substitute for bread, being dried and carried about with them, together with great quantities of dried fish, when they go far from their habitations.

Their only liquor is water; and they constantly refused to touch either wine or brandy, when on board the European vessels, and drank pure water, or sweetened with sugar; though they partook very freely of the provisions that were put on the table.

They are represented as filthy in their feeding as in their persons, which often emit a very offensive effluvia, from the quantity of grease about them, and from their never washing their garments.

For an uncivilized people, their ingenuity claims notice; as, without the assistance of metal tools, they make every thing by which they procure their subsistence, cloathing, and warlike weapons, with neatness, strength, and convenience. Their chief mechanical tools are the adze and axe, made of hard black stone; chissels of human bone, or fragments of jasper. They esteem their axes the most valuable of their possessions, nor will part with one of them upon any consideration. They have baskets of various kinds and sizes, made of wicker-work. The making of nets seems to be the staple manufacture of those parts of the country which were visited. These nets are of a circular form, extended by two hoops, and about seven or eight feet in diameter: the top is open, and they fasten sea-ears to the bottom as a bait. They let down this net, so as to lie upon the ground; and when they imagine fish enough are collected over it, they draw up by a gentle motion, so that the fish rise with it, scarcely sensible that they are lifted, till they come near the surface of the water, and then a sudden jerk brings them with the net into the boat.

They have a singular taste for carving, which must be admitted as their master-piece. This appears on the most trifling things. The ornaments on the heads of some of their canoes not only display much design, but execution. Their tools, in general, are very awkward. A shell, or a piece of flint or jasper, is their substitute for a knife; and a shark's tooth, fixed on the end of a piece of a wood, is their augur.

Their chief weapons are spears or lances, darts, battle-axes, and the patoo-patoo. The spear is fourteen or fifteen feet long, pointed at both ends, and sometimes headed with bone. They are grasped by the middle, so that the part behind balancing that before, makes a push more difficult to be parried than that of a weapon which is held by the end. The patoo-patoo is formed like a pointed battledore, with a short handle, and sharp edges, and designed for close fighting: through the handle there is a string to twist round the hand when the weapon is used. The patoo-patoo is worn in the girdle, as a considerable military ornament, and seldom fails of doing execution.

The chiefs carry about them a staff of distinction, generally the rib of a whale, ornamented round the top with carving, dog-skin, and feathers, like our halberts. Sometimes this staff is merely a stick about six feet long, adorned in the same manner, and inlaid with a shell resembling mother-of-pearl.

The New Zealanders display ingenuity in the construction of their canoes, which are of different sizes, and much resemble the New England whale-boat. Some of the largest sort seem to be built for war, being near seventy feet long, five feet broad, and three feet and an half deep. They have a sharp bottom, consisting of three trunks of trees hollowed, of which that in the middle is the longest. The side-planks are sixty-two feet long, in one piece, and not despicably carved in bas relief; and the head is still more richly adorned with carving. The gunwale boards are likewise frequently ornamented



ornamented with tufts of white feathers, placed upon a black ground. Their boats are worked by paddles about six feet long, neatly made, the blade being oval, pointed at the bottom, and gradually losing its oval form in the handle. They make their strokes with those paddles with incredible quickness, and keep time so exactly, that all the rowers seem actuated by one common impulse. Sails of matting fixed upright, between two poles, are sometimes used; but they can make no way with these, unless it be right before the wind. The smaller canoes were no other than trunks of trees, intended wholly for fishing, without either convenience or ornament. The New Zealanders are by no means expert in navigation, their knowledge being wholly confined to what is called plain-sailing.

#### SECTION IV.

*Disposition and Customs of the Inhabitants of New Zealand. Their Skill in Agriculture, innate Ferocity, horrid Cruelties, incidental Diseases, Religious Tenets, &c. &c.*

**P**ERPETUAL divisions prevail amongst the natives of this country, who live under continual apprehensions of being destroyed by each other; most of their tribes having, as they think, sustained injuries from some other tribe, which they are over-eager to revenge. They generally steal upon the adverse party in the night; and if they chance to find them unguarded, which seldom happens, they put every one to death without distinction, not sparing even women or children. When they have compleated the inhuman massacre, they either gorge themselves on the spot, or carry off as many bodies as they can, and feast on them at home, with the most horrid acts of brutality. If they are discovered before they have time to execute their sanguinary purpose, they usually steal off again; and sometimes they are pursued, and attacked, by the adverse party in their turn. They never give quarter, so that the vanquished must trust to flight alone for safety. From this state of perpetual hostility, and this destructive mode of carrying it on, a New Zealander acquires such habitual vigilance and circumspection, that he is scarce ever off his guard; and, indeed, they have the most powerful motives to be vigilant.

Though the inhabitants of the southern isle, in particular, lead a wandering kind of life, and seem to be under no regular kind of government, the head of each tribe is respected, and, on some occasions, commands obedience. Those of the northern isle acknowledge a sovereign, to whom great respect is paid, and by whom justice is probably administered. The European visitants were given to understand, that they possessed their authority by inheritance.

With respect to the different employments of the men and women of this country, it should seem that the former till the ground, make nets, catch birds, and fish with nets and lines. The women dig up fern-roots, collect lobsters, and other shell-fish, in the shallow waters near the beach, dress the food, and weave cloth.

Respect is paid to old men among them, who may be supposed to owe their consequence to the long experience they have gained; but their chiefs are strong, active young men, in the prime and flower of their life.

Though the ferocity of these people is evident, from instances already mentioned, it will appear more glaring in their cruelties towards some of our countrymen in the year 1773.

The two ships commanded by the Captains Cook and Furneaux, having parted company, and not happening to join again, some time after the departure of Captain Cook, Captain Furneaux arrived, in the month of December, in Queen Charlotte's Sound. While he lay there, a cutter, with two petty officers and eight seamen, being sent up a creek to procure wood and wa-

ter, not returning, the day following a boat was sent with an officer in quest of them. They were soon alarmed by the sight of some parts of the cutter, and some shoes, one of which was known to belong to a midshipman who was one of the party. Presently a piece of meat was found, which, at first, was supposed to be some of the salted meat belonging to the cutter's crew; but, on closer examination, it was found to be fresh. Several baskets lay on the beach tied up, which they eagerly cut open, and found to contain roasted flesh and fern-roots, which served them for bread. On farther search many shoes were found; and a hand, which was immediately known to belong to a forecandleman, it being marked with the initial letters of his name with an instrument, by a native of Otaheite. Many other articles were found, till, having searched in vain, in every part of the beach, for the cutter, a shocking spectacle suddenly opened to their view. Here were scattered the heads, hearts, and lungs, of several of the unhappy men, who had been massacred by the natives, and dogs were seen devouring their entrails. The sailors stood aghast, struck with horror at the sight, and, with imprecations, vowed revenge, which was soon executed by firing and killing many of the savages, and destroying all the canoes that lay on the beach.

Notwithstanding the divided state in which these people live, and the ferocity evident, in divers instances, in their disposition, our countrymen had an opportunity of remarking, not only their personal subordination, but some proofs of their hospitality.

Going on shore in search of the natural productions of the country, two very ingenious gentlemen accidentally fell in with an agreeable Indian family. The principal were a widow and a darling son, about ten years old. The widow was mourning for her husband, according to their custom, with tears of blood; and the child, by the death of the father, was become proprietor of a district of land. The widow and her son were sitting upon mats; and the rest of the family, to the number of 16 or 17, of both sexes, sat round them in the open air; for they did not appear to have any home, or other shelter from the weather, the inclemencies of which custom had enabled them to endure without any lasting inconvenience. It was remarked that their whole behaviour was obliging, affable, and unsuspicious. They presented their visitants with a fish, and a brand of fire to dress it, and importuned them to stay till morning, which they would have done, had they not expected the vessel to sail.

When our British navigators first explored these parts, the first inhabitants they saw were a man and two women. The man stood with a battle-axe and club in his hand, on the rocky point of an island, and called to the commander and others, who were passing near him in a boat. The women were behind him, each with a long spear in her hand. His salutation was answered in the language of Otaheite, *Tayo barre mai*: Friend, come hither. He did not, however, stir from his post; but held a long speech, frequently swinging round his club, on which he leaned at other times. The commander landed on the rock alone. The poor native gave evident tokens of fear, but stood however firm on the same spot. The commander went up to him, and embraced him, according to the custom of the country, by joining noses. This token of amity dispelled all apprehensions on the part of the natives. The man received the presents that were made him, and the two women joined company. One of them had a prodigious excrescence on the upper lip, and was in every respect remarkably ugly.

On a renewal of the visit the next day, the natives received all the articles that were offered them with great indifference, except hatchets and spike nails; in return for which, they parted with several of their ornaments and weapons, but did not seem inclined to part with their spears. A good understanding being now established, the next time our countrymen visited them, they found them dressed out in the highest taste of the country.

country. Their hair was combed, tied to the crown of the head, and anointed with oil or grease: white feathers were stuck at the top: some had fillets of white feathers all round the head, and others wore pieces of an albatross skin, with the fine down in their ears. A cloak of red baize was presented to the chief, in return for which he gave the commander a patoo-patoo, which he drew from his side: it was a short club made of fish bone.

A man and young woman being prevailed on to come on board, the former, before he left the shore, broke off a small green branch from a bush, walked on with it in his hand, and having struck the ship's side with it several times, began to recite a kind of speech or prayer, which seemed to have regular cadences, and to be arranged in metre as a poem. It lasted two or three minutes, and when over, he threw the branch into the main chain, and went on board. His manner of delivering solemn orations, and making peace, is practised by all nations in the South Seas, as appears from the testimonies of various voyagers.

Every thing they saw excited the curiosity both of the girl and the man. They were particularly pleased to find the use of chairs, and that they might be removed from place to place: but it was not possible to fix their attention to any one thing for a single moment.

Of all the various presents that were made the man, hatchets and spike nails still continued to be most valuable in his eyes: these he never would suffer to go out of his hands after he had once laid hold of them; whereas he would lay many other articles carelessly down, and at last leave them behind him. They could not be prevailed upon to eat any thing; but passed some compliments on our countrymen, according to their own forms and customs.

In a short time an acquaintance was cultivated with a few more of the natives, who seemed to be the only inhabitants in this part of the country. These coveted the possession of every thing they saw, or could lay their hands on, except muskets, which they would not touch, having learnt to dread them as instruments of death, from the destruction they had seen them make among the wild fowl.

The disposition of these people is very remarkable, as, if they had not discovered themselves, and thereby made the first advances, they might, with great ease, have kept themselves concealed: but a certain openness and honesty appeared strongly to mark their character; for had they been inclined to treachery, they would have endeavoured to have cut off small parties that were frequently dispersed in different parts of the woods, in which they might have been but too successful.

As a display of the disposition of these people in particular, and the attraction of novelty in general, we shall subjoin some anecdotes, which, it is presumed, will conduce to the entertainment of our readers.

A New Zealander came on board an European vessel, when she lay in Queen Charlotte's Sound, accompanied by his son and daughter. Being introduced into the cabin, the son was presented by the captain with divers trinkets, and dressed out in one of his own white shirts. Unable to withstand the impulse of puerile vanity, he ran upon deck in order to shew his finery to his countrymen. An old he-goat, conceiving a kind of capricious dislike to the ludicrous figure of poor Khoaa, (for that was the boy's name) assailed him, and raising himself on his hind legs, with one butt of his head, laid him prostrate on the deck. The father, amazed to see the inestimable present begrimed with filth, bestowed many blows on the unfortunate sufferer, in token of his resentment. The shirt, however, by washing, was soon brought to its former state of purity; and what was more, the boy was washed all over; most probably for the first time in his life; but the provident father, dreading another mischance to the precious vestment, carefully rolled it up, and taking off his own dress, made a bundle of it, in which he placed all the presents he and his son had received.

A disposition to steal, and secrete every thing they could lay their hands on, was discoverable in all that came on board the vessel in Queen Charlotte's Sound; and those that were detected, were treated with merited disgrace and ignominy.

They appeared to feel the whole weight of shame which their behaviour brought on them: nay, one of them uttered threats, and made violent gestures in his canoe. Upon another occasion of the like nature, a young New Zealander discovered his resentment by striking a sailor, merely for recovering his property that had been stolen; but the tar, according to the law of retaliation, imprinted the marks of his fist on the face of the aggressor.

A boy, about fourteen years of age, was prevailed on to drink a glass of Madeira wine, which, at first, caused him to make many wry faces; but a glass of sweet Cape wine being filled out to him, he relished it so well as to lick his lips, and desired to have another, which he likewise drank off. The generous juice soon began to elevate his spirits, as appeared from the volubility of his tongue, and his antic gestures, as well as his expression of indignation at being refused divers articles, for which he had conceived a predilection. In a word, his behaviour was such, as exhibited a very just sample of the impatient temper of those people.

Among the natives who visited the vessel, several had very expressive countenances; particularly some old men, with grey and white beards; and some young men, with great quantities of bushy hair, which hung wildly over their faces, and increased the ferocity of their looks. As proofs of the force of superior genius, their enquiries after Tupia, and the concern they shewed for his death, were singularly emphatical. It was shrewdly observed by one of our countrymen present, that this man, with the capacity with which he was endowed, and which had been cultivated no further than the simplicity of his native manners extended, was probably better qualified for civilizing the New Zealanders, than any of the more enlightened Europeans.

Their various methods of attack and defence, as exhibited before the Europeans, were as follow. One of their young men mounted a fighting stage, which they call porava, and another went into a ditch. Both he who was to defend the place, and he who was to assault it, sung the evar-song, and danced with frightful gesticulations. These were practised as means of working themselves up into that mechanical fury, which, among all uncivilized nations, is the necessary prelude to a battle.

Their battles, whether in boats or on shore, are generally hand to hand; and the slaughter must consequently be great, as a second blow with any of their weapons is unnecessary, if the first takes place. Their trust, however, seems to be principally placed in the patoo-patoo, already described.

They seemed to take a pride in their cruelties, and shewed their visitors the manner in which they dispatched their prisoners, which was to knock them down with their patoo-patoos, and then to rip them up. They made no scruple of declaring their practice of eating their enemies. The bones of a man were seen with the flesh off; and every circumstance concurred to render it evident that these people were cannibals; for there was found, in one of their provision baskets, the remaining flesh, which appeared to have been dressed by fire, and, in the gristles at the end, were the marks of teeth which had gnawed them. To ascertain the fact, Tupia (the native who, as before observed, attended our countrymen) was directed to ask what bones they were: the Indians, without hesitation, replied, the bones of a man. When asked what was become of the flesh, they replied, they had eaten it. One being afterwards asked why they did not eat the body of a woman that was seen floating upon the water? The woman, they said, died of a disease; and added, that she was their relation, and they eat only the bodies of their enemies.

Though the people of New Zealand are more passionate than the other South Sea islanders in general, they are,

are, however, more modest: and if the women are not invincible, the terms, and manner of their compliance, are as decent as those in marriage amongst the Europeans. When an overture is made to any young woman, the party is given to understand, that the consent of friends is necessary, that a suitable present must be made, that the consenting female must be treated with good manners, that no unbecoming liberties must be taken, and that day-light must not be witness to what passes between them.

The lower garment worn by the women, is bound fast round them, except when they go into the water to catch lobsters, and then they take care not to be seen by the men. But, in course of time, the morals of the natives, both male and female, appeared not to be at all mended by their intercourse with Europeans. It was observed by our countrymen, on their second visit, that, instead of behaving with the same reserve that had marked their conduct before, both sexes had abandoned their native principles; and the men promoted a shameful traffic of their daughters and sisters. It did not appear, however, that the married women were suffered to have any intercourse of this kind. The ideas of female chastity, which prevail here, are quite different from ours; for here a girl may grant her favours to a plurality of lovers, without any stain on her character; but if she marries, conjugal fidelity is rigorously expected from her.

Polygamy is allowed here; and it is not uncommon for a man to have two or three wives. The females are marriageable at a very early age: and it should seem that one who is unmarried is but in a forlorn state: she can with difficulty get a subsistence; at least she is in a great measure without a protector, though in constant want of a powerful one.

In some places to the northward, there were considerable traces of cultivation; and the ground appeared as well broken and tilled as amongst us. The plantations were of different extent, from one or two acres to ten; and in the whole of Poverty Bay there appeared from 150 to 200 acres in cultivation, though an hundred people were not seen all the time the Europeans continued there.

As Tupia was perfectly understood in his own language by the natives of this country, and there seemed to be a similarity of dialect in all the islands visited by our European navigators, it was deemed a strong argument for the inhabitants being all descended from one common stock. Discoveries since made, do not, however, entirely confirm that opinion, as exceptions are now found to the universality of the language, among the inhabitants of New Caledonia and the New Hebrides.

Their war-song is extraordinary, and worthy of notice. In it the women join the men with horrid distortions of countenance and hideous cries, which they utter in extreme good time. Their musical instruments consist of a trumpet, or tube of wood, about four feet long, and pretty strait. It makes a strange and uncooth noise; and it was observed they always sounded the same note. Another trumpet was made of a large whelk, mounted with wood, curiously carved, and pierced at the point where the mouth was applied. An hideous bellowing was all the sound that could be produced from this instrument. The natives were frequently heard singing on shore, as well as in their canoes; and sometimes they sang on board the European vessels.

Some of the New Zealanders, inhabitants of Queen Charlotte's Sound, exhibited an *beiva*, or dance, on the quarter-deck. They placed themselves in a row, and parted with their shaggy upper garments. One of them sang some words in a rude manner, and all the rest accompanied the gestures he made, alternately extending their arms, and stamping, with their feet, in a violent and most frantic manner. The last words, which might be supposed to be the chorus, they all repeated together; and some sort of metre was distinguishable; but whether

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it was calculated to make rhyme, or not, could not be discovered.

With respect to soundness of body, the case with which their wounds heal, is adduced as a strong proof of the health which these people enjoy. One of them was shot with a musket ball through the fleshy part of the arm, which, without any application, soon appeared well adjusted, and in a fair way of being perfectly healed. The venereal disease is now, indeed, too common amongst them. This dreadful disorder is said to have been introduced among the natives by the crew of a vessel unknown, that put into an harbour on the north-west coast of Teerawitte, a few years before our countrymen arrived in the Sound in the *Endeavour*. The only method they practise as a remedy, is to give the patient the use of a kind of hot bath, produced by the steam of certain green plants placed over hot stones.

The religious tenets of the New Zealanders seem to be much the same with some of the inhabitants of many other parts of the southern clime. Though they acknowledge a Supreme Being, they believe in many inferior divinities: yet there was not a single ceremony observed in any part of New Zealand, that could be supposed to have a religious tendency; nor did they appear to have any priests. Here were no places of public worship, like the *morais* in other parts: but, in a plantation of sweet potatoes, there was seen a small area, of a square figure, surrounded with stones, in the middle of which a sharp stake (which they use as a spade) was set up. The natives, being questioned about it, said, it was an offering to the gods, by which the owner hoped to render them propitious, and to reap a plentiful harvest.

Their manner of burying their dead could not be ascertained. From the minutest enquiry, it seemed, that, in the northern parts, they buried them in the ground; and in the southern, that they threw them into the sea; the only process, which they use, being to tie a stone to the body, to cause it to sink. They affect, however, to conceal every thing relating to the dead, with a kind of mysterious secrecy. Whatever may be their forms and modes of funeral, they lament the loss of their friends in a manner the most tender and affectionate. Both men and women, upon the death of a relation or friend, bewail them with the most miserable cries, at the same time cutting large gashes in their foreheads, cheeks, arms, or breasts, with shells or pieces of flint, till the blood flows copiously, and mixes with their tears. They also carve the resemblance of a human figure, and hang it about their necks, as a memorial of those who were dear to them. They likewise perform the ceremony of lamenting and cutting for joy, at the return of a friend who has been some time absent.

## SECTION V.

*Minutes of the last Voyage respecting New Zealand, in 1777.*

CAPTAIN COOK, on his last visit to this country, in 1777, anchored in his old station in Queen Charlotte's Sound; soon after which several canoes, filled with natives, came along side the vessels; but very few of them would venture on board, which appeared the more extraordinary, as the commander was well known to them all. There was one man, in particular, amongst them, whom he had treated with remarkable kindness during his whole stay; yet now, neither professions of friendship, or presents, could prevail upon him to come into the ship. This slyness was to be accounted for only upon this supposition, that they were apprehensive of a revisit to revenge the deaths of our countrymen on a former voyage. The commander, therefore, deemed it expedient to use every endeavour to assure them of the continuance of his friendship, and that he should not disturb them on

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that account. It should seem that this had the desired effect; for they soon laid aside all manner of restraint and distrust. As a proof of this, great numbers of families came from different parts of the coast, and took up their residence close to the Europeans, from which they derived very considerable advantages, and, in particular, an ample supply of fish and vegetables.

It was remarked, upon an excursion up the island, that though, upon the former voyage, several spots were planted with English garden seeds, not the least vestige of these ever remained. It was therefore supposed that they had been all rooted out, to make room for buildings when these spots were re-inhabited; for at all the other gardens then planted by Captain Furneaux, although now wholly over-run with the weeds of the country, were found cabbages, onions, leeks, purslain, radishes, mustard, and together with a few potatoes.

When the commander, accompanied by several officers, Omai, (who was then on his return to his own country,) and two of the natives, proceeded about three leagues up the Sound, in order to cut grass, &c. they visited, on their return, Grass Cove, the memorable scene of the massacre of their countrymen. Here the commander met with a friendly chief, called Pedro, who had attended him on a former occasion; and, therefore availing himself of the opportunity of enquiring into the circumstances attending their melancholy fate, used Omai as interpreter. The natives answered all the questions, that were put to them on the subject, without reserve, and like men who are under no dread of a punishment for a crime of which they are not guilty: for it was already known that none of these had been concerned in the unhappy transaction.

Though the narration was in some degree intricate, it appeared, upon the whole, that the quarrel first took its rise from some thefts, in the commission of which the natives were detected. The Europeans chastised them with blows for the offence; in resentment of which the quarrel opened, and two New Zealanders were shot dead by the only two muskets that were fired; for, before our people had time to discharge a third, or to load again those that had been fired, the natives rushed in upon them, overpowered them with their number, and put them all to death. Those present, besides relating the story of the massacre, made the party acquainted with the very spot that was the scene of it. They pointed to the place of the sun to mark to them at what hour of the day it happened, according to which it must have been late in the afternoon. They also shewed the place where their boat lay; and it appeared to be about two hundred yards distant from that where the crew were seated at dinner, at the time of the commission of the theft of some bread and fish. They all agreed that there was no premeditated plan of bloodshed, and that if the theft had not been unfortunately too hastily resented, no mischief would have happened. Amongst occasional visitors was a chief, named Kahoorā, who stood charged as the head of the party that committed the massacre: but his greatest enemies, at the same time that they solicited his destruction, exculpated him from any intention to quarrel, much less to kill, till the fray had actually commenced.

It appeared also, that the unhappy victims were under no apprehension of their fate, otherwise they would not have ventured to sit down to a repast at so considerable a distance from their boat, amongst people who were the next moment to be their murderers. What became of the boat could not be learnt. Some said she was pulled to pieces and burnt; others said she was carried they knew not whither by a party of strangers.

The party continued here till the evening, when having loaded the rest of the boats with grass, celery, curvy grass, &c. they embarked to return to the ships. The day following, Pedro, and all his family, came and took up his abode near their European visitors. The proper name of this chief is Matahouah, the other being given him by some of the people during the last

voyage, which, till now, was unknown to the commander. He was, however, equally well known amongst his countrymen by both names.

Our people were visited at one time by a tribe or family, consisting of about thirty persons, men, women and children. The name of their chief was Tomatongaucoramec, a man of about forty-five years of age, with a cheerful open countenance. It was remarked, indeed, that the rest of his tribe were the handsomest of the New Zealand race ever met with.

By this time great numbers of them daily frequented the ships, and the encampment on the shore; but the latter became by far the most favourite place of resort, while our people there were melting some seal blubber. It appeared, from observation, that no Greenlander was ever fonder of train-oil than the New Zealanders; for they relished the very skimings of the kettle, and dregs of the casks; but a little of the most stinking oil was a delicious repast.

The ships weighing anchor, and standing out of the Cove, were seen, from stress of weather, under a necessity of coming to again, a little without the island of Moheara, to wait for a more favourable opportunity of putting into the strait. Here three or four canoes, filled with natives, came off to the crews, and a brisk trade was carried on for the curiosities of this place. In one canoe was Kahoorā, already mentioned as the leader of the party who cut off the crew of the Adventurer's boat. He was pointed out to the commander by Omai, who solicited him to shoot him. Not satisfied with this, he addressed himself to Kahoorā, threatening to be his executioner, if he ever presumed to face our people again. The New Zealander, however, paid so little regard to his threats, that the very next morning he returned with his whole family, men, women, and children, to the number of twenty and upwards.

Omai then renewed his solicitations to the commander to kill him; but though he used several specious arguments, they had no weight. He desired him, however, to ask the chief, why he had killed Captain Furneaux's people. At this question Kahoorā folded his arms, hung down his head, and there was every reason, from his appearance, to think he expected instant death: but no sooner was he assured of his safety, than he became cheerful. He did not, however, seem willing to answer the questions put to him, till repeatedly promised he should not be hurt. He then ventured to give information, that one of his countrymen, having brought a stone hatchet to barter, the man to whom it was offered took it, and would neither return, or give any thing for it; on which the owner snatched up the bread as an equivalent; and then the quarrel began.

The remainder of Kahoorā's account of this unhappy affair, differed very little from what had been before related by his countrymen.

It was evident that most of the natives well knew that the British commander was acquainted with the history of the massacre, and expected it to be avenged in the death of Kahoorā. Many of them, indeed, seemed not only to wish it, but expressed a surprize at what they deemed so undeserved a forbearance. The commander professes his admiration of his courage, in putting himself in his power, and of the proofs he gave of placing his whole safety in the declarations he had uniformly made to those who solicited his death, "that he had even been a friend to them all, and would continue so, unless they gave him cause to act otherwise; that, as to their inhuman treatment of his countrymen, he should think no more of it, the transaction having happened long ago, and when he was not present; but that if ever they made a second attempt of this kind, they might rest assured of feeling the weight of his resentment."

Omai, some time before the arrival of our ships at New Zealand, had expressed a desire of taking one of the natives with him to his own country, and soon had an opportunity of being gratified in the same; for a youth, about seventeen or eighteen years of age, named

Tawehooa,



Taweihooa, offered to accompany him, and took up his residence on board. The commander paid little attention to this at first, imagining that he would go off when the ship was about to depart. At length, finding that he was fixed in his resolution, and having learnt that he was the only son of a deceased chief, and that his mother, still living, was a woman much respected there, he was apprehensive that Omai had deceived him and his friend, by giving them hopes and assurances of his being sent back. He therefore caused it to be made known to them all, that if the young man went away with the ships, he would never return. But this declaration seemed to make no sort of impression. The afternoon before the ship left the Cove, his mother came on board to receive her last present from Omai. The same evening she and Taweihooa parted with all the marks of tender affection that might be expected between a parent and a child, who were never to meet again. But she said she would cry no more; and, indeed, she kept her word; for when she returned the next morning, to take her last farewell of him, all the time she was on board she remained chearful, and went away fully unconcerned.

That Taweihooa might be sent away in a manner becoming his birth, another youth was to have gone

with him as his servant; and, with this view, as was supposed, he remained on board till the ship was about to sail, when his friends took him on shore. His place, however, was supplied next morning by another boy, of about nine or ten years of age, named Kokoa. He was presented to the commander by his own father, who, it was believed, would have parted with his dog with far less indifference. He stripped the boy of the very little clothing he had, and left him as naked as he was born. It was totally in vain to endeavour to persuade these people of the impossibility of these youths ever returning home. Not one, not even their nearest relations, seemed to trouble themselves about their future fate; and as this was the case, the commander was well satisfied that the boys would be no losers by exchange of place: he therefore the more readily gave consent to their going.

We observe, in fine, from all that we have been able to collect from the narratives of these voyages, with respect to the morals, opinions, and customs of these people, that they are wholly influenced by the practices of their fathers, whether good or bad, in which they are instructed at an early age, and to which they generally adhere during life.

### C H A P. III.

## NEW CALEDONIA, AND ISLANDS CONTIGUOUS.

### SECTION I.

#### *Discovery, Situation, and general Description.*

**T**HIS island was called New Caledonia, by Captain Cook, in consequence of his having discovered it in 1774, after many fruitless endeavours to learn from the natives the Indian name. Indeed, it is probable that it was not known by one general name, as it has been represented as the largest island that has been discovered in the Southern Pacific Ocean, New Zealand and New Holland excepted; extending from 19 deg. 37 min. to 22 deg. 30 min. south latitude; and from 163 deg. 37 min. to 167 deg. 14 min. east long. In length it is computed to be 87 leagues, in the direction of north-west and south-east; but its breadth nowhere exceeds 10. It is situated about 12 deg. distant from New Holland.

The country is described as a spot diversified by hills and vallies of various extent. From the hills issue many fine streams, which render the vallies both fertile and pleasant; and, but for which, the whole spot might be called a dreary waste; nature having been less bountiful to New Caledonia than to the other tropical islands in the South Seas. The mountains, and other high parts, are, in general, incapable of cultivation, consisting chiefly of barren rocks. The island bears, upon the whole, a resemblance to those parts of New South Wales, that are under the same parallel of latitude; several of its natural productions being the same, and the woods without underwood, as in that country. The whole coast appeared surrounded by reefs or shoals, which render the access to it very dangerous; though, at the same time, they guard it from the attacks of wind and sea, cause it to abound with fish, and secure an easy and safe navigation along it for canoes. The coast, in general, seems to be inhabited; and the plantations in the plains appear to be laid out with judgment, and cultivated with industry. Some of them were lying fallow, some seemed to be lately laid down, and others of longer date, parts of which they were again beginning to dig up, having previously set fire to the grass, &c. that had over-run the surface. It was remarked, that, though recruiting the land, by

letting it continue fallow for a series of time, was observed by all the different nations in this sea, none appeared to have any notion of manuring it. On the beach was found a large irregular mass of rock, not less than a cube of ten feet, which consisted of a close grained stone, speckled, and full of granets, rather larger than pins heads; from whence it was conjectured, that some rich and useful mineral might be deposited in this island.

### SECTION II.

#### *Vegetable and Animal Productions.*

**T**HE vegetable system in this country can boast neither plenty or variety. Several plants, however, of a new species, were found here, and a few young bread-fruit trees; but they seem to have come up without culture. There are a few plantations and sugar canes, and some cocoa-nut trees, small and thinly planted. A new kind of passion flower was also met with, which was never before known to grow wild any where but in America. Several trees, called *caputi* trees, were found in flower. They had a loose bark, which, in many places, burst off from the wood, and concealed within it beetles, ants, spiders, lizards, and scorpions. This bark is said to be used in the East Indies for caulking ships. The wood of the tree is very hard, the leaves are long and narrow, of a pale dead colour, and a fine aromatic.

A great variety of the feathered tribe, and, for the most part, entirely new, were found here, particularly a beautiful species of parrots, unknown to naturalists. There were also ducks, large tame fowls with bright plumage, a kind of small crow tinged with blue, turtle-doves, fly-catchers, hawks, boobies, tropic birds, and others.

There are turtles and fish in plenty, particularly a species of a poisonous quality, as appeared from its effects upon some of our countrymen, who eat a small part of the liver for supper. These persons, a few hours after they had retired to rest, were awaked by very alarming symptoms, being seized with extreme giddiness: their hands and feet were numbed so as scarcely to be able to crawl; and a violent languor took possession of their whole

whole frame. Emetics were administered with some success; but sudorifics proved most effectual. It seemed that the natives had not the least notion of goats, swine, dogs, or cats, as they had not even a name for any one of them. Of insects the chief are musketos, which abound here.

### SECTION III.

*Persons, Dress, Habitations, Canoes, Implements, Disposition, Language, Musical Instruments, Diseases, Customs, &c. of the Inhabitants.*

THE natives of New Caledonia are stout, and, in general, well proportioned. They have good features, with strong and frizzled black hair. Their general colour is swarthy, or what we call mahogany. Some wear their hair long, and tie it up to the crown of their heads: Others suffer only a large lock to grow on each side, which they tie up in clubs; many of the men, as well as all the women, wear it cropped short. They use a kind of comb, made of sticks of hard wood, from seven to ten inches long, and about the thickness of knitting-needles. A number of these, amounting to about twenty, are fastened together at one end, parallel to each other, and near one tenth of an inch asunder: the other ends, which are a little pointed, will spread out or open like the sticks of a fan. These combs they wear constantly in their hair, on one side of their head. Some had a kind of stiff black cap, like that of an hussar, which appeared to be a great ornament among them, and was supposed to be worn only by chiefs and warriors.

The men go naked, only tying a wrapper round the middle, and another round the neck. A piece of brown cloth, which is sometimes tucked up to the belt, and sometimes hangs down, scarcely deserves the name of a covering, and, in the eyes of Europeans, would appear rather obscene than decent. This piece of cloth is sometimes of such a length that the extremity is fastened to a string round the neck. To this string they hang small round beads of a pale green nephritic stone. Coarse garments were seen among them, made of a sort of matting; but they seemed never to wear them, except when in their canoes, and unemployed. They stretch the flaps of their ears to a great length, cut out the whole cartilage or gristle, and hang a number of tortoise-shell rings in them.

The women of New Caledonia are kept at a distance by the men, and seem fearful to offend them, either by look or gesture. They were the only persons in the family who seemed to have any employment, several of them bringing bundles of sticks and fuel on their backs. Their indolent husbands scarcely deigned to regard them, though they exhibited that social cheerfulness which is the distinguishing ornament of the sex. They carried their infants on their backs in a kind of satchel, and were seen to dig up the earth in order to plant it. Their stature is of the middle size, and their whole form rather clumsy. Their dress is very disfiguring, and gives them a thick squat shape. It is a short petticoat, resembling fringe, consisting of filaments or little cords, about eight inches long, just dropping below the waist. These filaments were sometimes dyed black: but frequently those on the outside only were of that colour, whilst the rest were of a dirty grey. They wore shells, ear-rings, and pieces of nephritic stones, like the men; and tattoo or besmear themselves in three black straight lines, from the under lip downwards to the chin.

Their features expressed much good-nature. Some of them were shy, and seemed, by their motions, to indicate an apprehension of being slain, if observed alone with a stranger; while others expressed no dread of the jealousy of the men. They came among the crowd; and sometimes amused themselves in encouraging the proposals of the sailors; though they constantly eluded their pursuit, and heartily derided their disappointment.

It was remarkable, that, during the vessel's stay in the island, there was not a single instance of the women permitting an indecent familiarity from an European.

Their houses, or huts, here, are of a circular form, something like a bee-hive, and full as close and warm. The entrance is by a small door, or long hole, just big enough to admit a man bent double. The roof is lofty, and brought to a point at the top. The framing is of small reeds, &c. and both sides and roof are thick and close, covered with thatch made of coarse long grass. In the inside of the habitation are set up posts, to which coarse spars are fastened, and platforms made for the convenience of laying any thing on. In most of these huts were no fire-places; and there was no passage for the smoak, but through the door. They were insupportable to those unaccustomed to them. The smoak was supposed to be designed to drive out the musketos, that swarm here. They commonly erect two or three of these huts near each other, under a cluster of lofty fig-trees, whose foliage is so thick as to keep off the rays of the sun. These trees are described, by voyagers, as shooting forth roots from the upper part of the stem, perfectly round, as if made by a turner. The bark seems to be the substance of which they prepare the small pieces of cloth so remarkable in their dress.

Their canoes are heavy and clumsy, and made out of two large trees, hollowed out; the gunnel raised about two inches high, and closed at each end with a kind of bulk head of the same height. Two canoes, thus constructed, are secured to each other about three feet asunder, by means of cross spars, which project about a foot over each side; over which is laid a deck, or heavy platform, made of plank, on which they have a fire-heap, and generally a fire burning. They are navigated by one or two sails, extended on a small yard, the end of which is fixed in a notch or hole in the deck.

Their working tools are made of the same materials, and nearly in the manner, as those of the islands contiguous. They have no great variety of household utensils; the principal is a jar, made of red clay, in which they bake their roots, and probably their fish.

They are well provided with offensive weapons, such as clubs, spears, darts, and slings for casting stones. Their clubs are about two feet and a half long, and of various forms; some like a scythe, others like a pick-axe: some have a head like a hawk, and others have knobs at the ends; but they are all neatly made, and well polished. Many of their darts and spears are ornamented with carved work. Their slings are as simple as possible, being no other than a slender round cord, no thicker than packthread, with a tassel at one end, a loop at the other, and in the middle. They take some pains to form the stones they use into a proper shape, which is something like an egg. These exactly fit the loop in the middle of the sling, and are kept in a pocket of matting, tied round the waist for that purpose. They cast the dart by the assistance of short cords, knobbed at one end, and looped at the other, which the seamen called becketts, and were dexterous in the use of them. Their spears are fifteen or twenty feet long, blackened over, and have a prominence near the middle, carved so as to bear some resemblance to an human face.

The language of the inhabitants of New Caledonia, bears little affinity to any of the various dialects spoken in the other islands in the South Sea; the word *areekee*, and one or two more, excepted. This is the more extraordinary, as different dialects of one language were spoken, not only in the easternly islands, but at New Zealand. Their pronunciation is indistinct.

The people are remarkably courteous and friendly, and not in the least addicted to pilfering, in which respectable quality they stand alone. They are good swimmers, and fond of singing and dancing. The only musical instrument observed among them, was a kind of whistle, made of a polished piece of brown wood, about two inches long, shaped like a bell, though apparently

rently solid, with a rope fixed at the small end: two holes were made in it near the base, and another near the insertion of the rope, all which communicated with each other; and by blowing in the uppermost, a shrill sound, like whistling, was produced.

It is observed by a judicious writer, that many inhabitants in New Caledonia were seen with very thick legs and arms, which seemed to be affected with a kind of leprosy. The swelling was found to be extremely hard; but the skin was not alike harsh and scaly in all the sick persons. The preternatural expansion of the leg and arm, did not appear to be a great inconvenience to those who suffered it; and they indicated by tokens, that they felt pain in it very rarely: but in some the disorder began to form blotches, which were marks of a great degree of virulence.

The manner the people of New Caledonia deposit their dead in the ground, is more judicious and decent than that of some others in the South Sea, where they expose them above ground till the flesh is putrified. This custom must be attended with the most pernicious consequences, and produce dreadful epidemical distempers. Such a disease as the small-pox, for instance, if introduced, would go near to depopulate the whole country. The grave of a chief, who had been slain in battle, here, bore resemblance to a large mole-hill, and was decorated with spears, darts, &c. all stuck upright in the ground round about it. It appears a custom universally prevalent with mankind, to erect a monument on the spot where their dead are buried.

One of our officers was shewed a chief, whom they called Tea-booma, and stiled their *areekée*, or king; but little is known of their mode of government, and less of their religion. They gave the Europeans a very welcome and peaceable reception, addressing the commander first in a short speech, and then inviting him on shore. But they are indolent, and destitute of curiosity. The greater part of them did not move from their seats, when the strangers passed them for the first time. They are remarkably grave, speak always in a serious tone; and laughter is hardly ever observed among them.

As an object worthy of attention, we recount, that, when Captain Cook first landed in this part, he was accompanied by a native who appeared to be a man of some weight, and who had come on board the vessel before she came to an anchor. The natives assembled in great numbers on the beach, induced merely by curiosity; for many had not so much as a stick in their hands. The party were received, on landing, with the greatest courtesy, and with the surprise natural for people to express at seeing men and things so wonderful. The commander made presents to all whom his companion pointed out; but, on his going to give a few beads and medals to some women who stood behind the crowd, the chief held his arm, and would not suffer him to do it. As they proceeded up the creek, one of the party shot a duck, which was the first use the natives had seen of fire-arms. The friendly chief requested to have it; and, when he had landed, he told his countrymen in what manner it was killed. From this excursion the party learnt that they were to expect nothing from these people but the privilege of visiting their country undisturbed, for they had little else than good nature to bestow. In this particular they are said to have exceeded all the nations our voyagers had met with; and they observed, that, although it did not satisfy the demands of nature, it at once pleased, and left all their minds at ease.

A hatchet was not quite so valuable as a spike nail. Small nails were of little or no value to them: nor did they admire beads, looking-glasses, &c. Many of the natives came on board the ship with perfect confidence; and one of them exchanged a yam for a piece of red cloth. They admired every thing that had a red colour, particularly red cloth or baize, but did not choose to give any thing in exchange. Captain Cook sent king Tea-booma, a dog and a bitch, both young, but nearly full grown, which may be the means of stock-

No. 2.

ing the country with that species of animals; and to Hebai, the friendly chief before spoken of, he gave a sow and boar pig, in order to provide, if possible, a stock of domestic animals for a nation, whose inoffensive character seemed highly deserving of such a present. To enhance their value with the Indians, and thereby induce them to be more careful of their stock of hogs, it was explained to them how many young ones the females would have at one time, and how soon this would multiply to some hundreds. Not one of the natives attempted to take the least trifle by stealth, but all behaved with the strictest honesty. Some of them spoke of a great land to the northward, which they called Mingha, the inhabitants of which were their enemies, and very warlike. They likewise pointed out a sepulchral mount, or *turnulus*, where one of their chiefs lay buried, who had been killed, fighting in the defence of his country, by a native of Mingha. The appearance of a large beef bone, which an officer began to pick, towards the conclusion of the supper, interrupted this conversation. The natives talked loudly and earnestly to each other, looked with great surprise, and some marks of disgust, at the strangers, and, at last, went away altogether, expressing, by signs, that they supposed it to be the limb of a man. The officer was very desirous of freeing himself and his countrymen from this suspicion, but was prevented by two insurmountable obstacles, want of language, and the natives having never seen a quadruped. At another time the Europeans were given to understand by very significant gestures, that the natives had enemies who feasted upon flesh, which, doubtless, had caused them to impute the same practice to their new visitors. This island remains entirely unexplored on the south side. Its minerals and vegetables have not been touched upon. Animals, it should seem to have none, from the ignorance which the natives to the northward discovered of such as they saw. To perpetuate the memory of the expedition, the commander caused the following inscription to be cut in a remarkable large and shady tree, on the beach, close to a rivulet: "His Britannic Majesty's Ship Resolution, September, 1774."

#### SECTION IV.

*Description of Islands contiguous to New Caledonia, and of Norfolk Island, more to the Southward.*

#### ISLE OF PINES

LIES to the S. W. of New Caledonia. It is about a mile in circumference, and in latitude 22 deg. 40 min. south; longitude 167 deg. 40 min. east.

#### BOTANY ISLAND

IS about two miles in circuit, entirely flat and sandy, six leagues distant from the south end of New Caledonia. This island was so called by Captain Cook, from its containing in so small space, a *flora* of near thirty species, among which were several new ones. It is a small island, wholly covered with cypress trees: but in the interior part it is mixed with vegetable earth, from the trees and plants which continually decay on it, without being cleared away by human industry.

#### NORFOLK ISLAND.

THIS island likewise received its name from Captain Cook, who discovered it in the year 1774. It is situated in latitude 22 deg. 21 min. south; longitude 168 deg. 16 min. east. It abounds, like the former, with cypress trees. There were foundings at a great distance in about twenty fathoms; and, eight leagues from the south-east end, bottom was found at thirty and forty fathoms. The rock of this island consists of a common yellowish clayey stone, and small bits of horous reddish lava, which seemed to be decaying, and indicat-

F ed

ed that this island had been a volcano. It is but a few miles long, very steep, and uninhabited; and is supposed never to have had a human footstep upon it till that time. Vegetables here thrive with great luxuriance in a rich black mould, accumulated during ages past from decayed trees and plants. The cypress and cabbage-palm flourish here in great perfection: the former yields timber, and the latter a most palatable refreshment. The central shoot, or heart of this fruit, more resembles an almond than a cabbage in taste. Here were parrots, paroquets, pigeons, and a number of small birds peculiar to the spot, some of which were very beautiful. The fish caught, together with the birds and vegetables, enabled the whole ship's company

to fare sumptuously for a day or two. Here is likewise the flax-plant, and rather more luxuriant than any where in New Zealand. It was the opinion of two eminent naturalists, that if this island was of greater extent, it would serve every purpose of establishing an European settlement.

This is the most accurate account we could collect of this spot; but as it is within the scope of our extensive plan, to present our readers with the most authentic intelligence of any discoveries that may be made during the course of the publication of this work, they may rest assured of our particular attention to whatever may be obtained concerning this or any other parts that may be explored by future navigators.

## C H A P. IV. T H E N E W H E B R I D E S.

**T**HE northernmost of this cluster of islands was discovered by De Quiros, in 1606, and at that time considered as a part of the Southern Continent, which till very lately was supposed to exist. In 1768 they were visited by the great French navigator Monf. de Bougainville, who, besides landing on the island of Lepers, did no more than discover that the land was not connected, but composed of islands, which he called *The Great Cyclades*.

Captain Cook, in the year 1774, besides ascertaining the extent and situation of these islands, added the knowledge of several in this groupe that were before unknown. He explored the whole cluster, and thence claiming a right to affix to them a general appellation, named them **THE NEW HEBRIDES**. They are situated between the latitudes of 14 deg. 29 min. and 20 deg. 4 min. south; and 170 deg. 21 min. east longitude. They extend 125 leagues in the direction of N. N. W. and S. S. E.

The whole cluster consists of the following islands, some of which have received names from the different European navigators; others retain the names they bore among the natives. They are as follow: Tierra del Espiritu Santo, Mallicollo, St. Bartholomew, Isle of Lepers, Aurora, Whitsuntide, Ambrym, Apee, Three Hills, Sandwich, Montagu, Hinchinbroke, Erromango, Immer, Annatom, and Tanna.

### TIERRA DEL ESPIRITU SANTO.

This is the most western and largest of all the Hebrides, being twenty-two leagues long, twelve broad, and six in circuit. It lies in 15 deg. 20 min. south latitude; and 166 deg. 50 min. east longitude. The land, especially to the west side, is very mountainous; and in many places the hills rise directly from the sea. Every part of it, except the cliffs and beaches, is covered with trees, or laid out in plantations, and every valley watered with a stream. On the north side is a very fine bay, called, by De Quiros, St. Philip and St. Jago. The two points, which form its entrance, lie at ten leagues distance from each other. Here De Quiros is supposed to have anchored, and to have given the name of Vera Cruz to the port in which his ships lay. He describes it as capacious enough to contain 1000 ships with clear soundings.

The country seemed fertile and populous. Two canoes, with triangular sails, came off towards the ships. The men were tall and stout, of a dark colour, and had woolly hair. They were naked. Some of them had a bunch of feathers on the top of the head, and others wore a white shell tied on the forehead. On their arms they wore bracelets of shell work; and round their middle a narrow belt, from whence two long slips of matting hung down before and behind.

On the first day of the arrival of our navigators, no tokens of friendship could prevail with the natives to come near enough to hold any intercourse. The next morning, however, they ventured so close as to receive

a present of nails, medals, and red baize; but the nails were most valued. They fastened a branch of the pepper plant to the same rope by which the nails had been lowered to them from the ship; and this was the only return they made for what had been given them. The diffidence with which they approached the vessel, may well be accounted for, from the traditional knowledge which doubtless subsists among them concerning the visit made them by De Quiros; for, on his coming to an anchor, and sending a boat from the ship, a chief (as he is called in the narrative, the king) attended by some Indians, came to the strand, and endeavoured to excite their departure by presents of fruit; but the Spaniards learning on the shore, made signs of peace. The natives, still anxious for the departure of the strangers, and the latter persisting in their endeavours to force their way, hostilities commenced between the parties: but the arrows of the one flew without effect; whilst the fire-arms of the other laid the king, and many of his followers, breathless on the beach.

It was regretted by naturalists, when our countrymen visited these parts, that they did not land on this island, as, from appearance, its vegetable productions would have afforded the botanist an ample harvest of new plants.

### MALLICOLLO.

This is the most considerable island next to Espiritu Santo: it is eight leagues long, and situated in 16 deg. 25 min. south latitude; and 167 deg. 57 min. east longitude. On enquiry of the natives concerning the name of this island, answer was made that it was Mallicollo, which has the closest resemblance possible to Manicollo, the name which De Quiros received for it 168 years before. He did not visit the island, but had his intelligence from the natives.

When our countrymen touched at Mallicollo, they attentively examined the south coast, and found it luxuriantly clothed with wood, and other productions of nature. They picked up an orange, which the natives call *abbi-mora*. This was the first orange that was met with in this sea, and the only one that was seen here; and being decayed, it cannot certainly be known whether it was fit to be eaten.

The country is described as mountainous and woody; but the soil is rich and fertile, producing sugar-canes, yams, cocoa-nuts, bread-fruit, bananas, and turmeric. There are hogs here, and various kinds of birds; and as the frequent squeaking of pigs was heard in the woods, it was concluded that there were abundance of the former.

A shark was caught, which measured nine feet in length, and afforded the crew a very palatable refreshment. This shark, when cut open, was found to have the bony point of an arrow sticking in its head, having been shot quite through the skull. The wound was healed so perfectly, that not the smallest vestige of it appeared on the outside. A piece of the wood still remained



mained sticking to the bony point, as well as a few fibres with which it had been tied on; but both the wood and the fibres were so rotted, as to crumble into dust at the touch.

A large reddish fish, of the sea-bream kind, was likewise caught; but it proved of very noxious quality; for all who eat of it were seized with violent pains in the head and bones, attended with scorching heat all over the skin, and numbness in the joints. It affected the dogs and hogs, who had eaten the garbage, in the highest degree: and the opinion of the naturalists, upon the whole, was, that these fish may not always be poisonous, but that, like many species in the East and West Indies, they may acquire that quality by feeding on poisonous vegetables.

The natives of this island are described as remarkably ugly, dark, ill-proportioned, diminutive in size, and in every respect different from the other islanders in the South Sea. They have flat noses and foreheads, woolly hair, and short beards. To add to their natural deformity, they have a custom of tying a belt or cord, uncommonly tight, round the waist, so that the belly seems in a manner divided, one part being above, and the other below the rope. They wear bracelets of shells on the arm, a piece of white carved stone in the nostrils; and on their breast hangs a shell, suspended by a string round their necks. Some wear tortoise-shell earrings, and others rings of shells.

The first natives that were seen upon the island, carried clubs in their hands, and waded into the water, carrying green boughs, the universal sign of peace. In a day's time they ventured to come within a few yards of the ship's boat, which was sent out, when they dipped their hands into the sea, and gathering some water in the palms, poured it on their heads. The officers in the boat, in compliance with their example, did the same, with which the Indians appeared to be much pleased, repeating the word *tomarr*, or *tomarro*, continually. The greater part being now armed with bows and arrows, they ventured near the ship, and received and exchanged a few presents. They continued about the ship talking very loudly, but in such a manner as was very entertaining. Some continued about the ship till midnight: finding, however, at length, they were but little noticed, they returned on shore, where the sound of singing and drums was heard all night.

These people seemed to covet whatever they saw, but never repined at a refusal. They were highly delighted with the looking-glasses that were given them; and, notwithstanding their remarkable deformity, were enraptured at viewing themselves.

The ensuing morning the natives came off to the vessel in their canoes, and four or five of them went on board without any arms. They soon became familiar, and, with the greatest ease, climbed up the shrouds to the mast head. When they came down the commander took them all into the cabin, and gave them presents of various articles. They appeared the most intelligent of any nation that had been seen in the South Sea, readily understood meanings conveyed by signs and gesture, and soon taught the officers words in their language, which appeared peculiar to themselves.

When some of the most respectable of our countrymen went on shore, the natives, with great good-will, sat down on the stump of a tree, to teach them their language. They were surprised at the readiness of their guests in remembering, and seemed to spend some time in pondering how it was possible to preserve the sound by such means as pencils and paper. Nor were they less apt in catching the sounds of the European languages; from whence it was justly remarked, that what they wanted in personal beauty, was compensated in acuteness of understanding. They expressed their admiration by hissing like a goose.

There appeared but few women amongst them. Those few, however, were no less ugly than the men. They were of small stature; and their heads, faces, and shoulders were painted red. Some wore a kind of

petticoat; others a bag made of a kind of cloth, in which they carry their children. The younger females went stark naked, like the males of the same age. The women, in general, were not observed to have any finery in their ears, or round their necks and arms, it being fashionable in this island for the men only to adorn themselves; and wherever this custom prevails, the other sex is commonly oppressed, despised, and in a state of servility. Here the men seemed to have no kind of regard for them: none of them came off to the ship; and they generally kept at a distance, when any party landed from the boat.

The houses, or rather huts, here are low, and thatched with palm leaves. Some few are enclosed with boards; and the entrance is by a square hole at one end:

Their weapons are bows and arrows; and a club, about two feet and a half in length, made of hard wood, commonly knotted at one end, and well polished. This weapon they hang on their right shoulder, from a thick rope made of a kind of grass. Their arrows are made of a kind of reed, headed with hard wood or bone, supposed to be poisoned. They are very careful of them, and keep them in a sort of quiver made of leaves.

As they apply themselves to husbandry, their food seems to be principally vegetables: though, as fowls and hogs are bred, these may constitute a part of their subsistence, as well as that derived from the ocean.

Their canoes were small, not exceeding two feet in width, of indifferent workmanship, and without ornament, but provided with an out-rigger.

One of the latest navigators gave the following relation, which we cite as an indication of the genius and disposition of these people.

"When the natives saw us under sail for our departure from the island, they came off in canoes, making exchanges with more confidence than before, and giving such extraordinary proofs of their honesty as surprised us. As the vessel at first had fresh way through the water, several of the canoes dropped astern after they received goods, and before they had time to deliver theirs in return. Instead of taking advantage of this, they used their utmost efforts to get up with us, and deliver what they had already been paid for. One man, in particular, followed us a considerable time, and did not reach us till it was calm, and the thing was forgotten. As soon as he came along side, he held up the article, which several on board were ready to buy; but he refused to part with it, till he saw the person to whom he had before sold it, and to whom he gave it. The person, not knowing the man again, offered him something in return, which he refused; and shewing him what had been given before, made us sensible of the nice sense of honour which had actuated this Indian."

#### ST. BARTHOLOMEW.

This island was so called by Captain Cook, from its having been discovered on St. Bartholomew's day. It is between six and seven leagues in circumference, and situated in latitude 15 deg. 23 min. south.

#### ISLE OF LEPERS,

So called, as we are informed by Monsieur de Bougainville, from the number of people afflicted with the leprosy that were seen upon it, lies between Espiritu Santo and Aurora Island, eight leagues from the former, and three from the latter, in latitude 15 deg. 22 min. south. It is of an oval figure, very high, and 18 or 20 leagues in circuit. Many beautiful cascades of water were seen pouring down from the hills. Here the palms grow on the hills. The islanders are of two colours. Their lips are thick, their hair woolly, and sometimes of a yellowish cast. They are short, ugly,

ugly, and ill proportioned, and most of them infected with the leprosy. The women are no less disgusting than the men. They go almost naked. They have bandages to carry their children on their backs. In the cloth of which these bandages are made, are very pretty drawings, of a fine crimson colour.

None of these men have beards. They pierce the nose, in order to fix some ornament to it. They likewise wear on the arm, in form of a bracelet, a tooth, of a substance like ivory. On the neck they have pieces of tortoise-shell.

Their arms are bows and arrows, clubs of hard wood, and stones, which they use without slings. The arrows are reeds, armed with a long and very sharp point, made of bone. Some of these points are formed in such a manner, as to prevent the arrows being drawn out of a wound.

The natives appeared to be very friendly to M. de Bougainville when he touched here in 1768, until all the men were embarked, when they sent a flight of arrows after them; which assault, although it was attended with no bad consequences, was revenged by discharging a volley of musketry, which killed several of the natives. It is not, therefore, to be wondered at, that, when Captain Cook appeared off their coast, the natives should be so shy of any intercourse with strangers, when the hasty resentment of such had stained their shores with blood. Indeed, two or three natives put off in a canoe; but no tokens of friendship could induce them to come near the ship.

#### A U R O R A.

Inhabitants were discovered here, and some canoes; but none came off to the ship. A fine beach, and most luxuriant vegetation, presented themselves. The whole country was woody, and a beautiful cascade poured through a forest. The island is about twelve leagues long, but not above five miles broad in any part, lying nearly north and south. A channel divides this island from

#### W H I T - S U N D A Y I S L E,

Which lies, as was computed, about four miles to the south, runs in the same direction, and is of the same length, having more sloping exposures than Aurora. It appears to be better inhabited, and to contain more plantations.

#### A M B R Y M

Is about 17 leagues in circuit, and two leagues and a half from the south end of Whit-Sunday Isle. Its shores are rather low; but the land rises, with an unequal ascent, to an high mountain in the middle of the island, which gave occasion to suppose that a volcano was seated there.

#### A P E E

Is distant from Ambrym about five leagues, and not less than twenty leagues in circuit. Its longest direction is about eight leagues north west and south east. It is of considerable height, and richly diversified with woods and lawns.

#### S A N D W I C H I S L E,

So called in compliment to Lord Sandwich, is 10 leagues long, and 25 in circuit. It exhibits a delightful view, the hills gently sloping to the sea. Several small islands lay disposed about here, to which Captain Cook gave the names of The Shepherd's Islands, Three Hills, Two Hills, The Monument, Montagu, and Hinchinbrooke.

#### E R R O M A N G O

Lies eighteen leagues from Sandwich Island, and is between 24 and 25 leagues in circuit. The middle of it lies in 18 deg. 54 min. south latitude. The natives of this island seem to be of a different race from those of Mallicollo, and speak a different language. They

are of the middle size, have a good shape, and tolerable features. Their colour is very dark; and they paint their faces, some with black, and others with red pigment. Their hair is very curly and crisp, and in some degree woolly. But few women were seen, and those very ugly. They wore a petticoat made of the leaves of some plant. The men were in a manner naked, having only the belt about the waist, and a piece of cloth or leaf used for a wrapper. No canoes were seen in any part of the island. They live in houses covered with thatch; and their plantations are laid out by line, and fenced round.

Captain Cook went on shore here with two boats. He presented some of the natives with medals and cloth, and received every token of amity in return. Making signs that he wanted water, one of them ran to a hovel at a small distance, and presently returned with a little in a bamboo. On asking for something to eat, he was as readily presented with a yam and some cocoa nuts. During this time the whole groupe were armed with clubs, spears, darts, bows and arrows, which excited some suspicion, and led Captain Cook to cut short his visit, telling the chief, by signs, that he should soon return. Seeing their guests about to depart, they endeavoured to haul that boat on shore which had the commander on board, whilst others snatched the oars out of the peoples hands. At the head of this party was the chief. Those who could not come at the boat, stood behind, armed with weapons, ready to support those that were most forward. Signs and threats having no effect on these people, personal safety became the only consideration: but in this emergency the British commander was unwilling to fire among the crowd, and resolved to make the chief alone fall a victim to his own treachery. His musket, at that critical moment, missed fire, which could not fail of giving the natives a very mean opinion of the weapons that were opposed to them. They determined, therefore, to shew how much more effectual theirs were, by throwing stones and darts, and shooting arrows. This being the case, a general discharge of fire-arms could no longer be avoided. It threw them into confusion: but a second was hardly sufficient to drive them off the beach. Four lay to all appearance dead on the shore; but two of them afterwards crawled into the bushes. Not half of the musquets would go off, which saved the lives of many of these poor mistaken wretches. One of the men in the boat was wounded in the cheek with a dart: an arrow struck the master on the breast; but, as its force was spent, it hardly penetrated the skin. The report of the musquets on shore, alarmed those in the ship; and another boat was immediately sent off; and a swivel fired to the part where a number of the natives were assembled, and a great gun fired towards the hills, which struck them with a panic, and they all hastened to screen themselves in the bushes. All intercourse ended with this unhappy skirmish.

#### I M M E R

Is the most eastern island of all the Hebrides. It appeared to be about five leagues in circuit, of a considerable height, and flattish top.

#### A N N A T O M

Is the southernmost island, situated in latitude 20 deg. 3 min. south; longitude 170 deg. 4 min. east.

#### T A N N A

Lies six leagues on the south side of Erromango. It is about eight leagues long, three or four broad, and twenty-four in circuit. Its latitude is 19 deg. 30 min. south; and longitude 169 deg. 38 min. Its name signifies *earth* in the Malay language. The soil, in some places, is a rich black mould: in other parts it seemed to

to be composed of decayed vegetables and the ashes of a volcano, which was seen about eleven miles to the westward of the vessel burning with great fury. The country is in general so covered with trees, shrubs, and plants, as to choke up the bread fruit and cocoa nuts. The country is not populous nor the houses consequently numerous.

During the sixteen days of Captain Cook's continuance here, the volcano emitted at different times vast quantities of fire and smoke, accompanied with an explosion about once in five minutes. Some of these explosions resembled violent claps of thunder: the whole air was filled with smoaky particles and ashes, which occasioned much pain when they fell into the eye: at one time great stones were seen thrown up into the air, some of which were at least as large as the hull of a ship's long boat. It first presented a most magnificent sight. The smook, which rolled up from time to time in thick and heavy volumes, was coloured with all the various hues of yellow, orange, crimson, and purple, which died away into a reddish grey and brown. As often as a new explosion happened, the whole country, with its shaggy forests, were tinged with the same orange and purple, according to its distance, or particular exposure to volcanic light. It sometimes continued quite silent for five or six days together. It was remarked that the explosions of the volcanos recommenced after a shower of rain, so that it should seem that rain excites them by promoting or encreasing the fermentation, of various mineral substances in the mountain. The black ashes with which the whole country was strewn were found to be long, needle-like, and semi-transparent, and to contribute greatly to that luxuriance of vegetation which is remarkable on this island; many plants here attaining twice the height which they reach in other countries; their leaves are broader, their flowers larger and more richly scented.

Several new plants were collected here, and a variety of odoriferous shrubs, and some others were cultivated only for their elegant appearance. The plantations on this island consist for the most part of yams, bananas, eddoes, and sugar canes, all which being very low permit the eye to take in a great extent of country. Here are great numbers of fig-trees, which the natives cultivate for the sake of the fruit and leaves. They are of two or three different kinds, and one sort in particular bears figs of the common size, which are woolly like peaches on the outside, and have a beautiful crimson pulp like pomegranates; they are sweetish and juicy, but rather insipid.

Some small birds were seen here with a very beautiful plumage, and of a kind that had not been seen before.

Of the fish on this coast but little was known, but as the natives were seen to have no methods of catching them but by striking, it is probable that they draw but little of their subsistence from the water. Upwards of three hundred pound weight of mullet and other fish were caught by three hauls with the seine.

A young native was shewn every part of the ship, but nothing fixed his attention a moment or caused in him the least surprize. He had no knowledge of goats, dogs, or cats, calling them all hogs (booga). The commander made him a present of a dog and a bitch as he shewed a liking to that kind of animal.

They appear to have plenty of hogs, but very few domestic fowls. Some rats of the same kind, as is common on the other islands in the Pacific Ocean, frequent the fields of sugar cane, in which they make great depredations; the natives, therefore, dig several holes all round these plantations, in which they catch these animals.

The natives of this island are of a middle size, and tolerably proportioned. Their colour is a dark chestnut brown, with a very swarthy mixture. They go naked, having only a string round the belly, which did not, however, cut the body in so shocking a manner as that in the island of Mallicollo. Their hair is

No. 3.

generally black or brown, growing to a tolerable length, and very crisp and curly. Their beards, which are strong and bushy, are generally short. The women wear their hair cropped, as do the boys, till they approach manhood. They make use of a cylindrical piece of alabaster two inches long, which they wear in the cartilaginous part between the nostrils, as a nose-jewel. Not one single corpulent man was seen here; all are active and full of spirits. Their features are large; the noses broad, but the eyes full, and in general agreeable.

They make incisions chiefly on the upper arm and belly, which are instead of punctures; they cut the flesh with a bamboo, or sharp shell, and apply a particular plant, which forms an elevated scar on the surface of the skin after it is healed. These scars are formed to represent flowers and other fancied figures, which are deemed a great beauty by the natives. Most of them have an open, manly and good-natured air, though some were seen as in other nations, whose countenances indicated malevolence.

It is a general remark, that though, like all the tropical nations, they are active and nimble, they were not fond of labour, nor would ever assist in any work that the ship's company was carrying on, which the Indians of the other islands used to delight in. They throw all the laborious drudgery on the women, from which occasion was taken to remark, that though they were not beauties, they were handsome enough for the men, and too handsome for the use that was made of them.

Their ears are hung full of tortoise-shell rings, and necklaces of shells fall on their bosoms. Some of the elderly women had caps made of a green plantain leaf, or of matted work; but this head-dress was rather uncommon. The number of ornaments considerably increased with age; the oldest and ugliest being loaded with necklaces, ear-rings, nose-jewels and bracelets. The women here are expert cooks. They roast and boil the yams and bananas, they stew the green leaves of a kind of fig, they bake puddings made of a paste of bananas and eddoes, containing a mixture of cocoa-nut kernel and leaves.

The domestic life of the people of Tanna, though they are rather of a serious turn, is not wholly destitute of amusements, and their music is in greater perfection than any in the South Seas.

Their European visitants gave them a variety of airs, in return for which, the natives sang several times very harmoniously. They likewise produced a musical instrument, which consisted of eight reeds regularly decreasing in size, and comprehending an octave, though the single reeds were not perfectly in tune.

Their houses are like the roof of a thatched house in England taken off the walls and placed on the ground. Some were open at both ends, others closed with reeds, and all were covered with a palm thatch. A few of them were thirty or forty feet long, and fourteen or sixteen broad. Besides these, they have other mean hovels, which were supposed to be designed only to sleep in.

Their weapons, in point of neatness, come far short of some that were seen in other islands. They are clubs, spears or darts, bows and arrows, and stones. The clubs are of three or four kinds, and from three to five feet long. They seem to place most dependence on the darts, with which they kill both birds and fish, and are sure of hitting a mark within the compass of the crown of a hat, at the distance of eighteen yards; but at double that distance, it is a chance if they hit a mark the size of a man's body, though they will throw the weapon sixty or seventy yards. The arrows are made of reeds pointed with hard wood; some are bearded, and some are not, and those for shooting birds have two, three, and sometimes four points. The stones they use in general are the branches of coral rocks from eight to fourteen inches long, and from an inch to an inch and an half diameter. Those who use stones keep them generally in their belts.

Their



Their canoes can boast neither art or ornament; all of them have out-riggers, and some may contain twenty people. Their sails are low triangular mats, of which the broadest part is uppermost and the sharp angle below. A long piece of timber hollowed out in the middle forms the bottom of the canoe, and upon this one or two planks are fixed, forming the two sides, by means of ropes of the cocoa-nut fibres. Their oars are ill-shaped and very clumsily made.

Besides the common language of the land, and a dialect of the neighbouring islands, some words were collected of a third language, which was chiefly current among the inhabitants of the western hills. Some of our intelligent voyagers, on comparing their vocabularies, to discover that two different words were used to signify the sky, applied to one of the natives to know which of the expressions was right. He immediately held out one hand and applied it to one of the words; then moving the other hand under it, he pronounced the second word, intimating that the upper was properly the sky, and the lower, clouds that moved under it.

They seem to have no other liquor than water and the cocoa nut juice. They signified, in the most pointed manner, to our countrymen that they eat human flesh, and that circumcision was practised among them. Nay, they introduced the subject of eating human flesh by asking our people if it was a practice among them.

They appeared to have some nominal chief with very little authority. One old chief was said to be the king of the island. His name was Geogy, and they gave him the title of Areekee. Notwithstanding his advanced years, he had a merry open countenance.

No information could be derived respecting the religion of these people, only every morning at day break was heard a slow solemn song or dirge, sung on the eastern side of the harbour, which lasted more than a quarter of an hour. As this was supposed to be a religious act, the curiosity of our navigators was excited to enquire further concerning it. But when they attempted to pass that way, the natives crowded about them, and entreated them with the greatest earnestness to return. As they still seemed to persist, they were at length given to understand, that if they remained obstinate in their attempt they would be killed and eaten. They now yielded to their solicitations and turned off towards a hut about fifty yards distant, where the ground began to rise, on which several of the Indians took up arms out of the hut, apparently meaning to force them to return back. Unwilling, therefore, to give offence, our people checked their curiosity, and were content to leave this point undetermined. Nothing however was seen in the general behaviour of these people that bore any resemblance to a religious act, nor any thing that could be construed into superstition.

Upon the boat's first going on shore from the ship, the natives were drawn up in great numbers on the beach, armed with clubs, darts, spears, slings and stones. From this hostile appearance the British commander was induced to re-embark speedily to prevent disagreeable consequences. In order to terrify without hurting them, he ordered a musket to be fired over their heads, but the alarm was only momentary, as the natives instantly recovered themselves and began to display their weapons. A few great guns, however, being fired from the ship, they all dispersed, leaving the beach free for a second debarkation.

The commander having marked out boundaries on the shore with a line, the natives came gradually forward, some unarmed. An old man, named Powang, shewed a very friendly disposition and intercourse between the commander and the natives. Such was the honesty of this old man that he brought an axe which had been left by the ship's company upon the beach. They were extremely jealous of any one going up the country, or even along the shore of the harbour, a dis-

position that greatly obstructed the naturalists in their attempts to explore.

As the carrying of bundles is the office of the women in this country, the natives imagined that those from the ship who carried loads were females. A man who carried a bag which contained the plants selected by the naturalists, was followed by some of them, who by their conversation, which was overheard, considered him as a woman, until by some means they discovered their mistake, in which they cried out, *erromange! erromange!* it is a man! it is a man!

A pillar to the rudder being wanted, the carpenter was sent on shore to look at a tree for the purpose, and with him an officer with a party of men to cut it down, provided leave could be obtained of the natives. The officer understanding that there was no objection, the people accordingly went to work, but as the tree was large the felling of it was a work of time, and before it was down, word was brought that *Paowang* was not pleased; orders were therefore sent from on board to desist. The commander soon after went on shore, and sending for *Paowang* presented him with a dog and a piece of cloth, and then explained to him the purpose for which the tree was wanted. All the natives present discovered great satisfaction at the means that were used to obtain the grant of the tree, and unanimously consented to its being felled.

Many of the natives were afraid to touch the presents that were offered them, nor did they seem to have any notion of exchanging one thing for another. But few refreshments were obtained on this island; some fruit or roots were daily procured from the natives, though greatly inadequate to the demands of the ship's company. As the natives had no knowledge of iron, nails, iron tools, beads, &c. which were so current in other parts, they were of no value here, nor was cloth of any use in a country where the inhabitants went mostly naked. The only commodity they seemed desirous of obtaining was tortoise shell; but as no demand was expected for such an article, there were only a few small pieces remaining in the ship, which had been purchased at another island. The sailors, however, notwithstanding the loathsomeness of salt provisions of long standing, had not a single provident thought for the future, but exchanged their tortoise-shell for bows and arrows, instead of furnishing themselves with a stock of yams.

A party from the ship passing through a shrubbery, observed a native at work cutting sticks, and seeing him make a very slow progress with his hatchet, which was only a bit of shell in lieu of a blade, they set about helping him with an iron hatchet, and in a few minutes cut a much greater heap than he had done the whole day. Several Indians who were witnesses to this dispatch, expressed the greatest astonishment at the utility of this tool, and some were very desirous of possessing it by offering their bows and arrows for it. This was considered as a favourable opportunity for procuring hogs; but they were deaf to every proposal of that kind, and never exchanged a single hog; one pig only was obtained as a present to the commander from *Paowang*.

As there is great reason to suppose that the inhabitants of Tanna are harrassed by frequent wars; the distrust which they expressed on the first debarkation from the ships is not surprising. But as soon as they were assured of the pacific disposition of their new visitors, all suspicions entirely subsided. They did not trade, indeed, because they had not the means in proportion to the other islanders; but they were as assiduous in offering their services, and from less interested motives. If any of the botanists had procured a plant of which he was desirous of having other specimens, he had only to signify it to some natives who would immediately hasten to the spot where it was to be found, and bring it with the most engaging alacrity. The civility of the natives was conspicuous in this particular instance. If they met any officer or gentleman of the ship in a narrow path, they always stepped aside in order

order to make way for them. If they happened to know their names they pronounced them with a smile, which could be extremely well understood as a salutation. If they had not seen them before, they commonly enquired their names in order to know them again. They

have upon the whole the same engaging manner of expressing their friendship by a mutual exchange of names, as in common in the most eastern islands of this sea.

## C H A P. V.

### THE FRIENDLY ISLANDS.

**T**HE Friendly Islands (so called from the amicable intercourse that subsists amongst the natives, and their hospitable treatment of strangers) form a cluster extending about three deg. of latitude and two of longitude. The principal are Middleburg, Rotterdam, or Anamooka, Hapace, Amsterdam, or Tongataboo, and Pyltart, so denominated by Tasman; there are also others which have been seen and visited by more modern navigators. We shall attend to them severally in their respective order.

#### SECTION I.

*MIDDLEBURG, called by the natives EOOA.*

**T**HIS island, which being discovered, was also named by Tasman in 1642-3, is about ten leagues in circumference, and lies in 21 deg. 17 min. south latitude, and 174 deg. 44 min. west longitude.

Middleburg, from the nature of its situation, forms a very beautiful landscape. Its skirts are in general laid out in plantations, especially those on the north-west and south-west sides. The interior parts are not, indeed, so well cultivated as they might be, but this heightens the prospect; for while the other isles of this cluster are level, the eye can discover nothing but the trees that cover them; here the land rising gradually upwards presents an extensive view, where groves of trees are only interspersed at irregular distances, in a kind of beautiful disorder. It is shaded near the shore with various trees, amongst which are the habitations of the natives, laid out in such order as convenience requires, and they may boast a most delightful situation.

About half way up the island is a deep valley, the bottom and sides of which, though composed of hardly any thing but coral rock, are clothed with trees. The soil in general is reddish clay, which in many places seems to be very deep. On the most elevated part of the island is a round platform or mount of earth, supported by a wall of coral stones, to bring which to such an height must have cost much labour. This mount, called by the natives *Etebee*, is said to have been erected by order of one of their chiefs. Not many paces from this, though on a former voyage, complaint was made of a dearth of water; on the last was found an excellent spring, and about a mile lower down a running stream, which, it was said, found its way to the sea when the rains were copious. It appeared from information, that all or most of the land in this island belonged to the great chiefs of Amsterdam or Tongataboo, and that the inhabitants were only tenants or vassals to them. This, indeed, is represented to be the case at all the other neighbouring isles, except Rotterdam or Anamooka, where there are some chiefs who seem to act with a degree of independence.

The principal articles of food here are yams, with other roots, bananas and bread-fruit; but the latter appeared to be scarce. The pepper tree, or *ava ava*, of which they make a favourite intoxicating liquor, also grows here. There are many odoriferous trees and shrubs, and one in particular of the lemon species; naturalists likewise met with divers new kinds of plants. The *casuarina*, or club-wood, as in some neighbour-

ing islands, points out also to the repositories of their dead. The shaddock, and several other trees are found upon the island.

The common complexion of the natives is mahogany or chestnut brown, with black hair. Some are of an olive colour, and some of the women much fairer, which may be the effect of being less exposed to the sun. The men in general are of the middle stature; though some measured six feet. Their bodies are well proportioned, though muscular, which seems a consequence of much exercise. Their features are various, nor are they characterised by any general likeness, unless it be a fullness at the point of the nose, which is very common.

The women in general are not so tall as the men; their bodies and limbs are well proportioned, and what peculiarly distinguishes them is the uncommon smallness and delicacy of their fingers, which may be put in competition with the finest in any part of the world. Puncturing, or tattowing, the skin is in full fashion amongst the men here; on the tenderest part of the body are marked configured scars, which must be very painful as well as dangerous. The chiefs are exempted from this custom. The dress of both men and women are much the same, and consists of a piece of cloth or matting, (though mostly the former) about two yards wide, and two and an half long, so as to wrap in great abundance round the waist, to which it is confined by a girdle or cord. Before it is double, and hangs down like a petticoat as low as the middle of the leg. This, as to form, is the general dress; but large pieces of cloth and fine matting are worn only by those of superior rank. The inferior class are satisfied with small pieces, and often wear nothing but a covering made of leaves of plants, or the *maro*, which is a narrow piece of cloth or matting like a sash. This they pass between the thighs and wrap round the waist, but the use of it chiefly confined to the men. They have various dresses made for the purpose of their haivas or grand entertainments; but the form is always the same; the richest are adorned more or less with red feathers. Both sexes sometimes screen their faces from the sun with little bonnets made of divers materials.

The sexes differ as little in their ornaments as their clothing. Of these the most common are necklaces made of various sweet scented flowers, which go under the general name of *Kabulla*. Others consist of several strings of small shells, sharks teeth, and other things, which hang loose upon the breast. In the same manner they likewise wear a mother of pearl shell, neatly polished, and a ring of the same substance carved, on the upper part of the arm, as also rings of tortoise-shell on the fingers, and a number of these joined together as bracelets on the wrists.

The lobes of the ears are perforated with two holes in which they wear cylindrical pieces of ivory, stuck through both sides the holes. Some use reeds filled with a yellow pigment. This seems to be a fine powder of *Turmeric*, with which the women rub themselves all over in the same manner as the European females use dry rouge upon their cheeks.

But what particularly characterizes these people, and was remarked by Tasman, is, that most of them want the little finger on one, and sometimes on both hands; nor

not did the difference of age or sex exempt from this amputation; for the very children were observed to have suffered that loss. They had also a round spot on each cheek bone, which appeared to have been burned or blistered. On some it seemed to have been recently made, on others it was covered with scurf, and the mark was slight; but the purport of it could not be discovered.

The women in general here are represented as modest and reserved in their behaviour, though, as in all other islands, there were some exceptions.

The natives of these islands are much commended by voyagers for their cleanliness, to produce which they are said to bathe frequently in ponds which seem to serve no other purpose. Though the water in most of them is nauseous to a degree, they prefer them to the sea, imagining that salt water hurts their skins. When necessity obliges them to bath in the sea, they commonly have some cocoa-nut shells filled with fresh water poured over them, to wash it off. The cocoa-nut oil has an admirable effect on the skin in rendering it smooth; for which these people hold it in such estimation, that they not only pour a great quantity of it upon their heads and shoulders, but rub the body all over briskly with a smaller quantity. The language here is soft and not unpleasing, and whatever they say is spoken in a kind of singing tone.

They do not discover much taste or ingenuity in building their houses; though the defect is rather in the design than the execution. Those of the lower people are poor huts, those of the better are larger and more comfortable. Their houses, properly speaking, are thatched roofs or sheds supported by posts and rafters disposed in a tolerably judicious manner. The floor is a little raised, covered with strong thick matting, and kept very clean. They are mostly closed on the weather side with the same sort of matting, the other being open. A thick strong mat, of two or three feet broad, bent into the form of a semicircle and set upon its edge, with the ends touching the side of the house, in shape resembling the fender of a fire hearth, incloses a space for the master and mistress of the family to sleep in. The latter indeed spends most of her time during the day within it. The rest of the family sleep upon the floor wherever they please to lie down, the unmarried men and women apart from each other. If the family be large there are small huts adjoining, to which the servants retire in the night, so that privacy is as much observed here as can be expected. They have mats made on purpose for sleeping on, and the clothes they wear in the day serve for their covering in the night. Their household furniture consists of some bowls and platters, cocoa nut shells, some small wooden stools which serve them for pillows, and perhaps a large stool for the master of the family to sit on.

Their weapons are clubs, spears, bows and arrows. The former are of a great variety of shapes, and many of them so heavy as not to be managed with one hand, but with difficulty. The most common form is a quadrangular. The far greater part were carved all over in many chequered patterns, which seem to have required great patience and a long time to work up, as a sharp stone or piece of coral are the only tools made use of. The whole surface of the plain clubs was as highly polished, as if furnished by an European artist with the best instruments. Their spears are sometimes plain sharp pointed sticks, and sometimes barbed. Their bows and arrows are of a peculiar construction. The former, which is about six feet long, is about the size of a little finger, and when slack forms a slight curve: the convex part is channelled with a single deep groove in which the bow-string is lodged. The arrow is made of reed near six feet long and pointed with hard wood. When the bow is to be bent, instead of drawing it so as to encrease the natural curve, they

draw it the contrary way, make it perfectly straight, and then form the curve on the other side.

Much ingenuity is displayed in the construction of their canoes. They have out-riggers made of poles, and their workmanship is admirable. Two of these is joined together with surprising exactness and the surface is polished in a very curious manner. Their paddles have short blades and are very neatly wrought.

A circumstance occurred in this place which afforded an opportunity of observing how these people treat conjugal infidelity. Some of our people, on their return from an excursion, being informed that a party of the natives had struck one of their own countrymen with a club, which laid bare, or, as others said, fractured his skull, and then broke his thigh with the same, enquired the reason of such treatment, and were given to understand that he had been discovered in a situation rather indelicate with a woman that was *sabood*, that is, forbidden. But the female delinquent had by far the smaller share of punishment; for her misdemeanour, as our people were told, she would only receive a slight beating.

Our navigators, when they first visited this island, observed, that several of both sexes were affected with leprous disorders in the most virulent degree, in various parts of their bodies. The face of one woman was corroded by the acrid humours so as to exhibit a most horrid spectacle. Many others were likewise so disfigured by the disorder, that they could not be beheld without a mixture of disgust and pity.

The amicable disposition of the natives is fully evinced from the friendly reception all strangers have met with who have visited them. When Captain Cook first anchored on the W.N.W. side of this island, two canoes with several men in each came along side the ship; one of them on board, without the least hesitation, presented a root of the pepper tree, touched the noses of the officers with his own in token of friendship, and then sat down on the deck without speaking a word. The native was presented with a nail, which, on receiving, according to the general custom of the island, he held over his head, pronouncing the word *fagafetai* or *fagafatie*. This was most probably meant as an expression of his thankfulness. No people could give greater proof of liberality of disposition, for they came in great numbers about our vessels, threw bales of cloth into them, and retired without so much as waiting for a return.

As an instance of their hospitality, Captain Cook, with several officers and gentlemen, were conducted on their landing, by a chief, named Tioony, to his mansion, delightfully situated about three hundred yards from the sea, at the head of a fine lawn, and under the shade of some shaddock trees, and there elegantly entertained. The very same chief, on the commander's last visit, then called Taooa, visited him on board immediately as he came to an anchor, and with the utmost cordiality rendered him every friendly service within his power. The European strangers indeed were caressed by old and young, men and women, who embraced them, kissed their hands, and laid them on their breasts with the most expressive looks of affection. It was very remarkable that the discharge of guns neither excited their admiration, nor their fear, which plainly proved that their civility arose from the bent of natural disposition, and not from a motive of conciliating the favour of their guests, because they knew them able to destroy them.

The only glaring defect that sullies their character is, a propensity to theft, which, in one of the narratives of the first voyage, is said to be confined to nails, in which they set so high a value, that they would endeavour to possess them at any rate: but we are sorry to say, that truth and candour obliges us to confess, that from later experience, in many instances, the propensity in some appeared to be so universal as to admit of no bound or restraint.

S E C.

## SECTION II.

*Description of the customs, manners, religion, government, language, &c. &c. of the inhabitants of the Friendly Islands in general.*

AS there appears to be a similarity in the persons, genius, manners, customs, rites, ceremonies, &c. of the inhabitants of the Friendly Islands in general, we presume it may not be unentertaining to our readers to select them from the best authorities, and present them in one point of view.

The inhabitants of these islands are so agreeably circumstanced, as neither to be subject to excessive labour on the one hand, or supine indolence on the other. Their occupations are agreeably diversified, and their recreations and amusements follow in pleasing succession, so that they neither disgust or tire. To the women is committed the care of making the cloth, and to them is also consigned the manufacture of their mats.

Conformable to the powers peculiar to their sex, the men are assigned the most arduous and laborious employments. Architecture, boat-building, agriculture, and fishing, are the principal objects of their care. As cultivated roots and fruits form their chief subsistence, they find it necessary to practise husbandry, which they have brought by their diligence to some degree of perfection. In planting yams and plantains, they dig small holes for their reception, and afterwards root up the surrounding grass. The instruments used by them for this purpose are called *hoo*; and are nothing more than stakes of various lengths, flattened and sharpened to an edge at one end; and the largest ones have a short piece fixed transversely, by means of which they press the implement into the ground with the foot. When they plant the two above-mentioned vegetables, they observe such particular exactness, that, whichever way you turn your eyes, the rows present themselves complete and regular.

Some of their vegetable productions, and in particular the bread-fruit and cocoa-nut trees, are scattered without order and reared without pains. The same may be said of another large tree, which produces a roundish compressed nut, called *eeffee*; and of a smaller tree bearing an oval nut, with two or three triangular kernels. The *kappe* is, in general, planted regularly, and in large spots; but the *marobaba* is interspersed among other things, as are also the yams and *jeejee*. Sugar-cane is usually in small spots, closely crowded. The tree, of which the cloth is made, is kept very clean, and has a good space allowed for it. The *pandanus* is commonly planted in a row, close together, at the sides of the fields.

The structure of their houses (if so they may be called) afford proofs neither of design or execution. Those of the lower class of people are wretched huts, scarce sufficient to shelter them from the weather. Those of the better sort are larger, as well as more commodious and comfortable. An house of a middling size is of the following dimensions, viz. about twelve feet in height, twenty in breadth, and thirty in length. Their houses are, properly speaking, thatched roofs or sheds, supported by rafters and posts. The floor is raised with earth smoothed, and covered with thick matting. Some of their habitations are open all round; but the major part of them are enclosed on the weather side with strong mats, or with branches of the cocoa-nut tree, plated or interwoven with each other. A thick mat, about three feet broad, bent into a semicircular form, and placed edgeways, with the ends touching the side of the house, encloses a sufficient space for the master and mistress to sleep in. The rest of the family sleep upon any part of the floor, the unmarried men and women lying apart from each other. If the family is large, there are little huts adjoining, in which the servants sleep. Their whole furniture consists of some wooden stools, which serve them for pillows; baskets of different sizes, in which

No. 3.

they put their combs, fish-hooks, and tools; two or three wooden bowls, in which they make *kava*; some cocoa-nut shells, a few gourds, and a bundle or two of cloth.

But the deficiency so apparent in the building of their houses is amply compensated in the construction of their canoes, which display much taste and ingenuity. The double ones are made sufficiently large to carry about fifty persons, and sail at a great rate. Upon them they generally fix a hut or shed, for the reception of the master and his family. They are made of the bread-fruit tree, and the workmanship is extremely neat. They appear on the outside as if they were composed of one solid piece; but, upon closer inspection, they are found to consist of a great number of pieces, which fit each other exactly, and by means of a ledge on the inside are secured together with cocoa-nut line. The single canoes are furnished with an outrigger. The only tools which they make use of in the construction of these boats, are hatchets, or adzes, of a smooth black stone; augers, made of shark's teeth; and rasps, composed of the rough skin of a fish, fastened on flat pieces of wood. The same tools are all they have for other works, except shells, which serve them for knives. Their cordage is made of the fibres of the cocoa-nut husk, which, though not above ten inches long, they plait about the size of a quill, to whatever length is required, and roll it up in balls; from which the ropes of a larger size are made, by twisting several of those together. Their fishing-lines are as strong and even as our best cord. Their small hooks consist entirely of pearl-shells; but the large ones are only covered with it on the back; and the points of both are, in general, of tortoise-shell. With the large hooks they catch albigores, and bonnetos, by putting them to a bamboo-end, about twelve feet long, with a line of the same length. They have also numbers of small seines, some of which are of the most delicate texture.

Their musical reeds or pipes, which resemble the *xylophone* of the ancients, have eight or ten pieces placed parallel to each other, most of which are of unequal lengths. Their flutes are made of a joint of bamboo, about eighteen inches long, and are closed at both ends, having a hole near each end, and four others; two of which, and only one of the first, are used by them in playing. They close the left nostril with the thumb of the left-hand, and blow into the hole at one end with the other nostril. The fore-finger of the right-hand is applied to the lowest hole on the right, and the middle finger of the left to the first hole on that side. In this manner, with only three notes, they produce a pleasing, though simple music.

Their warlike weapons are clubs, curiously ornamented, spears, and darts. They also make bows and arrows; but these are intended for amusement, such as shooting at birds, and not for the purpose of war. Their stools, or rather pillows, are about two feet long, but only four or five inches in height, and near four in breadth, inclining downwards towards the middle, with four strong legs and circular feet; the whole composed of brown or black wood, neatly polished, and sometimes inlaid with ivory. They likewise inlay with ivory the handles of fly-flaps; and, with a shark's tooth, shape bones into figures of men, birds, &c.

Plantains, cocoa-nuts, bread-fruit and yams compose the greater part of their vegetable food. Their chief articles of animal food are hogs, fish, and fowls; but the common people frequently eat rats. Their hogs, fowls, and turtle, however, seem to be only occasional dainties served for people of rank. Their food is, in general, dressed by baking; and they make, from different sorts of fruit, several dishes, which are very good. They sometimes boil their fish in the green leaves of the plantain-tree, which serve as a bag to hold both fish and water: having tied them up, they wrap them again in three or four other leaves, and place them upon stones heated for the purpose: when they are sufficiently done, they not only eat the fish, but drink the liquor or soup. They are not very cleanly either in their cook-

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ry, or their manner of eating: Their usual drink at their meals is water, or cocoa-nut milk, the *kava* being only their morning beverage. The food that is served up to the chiefs is generally laid upon plantain-leaves. The king, at his meals, is commonly attended upon by three or four of the natives, one of whom cuts large pieces of the fish, or of the joint; another afterwards divides it into mouthfuls, and the rest stand by with cocoa-nuts, and whatever else he may happen to want. The women are not excluded from taking their meals with the men; but there are certain ranks that are not allowed either to eat or drink together. This distinction begins with his majesty, but we know not where it ends.

According to those rules which are most conducive to health of body and vigour of mind, they rise at day-break, and retire to rest as soon as it becomes dark. They, for the most part, sleep also in the day time, when the weather is very hot. They are fond of associating together; in consequence of which it is not uncommon to find several houses empty, and the possessors of them assembled in some other house, or upon some convenient spot in the neighbourhood, where they relax themselves by conversation and other amusements. Their private diversions chiefly consist of dancing, singing, and music. When two or three women snap their fingers, and sing in concert, it is called *oobai*; but when there are more, they form several parties, each of which sings in a different key, which constitutes an agreeable melody, and is termed *beeua* or *baiva*. The songs are generally accompanied with the music of their flutes. The dances both of the men and women are performed with an ease and grace which are difficult to be described.

The nature of their marriages could not be ascertained, either in point of form, or obligation; it is certain, however, that the major part of the men content themselves with one wife. The chiefs, indeed, commonly have several women, though only one is considered in the light of mistress of the family.

They display a striking instance of humanity in the manner in which they are affected by the loss of their friends and relations. Besides the *tooge*, and burnt circles and scars, they strike a shark's tooth into their heads till the blood flows considerably, beat their teeth with stones, and thrust spears not only through their cheeks into their mouths, but also into the inner parts of their thighs, and into their sides. The more painful operations, however, are only practised when they mourn for the deaths of those who were most nearly connected with them. When one of them dies, he is wrapped up in mats and cloth, and then interred. The *fiatookas* seem to be appropriated to the chiefs and other persons of distinction, as their burial-places; but the inferior people have no particular spot set apart for their interment. It is uncertain what part of the mourning ceremony follows immediately afterwards; but there is something besides the general one which is continued for a considerable time. They seem to consider death as a great evil, to avert which they practise a very singular custom. When Captain Cook, during his second voyage, first visited these islands, he observed that many of the natives had one or both of their little fingers cut off; of the reason of which mutilation he could not then obtain a satisfactory account. But he was now informed, that they perform this operation when they are afflicted with some dangerous disorder, which they imagine may bring them to the grave. They suppose, that the little finger will be accepted of by the Deity, as a kind of propitiatory sacrifice sufficiently efficacious to procure their recovery. In cutting it off, they make use of a stone hatchet. There is scarcely one person in ten who is not thus mutilated; and they sometimes cut so close, as to encroach upon that bone of the hand which joins the amputated finger. It is also common for the lower class of people to cut off a joint of their little finger, on account of the sickness of the chiefs to whom they respectively belong.

From the singular ceremonies they observe on the occasion before mentioned, it might be expected, that they endeavoured thereby to secure to themselves eternal happiness; but their principal object regards things merely temporal; for they have apparently little conception of future punishment for sins committed in the present life. They believe, however, that they meet with just punishment upon earth; and, therefore, put every method in practice to render their divinities propitious. They admit a plurality of deities, all of them inferior to *Kallafootonga*, who they say is a female, and the supreme author of most things, residing in the heavens, and directing the wind, rain, thunder, &c. They are of opinion, that when she is much displeased with them, the productions of the earth are blasted, many things consumed by lightning, and themselves afflicted with sickness and death; but that when her anger abates, every thing is immediately restored to its former state. Among their subordinate deities, they mention *Futtasabe* or *Footasooa*, who has the administration of the sea, and its productions; *Toosooa-boolootoo*, god of the clouds and fog; *Talletesoo*, *Mattaba*, *Tareeva*, and others. The same system of religion does not extend all over the Friendly Islands; the supreme deity of Hapae, for instance, being called *Alo Alo*. They entertain very absurd opinions relative to the power and various attributes of these beings, who they suppose have no farther concern with them after death. They have, however, juster sentiments of the immortality and immateriality of the soul; which they call *life*, the living principle, or an *Otooa*, that is, a divinity. They imagine that, immediately after death, the souls of their chiefs are separated from their bodies, and go to a delightful region called *Boolootoo*, the god of which is named *Gooleba*. By this *Gooleba* they probably personify death. His country, according to their mythology, is the general repository of the dead; and those who are once conveyed thither are no more subject to death, but feast on all the favourite productions of their native soil, with which this blissful abode is plentifully furnished. As for the souls of people of an inferior class, they are supposed by them to suffer a kind of transmigration; or are eaten up (they say) by a bird called *loata*, which walks on the graves with that intent.

They do not worship any visible part of the creation, or any things made by their own hands. They make no offerings of dogs, hogs, or fruit, unless emblematically. But there seems to be no reason to doubt of their offering up human sacrifices. Their *fiatookas* or *morais* are, in general, burying-grounds and places of worship: some of them, however, appear to be appropriated only to the former purpose: but these are small and greatly inferior to the rest.

Our navigators could derive but little information as to their mode and form of government. A subordination, resembling the feudal system of our ancestors in Europe, is established among them; but of its subdivisions, and the constituent parts, we are ignorant. Though some of them asserted, that the king's power is unbounded, and that he has the absolute disposal of the lives and properties of his subjects; yet the few circumstances that offered themselves to our observation, contradicted, rather than confirmed, the idea of despotic sway. Mareewagee, Feenou, and Old Toobou, acted each the part of a petty sovereign, and not unfrequently counteracted the measures of the king. Nor was his court superior in splendor to those of Old Toobou and Mareewagee, who, next to his majesty, were the most potent chiefs in these islands; and next after them, Feenou appeared to stand highest in rank and authority. But, however independent of the king the principal men may be, the inferior people are totally subject to the will of the chiefs to whom they severally belong.

The island called Tongataboo is divided into a great number of districts, each of which has its peculiar chiefs, who distribute justice, and decide disputes, within his own territory. Most of these chieftains have estates

estates in other islands, whence they procure supplies. The king, at stated times, receives the product of his distant domains at Tongataboo, which is not only the usual place of his residence, but the abode of most persons of distinction among these islands. Its inhabitants frequently call it the Land of Chiefs, and stigmatize the subordinate isles with the appellation of Lands of Servants.

Great deference and even worship may be said to be paid to their chiefs, who are styled Lords of the earth, and also of the sun and sky. The royal family assume the name of Futtasaihe, from the god distinguished by that appellation, who is probably considered by them as their titular patron. The king's peculiar title is simply *Tooee Tonga*. The order and decorum observed in his presence, and likewise in that of the other chiefs, are truly admirable. Whenever he sits down, all the attendants seat themselves before him, forming a semicircle, and leaving a sufficient space between them and him, into which no one, unless he has particular business, presumes to come. Nor is any one suffered to sit or pass behind him, or even near him, without his permission. When a person wishes to speak to his majesty, he comes forward, and having seated himself before him, delivers in a few words what he has to say; then, after being favoured with an answer, retires. If the king speaks to any one, the latter gives an answer from his seat, unless he is to receive an order; in which case he rises from his place, and seats himself cross-legged before his majesty. To speak to the king standing would here be considered as a glaring mark of rudeness.

In implicit obedience to the commands of their chiefs, in decorum and order of behaviour, as well as in harmony and unanimity, none of the civilized nations have excelled them. Such a behaviour manifests itself in a remarkable manner, whenever their chiefs harangue a body of them assembled together, which frequently happens. The greatest attention and most profound silence are observed during the harangue; nor is there ever seen a single instance of any one present shewing signs of being displeased, or seeming in the least inclined to dispute the declared will of the speaker.

It is a peculiar privilege annexed to the person of the king not to be punctured, or circumcised, or rather supercised, as his subjects are. Whenever he walks out, all who meet him must sit down till he has passed. No person is suffered to be over his head; but, on the contrary, all must come under his feet. The method of doing homage to him, and the other chiefs, is as follows: the person who is to pay obeisance squats down before the great personage, and bows the head down to the sole of his foot, which he taps or touches with the under and upper side of the fingers of each hand; then rising up, he retires. His majesty cannot refuse any one who is desirous of paying him this homage, which is called by the natives *moe moea*; for the people frequently think proper to shew him these marks of submission when he is walking; and he is on these occasions obliged to stop, and hold up one of his feet behind him, till they have performed this respectable ceremony. The hands, after having been thus applied, become, in some cases, useless for a little time; for, till they are washed, they must not touch food of any sort. This prohibition, in a country where water is far from being plentiful, would be attended with inconvenience, if a piece of any juicy plant, which they can immediately procure, being rubbed over the hands, did not serve for the purpose of purification. When the hands are in this situation, they term it *taboo rema*; the former word generally signifying forbidden, and the latter implying hand. When the *taboo* is incurred, by doing homage to a person of rank, it may thus easily be washed off; but in several other cases, it must continue for a certain period. Women, who have been *taboo rema* are not fed by themselves, but by others. The interdicted person, after the limited

time has elapsed, washes herself in one of their baths, which are in general dirty ponds of brackish water. She then waits upon the sovereign, and having paid the customary obeisance, takes hold of his foot, which she applies to her shoulders, breast, and other parts; he then embraces her on both shoulders, and she immediately retires, purified from her uncleanness. If it be always necessary to have recourse to his majesty for this purpose, it may be one reason of travelling from one island to another.

Divers significations are annexed to the word *taboo*. They call human sacrifices *tangata taboo*; and when any particular thing is prohibited to be eaten, or made use of, they say it is *taboo*. If the king goes into a house belonging to one of his subjects, that will, in consequence, become *taboo*, and can never be again inhabited by the owner of it; so that, wherever his majesty travels, there are houses peculiarly assigned for his accommodation. A certain person is appointed as an inspector of all the produce of the island, who takes care that each individual shall cultivate and plant his quota, at the same time directing what shall, and what shall not, be eaten. By so prudent a regulation, they take effectual precautions against a famine; sufficient ground is employed in raising provisions; and every article is secured from unnecessary consumption. By another good regulation, an officer is appointed to superintend the police, whose business it is to punish all delinquents: he is also generalissimo, or commander in chief of the forces of the islands. If this commander should act inconsistent with the duties of his office, or govern in such a manner as may be injurious to the public welfare, he would, by the collective body of the people, be deposed from his sovereignty and put to death. A monarch thus subject to controul and punishment for abuse of power cannot justly be deemed a despotic prince.

It was natural to suppose, on a review of these islands, and the remote distance at which some of them are situated from the seat of government, that many efforts would have been made to throw off the yoke of subjection. But such a circumstance never happens. One reason of their not being thus embroiled in domestic commotions may be this; that all the principal chiefs take up their residence at Tongataboo. They also secure the dependence of the other isles, by the decisive celerity of their operations; for if a seditious and popular man should start up in any of them, the commander is immediately dispatched thither to put him to death, by which means they extinguish an insurrection while it is yet in embryo.

The different classes of their chiefs seem to be nearly as numerous as among us; but there are few, comparatively speaking, that are lords of extensive districts of territory. It is said, that, when a person of property dies, all his possessions devolve on the sovereign; but that it is customary to give them to the eldest son of the deceased, with this condition annexed, that he should provide, out of the estate, for the other children. The crown is hereditary; and it is known, from a particular circumstance, that the Futtasaihes have reigned, in a direct line, for the space of at least one hundred and thirty-five years, which have elapsed between our countrymen visiting these islands, and Tasman's discovery of them. Upon inquiring of them, whether any traditional account of the arrival of Tasman's ships had been preserved among them till this time, it was found, that this history had been delivered down to them, from their ancestors, with great accuracy: for they said that his two ships resembled ours, and also mentioned the place where they had lain at anchor, their having continued but a few days, and their quitting that station to go to Annamooka; and, for the purpose of informing us how long ago this affair had happened, they communicated to us the name of the Futtasaihe who reigned at that time, and those who had succeeded him in the sovereignty, down to Poulaho, who is the fifth monarch since that period.

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Their rank of precedence ever appeared a matter of great difficulty to ascertain. It was generally supposed that the present sovereign of the Friendly Isles had the highest rank of any person in his dominions. But it was found to be otherwise; for Latoolibooloo and three women, are superior, in some respects, to Poulaho himself. These great personages are distinguished by the title of *Tammaba*, which implies a chief. The late king, father of Poulaho, left behind him a sister of equal rank, and older than himself; she, by a native of Feejee, had a son and two daughters; and these three persons, as well as their mother, are of higher rank than the king. Endeavours were made to discover the reason of this pre-eminence of the *Tammabas*, but without effect. The mother, and one of her daughters, named *Toocela-kaipa*, resided at Vavaoo. The other daughter, called *Moungoulakaipa*, and *Latoolibooloo* the son, dwelt at *Tongataboo*. *Latoolibooloo* was supposed, by his countrymen, to be disordered in his senses.

According to the observations of the more speculative part of our countrymen, the language of the natives of the Friendly Islands bears a striking resemblance to those of New Zealand, of Otaheite, and the Society Isles. The pronunciation of these people differs, indeed, in many instances, from that both of Otaheite and New Zealand; but, notwithstanding that, a great number of words are either very little changed, or exactly the same. The language, as spoken by the Friendly Islanders, is sufficiently copious to express all their ideas; and besides being tolerably harmonious in common conversation, is easily adapted to the purposes of music. They have terms to signify numbers as far as an hundred thousand, beyond which they either would not, or could not, reckon.

The latitude of that part of *Tongataboo* where our countrymen erected an observatory, and which was near the middle of the north side of the island, is, according to the most accurate observations, 21 deg. 8 min. 19 sec. south; and its longitude, 184 deg. 55 min. 18 sec. east.

The tides are more considerable at the Friendly Islands, than at any other of Captain Cook's discoveries in this ocean, that are situate within either of the tropics. At *Annamooka* the tide rises and falls about six feet upon a perpendicular. At *Tongataboo* it rises and falls four feet and three quarters on the full and change days, and three feet and an half at the quadratures.

### SECTION III.

*ROTTERDAM*, called by the natives *ANNAMOOKA*.

*Disposition, customs and manners peculiar to the inhabitants.*

**T**HIS island being likewise discovered by Tasman, the Dutch navigator, in the same year with the former, was also named by him. It lies in latitude 20 deg. 15 min. south, and longitude 174 deg. 31 min. west. The shore consists of a steep rugged coral rock, about nine or ten feet high; but there are two sandy beaches, which are defended from the sea by a reef of the same kind of rock. In the center of the island is a salt water lake, in breadth about a mile and an half. On the rising parts, and especially towards the sea, the soil is either of a blackish mould or reddish clay, though not a stream of water was to be found upon the island but what was brackish. The persons, dispositions, dress, manners, customs, language, &c. of the inhabitants here are almost the same as those of the natives of *Middleburg*, and indeed of the Friendly Islands in general, as before described.

Upon the whole, the land appears to be well cultivated, and if some parts lie waste, the design is evidently, that they might recover that strength which had been exhausted by too frequent culture. The chief plantations were yams and plantains. Bread fruit and cocoa trees are also interspersed without regular order,

but are chiefly found near the habitations of the natives. The island is in general covered with luxuriant trees and bushes, but particularly those parts towards the sea and round the lake.

They gave proof of that courteous disposition from which their country is denominated, to all the strangers they met from our vessels; bowing their heads and using the expression, *lelei woa*, good friend, or some word to that import.

They readily undertook to conduct such as applied to them into the recesses of their country, climbed the highest trees to procure them flowers, and took to the water, like spaniels, after birds that were shot: they pointed out the finest plants and gave them their proper names, and whenever any intimation was given that specimens of a certain kind of plant were wanted, they would go to any distance to procure them.

These people manage their canoes with the greatest agility, and swim with surprising ease. Their common trailing canoes are neatly made and curiously polished. They consist of two, fastened to a transverse platform of planks, in the midst of which they erect an hut, where they place their goods, their arms, and utensils, and where they pass great part of their time. They have also holes which give into the body of each canoe: their masts are strait poles, which can be struck at pleasure; and their sails are very large and triangular, but not very proper to make way before the wind. Their cordage, in general, is excellent, and they have also contrived a very good ground tackle, consisting of a strong rope with large stones at the end, by means of which they come to an anchor.

It was evident, from the enquiry of a great number of the natives on the arrival of the vessel in the island, that the fame of these voyagers had already reached this spot. They supplied their European visitors with plenty of fruit and roots. A few fowls and one or two small pigs were all the animal food procured here.

No king, on the first visit, was distinguished amongst these people, and their method of government was entirely unknown. A young dog and a bitch were left here, as they had no such animal among them, and were the first of those they saw. The people here are more afflicted with the leprosy, or some scrophulous disorder, than at any of the other islands.

When captain Cook re-visited these islands in 1777 he resumed the same station for anchorage as he had before occupied, and, as he thought, most probably in the same place where the first discoverer of this and some of the neighbouring islands anchored in 1643. The officers sometimes amused themselves in walking up the country, and shooting wild ducks, resembling our widgeon, which are very numerous on the salt lake, as well as on the pool where water was procured. They found, in these excursions, that the inhabitants frequently deserted their houses to repair to the trading place, without entertaining the least suspicion that strangers would take away or destroy any property that belonged to them. From this circumstance it might be supposed, that most of the natives were sometimes collected on the beach, and that there would be no great difficulty in forming an accurate computation of their number; but the continual resort of visitors from other islands rendered it impossible. However, as they never saw more than a thousand persons collected at one time, it may be reasonably supposed, that there are about twice that number upon the island.

The natives, as upon a former occasion, shewed their European visitors every mark of civility. In the course of a few days they were visited by a great chief from *Tongataboo*, or *Amsterdam*, whose name was *Feenou*, and to whom the commander was introduced as king of all the Friendly Isles. He was also given to understand, that on his arrival a canoe had been dispatched to *Tongataboo* with the news, in consequence of which this chief immediately passed over to *Annamooka*.

When the British commander went to pay this great man a visit, having first received a present of two fish from

from him, brought on board by one of his servants, he came up to him immediately on his landing. He appeared to be about thirty years of age, tall, but thin, and had more of the European features than had been seen before. Captain Cook, after the first salutation, asked if he was the king; for, notwithstanding the information he had received, finding he was not the man he had remembered to have seen under that character during a former voyage, he began to entertain doubts. Taipa, a friendly chief, who had accompanied him since his last arrival, officiously answered for him, and mentioned many islands of which he said Feenou was the sovereign. The monarch, and five or six of his attendants, having done the European visitor the honour of accompanying him on board, he gave suitable presents to them all; and having entertained them in such a manner as he thought would be most agreeable, attended them on shore in the evening, and received a return for the presents he had made.

There now happened an accident, of which the relation will convey some idea of the extent of the authority exercised here over the common people, very little of which was known before. While Feenou was on board the ship, an inferior chief (for what reason our people on shore did not know) ordered all the natives to retire from the post they occupied. Some of them having ventured to return, he took up a large stick, and beat them most unmercifully. He struck one man on the side of the face with so much violence, that the blood gushed out of his mouth and nostrils, and, after laying some time motionless, he was removed from the place in convulsions. The person, who had inflicted the blow, being told that he had killed the man, only laughed at it; and it was evident that he was not in the least sorry for what had happened. It was heard afterwards, however, that the poor sufferer had been so fortunate as to recover.

One of the natives having stolen a large junk axe out of the ship on the first day of arrival, opportunity was taken of an invitation to apply to Feenou to exert his authority to get it restored; and such was the effect of his mandate, that it was brought on board before the captain's departure.

The natives, upon this second visit, gave frequent proofs of their expertness in theft. And it is remarked, from experience, that even some of their chiefs did not think this profession beneath them. For one of them was detected in carrying out of the ship, concealed under his cloaths, the bolt belonging to the spun-yarn winch, for which he was sentenced by the commander to receive a dozen lashes, and kept in confinement till he paid for his liberty. Their servants, or slaves, however, were still employed in this dirty work, and, it seems, at the instigation of their masters, who, nevertheless, when any of them happened to be caught in the act, so far from interceding for them, would advise the Europeans to kill them. As this was a punishment they did not chuse to inflict, and flogging seemed to make no greater impression on them than it would have done on the main-mast, a mode of treatment was devised which was thought to have had some effect. The delinquents were put under the hands of the barber, who compleatly shaved their heads; thus pointing them as objects of ridicule to their countrymen, and enabling our people to deprive them of future opportunities for a repetition of their rogueries, by keeping them at a distance.

Feenou was so fond of associating with his European friends, that he visited them daily, and gave the strongest proofs of his esteem and respect. But the commander, finding that the island was exhausted of almost every article of food that it afforded, determined to proceed directly to Tongataboo. Feenou, understanding his resolution, importuned him strongly to alter his plan, to which he expressed as much aversion as if he had some particular interest to answer by diverting him from it. In preference to it, he warmly recommended an island, or rather a group of islands, called Hapae,

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lying to the north-east, where he assured him he might obtain a plentiful supply of every refreshment in the easiest manner; and, to add weight to his advice, he engaged to attend his new friends thither in person. Arguments so founded could not fail of having full weight, and Hapae was accordingly made choice of for the next station. Indeed, as it had never been visited by any European ships, the examination of it became an object of importance.

#### SECTION IV.

##### ISLES OF HAPAE.

###### *Various Forms, Ceremonies, and Entertainments.*

TO the north and north-east of Annamooka, and in the direct track to Hapae, whither our voyagers were now bound, the sea is sprinkled with a great number of very small isles. As, from the shoals and rocks adjoining to this group, there was no assurance that there was a free or safe passage for large vessels, though the natives sailed through the intervals in their canoes, it was deemed expedient to go to the westward of the above islands: the course was formed N. N. W. towards Kao and Toofa, the two most westerly islands in sight, and remarkable for their great height.

These isles lie scattered at unequal distances, and are, in general, nearly as high as Annamooka. Most of them are entirely clothed with trees; amongst which are many cocoa-palms; and each forms a prospect like a beautiful garden placed in the sea.

When Hapae was in sight, our navigators could judge it to be low land, from the trees only appearing above the water. On a nearer view, they could see it plainly forming three islands, almost of an equal size; and soon after a fourth, to the southward, as large as the others. Each seemed to be about six or seven miles long, and of a similar height and appearance. The northernmost of them is called Haanno, the next Foa, the third Lefooga, and the southernmost Hoolaiva; but all four are included under the general name of Hapae.

When the European vessels came to an anchor at Hapae, they were visited by the natives, and surrounded by a multitude of their canoes, filled also with them. They brought from the shore hogs, fowls, fruit, and roots. Feenou and Omai having come on board after it was light, in order to introduce the commander to the people of the island, he accompanied them on shore for that purpose, landing at the north part of Lefooga, a little to the right of the ship's station.

Being asked how long he intended to stay, and replying five days, Taipa was ordered, by the king, to proclaim to the people (as by Omai, his interpreter, he was given to understand) that they were all, both old and young, to look upon the visitor before them as a friend, who intended to remain with them a few days; that, during his stay, they must not steal any thing, nor molest them any other way, and that it was expected they should bring hogs, fowls, fruit, &c. to the ships, where they would receive in exchange for them a great variety of articles, which he enumerated. Taipa then took occasion to signify to the commander, that it was necessary he should make a present to the chief of the island, whose name was Earoupa; in consequence of which such articles were presented him as far exceeded his expectation. Feenou then ordered Earoupa to sit by him, and to harangue the people as Taipa had done before him, and to the same purpose.

The supply of provisions at this place was copious; for, in the course of one day, our people got, by barter, along-side the ships, about twenty small hogs, besides a large quantity of fruit and roots. The commander was informed that, on his first landing, in the morning, a man came off to the ships, and ordered every one of the natives to go on shore. Probably this was done

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with a view to have the whole body of inhabitants present at the ceremony of his reception; for when that was over, multitudes of them returned again to the ship.

Soon after Feenou, attended by Omai, came on board, to require the presence of the commander upon the island. In landing, he was conducted to the same place where he had been seated the day before, and where seeing a large concourse of people already assembled, he conjectured that something more than ordinary was in agitation, but could obtain no information as to particulars.

He had not been long seated, before near an hundred of the natives appeared in sight, and advanced laden with yams, bread-fruit, cocoa-nuts, and sugar canes. They deposited their burthens in two heaps, or piles, upon the left-hand. Soon after arrived a number of others, bearing the same kind of articles, which were collected into two piles on the right. To these were tied two pigs and six fowls; and to those upon the left-hand, six pigs and two turtles.

Faroupa seated himself before the several articles to the left, and another chief before those on the right; they being, as was judged, the two chiefs who had collected them, by order of Feenou, who seemed to be as implicitly obeyed here as he had been at Annamooka; and, in consequence of his commanding superiority over the chiefs of Hapace, had laid this tax upon them for the present occasion.

As soon as this munificent collection of provision was laid down in order, and disposed to the best advantage, the bearers of it joined the multitude, who formed a large circle round the whole. Presently a number of men entered the circle armed with clubs, made of green branches of the cocoa-nut tree. These paraded about for a few minutes, and then retired; the one half to the one side, and the other half to the other side, seating themselves before the spectators. Soon after they successively entered the lists, and entertained them with single combats. One champion rising up, and stepping forward from one side, challenged those on the other side, by expressive gestures more than by words, to send one of their body to oppose him. If the challenge was accepted, the two combatants put themselves in proper attitudes, and then began the engagement, which continued till one or other owned himself conquered, or till their weapons were broken. As soon as each combat was over, the victor squatted himself down opposite to the chief, then rose up and retired. At the same time some old men, who seemed to sit as judges, gave their plaudits in a few words; and the multitude, especially those on the side to which the victor belonged, celebrated the glory he had acquired in two or three loud huzzas.

During the intervals of suspension from this entertainment, there were both wrestling and boxing matches: the latter differed very little from the method practised in England. But what most surprized our people was to see two lusty wenches step forth, and begin boxing without ceremony, and with as much art as the men. This contest, however, did not last above half a minute, before one of them gave it up. The conquering heroine received the same applause from the spectators which they bestowed upon the successful combatants of the other sex. The Europeans expressed some dislike at this entertainment, which, however, did not prevent two other females from entering the list. They seemed to be girls of spirit, and would certainly have given each other a good drubbing, if two old women had not interposed to part them. All the combats were exhibited in the midst of, at least, three thousand people, and were conducted with the greatest good humour on all sides; though some of the champions, women as well as men, received blows which they must have felt for some time after.

When the diversions were ended, the chief gave the commander to understand, that the heaps of provision on the right hand were a present to Omai; and those

on the left hand, being about two thirds of the whole quantity, were given to himself. He assured him that a guard was needless, as not the smallest article would be taken away by the natives. So, indeed, it proved; for when the provisions were removed on board, not a cocoa nut was missing. It was remarked, that this present of Feenou excelled any that had been made the commander by any of the sovereigns of the various Islands he had visited in the Pacific Ocean. His liberality, indeed, was compensated by the bestowal of such commodities as were supposed to be most valuable in his estimation.

Feenou having expressed a desire to see the marines go through their military exercise, they were accordingly ordered on shore from both ships; and having performed various evolutions, and fired several volleys, to the gratification of the spectators, the chief entertained his visitors, in his turn, with an exhibition, which, as acknowledged by all, was performed with dexterity and exactness far surpassing the specimen the Europeans had given of their military manœuvres. This was a dance performed by men, and in which no less than one hundred and five persons bore their parts. Each of them had in his hand an instrument neatly made, in shape resembling a paddle, of two feet and an half in length, with a small handle and a thin blade, so that they were very light. With this instrument they made many and various flourishes, each of which was accompanied with a different attitude of the body, or a different movement. At first, the performers ranged themselves in three lines, and, by various evolutions, each man changed his station in such a manner, that those who had been in the rear came into the front. Nor did they remain long in the same position, but these changes were made by pretty quick transitions. At one time they extended themselves in one line: they then formed into a semicircle; and lastly, into two square columns. While this last movement was executing, one of them advanced, and performed an antic dance before the commander, with which the whole ended. It was the general opinion of the party present, that such a performance would have met with universal applause upon an European stage; and it so far exceeded any attempt our people had made to entertain them, that they seemed to plume themselves upon their superiority.

They held none of our musical instruments in the least esteem, except the drum. The French-horns, in particular, seemed to be held in great contempt; for neither here, or at any other of the islands, would they pay the least attention to them.

In order to give the natives a more favourable opinion of English amusements, and to have their minds fully impressed with a sense of our superior attainments, the commander directed some fire-works to be prepared, and, after dark, caused them to be played off, in the presence of Feenou, the other chiefs, and a vast concourse of their people. They succeeded in general so well as to answer the end proposed. The water and sky-rockets in particular pleased and astonished them beyond all conception.

As a prelude to another entertainment of dances which Feenou had prepared for his guests, a band of music, or chorus of eighteen men, seated themselves before them in the center of the circle composed by the numerous spectators, the area of which was to be the scene of the exhibitions. Four or five of this band had pieces of large bamboo, from three to five or six feet long, each managed by one man, who held it nearly in a vertical position, the upper end open, but the other closed by one of the joints. With this close end the performers kept constantly striking to the ground, though slowly; thus producing different notes, according to the different lengths of the instruments, but all of them of the hollow or bass sort; to counteract which, a person kept striking quickly, and with two sticks, a piece of the same substance, split, and laid along the ground, and by that producing a tone as acute as those proceeding

proceeding from the others were grave. The rest of the band, as well as those who performed on the bamboo, sung a slow and soft air, which so tempered the harsher notes of the above instruments, that no bystander, however accustomed to hear the most perfect modulations of sweet sounds, could avoid confessing the vast power and pleasing effect of this simple harmony.

When this concert had continued about a quarter of an hour, twenty women entered the circle. Most of them had upon their heads garlands of crimson flowers of China rose, or others; and many of them had ornamented their persons with leaves of trees, cut with great nicety about the edges. They formed a circle round the chorus, turning their faces towards it, and began by singing a soft air, to which responses were made by the chorus in the same tone, and these were repeated alternately. All this while the women accompanied their song with several very graceful motions of their hands towards their faces, and in other directions; at the same time making constantly a step forward, and then back again, with one foot, while the other was fixed. They then turned their faces to the assembly, sung some time, and retreated slowly, in a body, to that part of the circle which was opposite to the spot where the principal spectators sat. After this one of them advanced from each side, meeting and passing each other in the front, and continuing their progress round till they came to the rest. On which two advanced from each side, two of whom also passed each other, and returned as the former; but the other two remained; and to these came one from each side by intervals, till the whole number had again formed a circle about the chorus.

Their manner of dancing was now changed to a quicker measure, in which they made a kind of half turn by leaping, and clapped their hands, and snapped their fingers, repeating some words in conjunction with the chorus. Towards the end, as the quickness of the music increased, their gestures and attitudes were varied with wonderful vigour and dexterity; and some of their motions, by our countrymen, might be deemed indecent: though, probably, this part of the performance was not meant to convey any wanton ideas, but merely to display the astonishing variety of their movements.

This exhibition of females was followed by another, performed by fifteen men; and though some of them were old, time seemed to have robbed them of but little of their agility. They were disposed in a kind of circle, divided at the front. Sometimes they sung slowly, in concert with the chorus, making several graceful motions with their hands, but differing from those of the women; at the same time inclining the body alternately to either side, by raising one leg outward, and resting on the other; the arm of the same side being also stretched upward. They then recited sentences, which were answered by the chorus; and occasionally increased the measure of the dance, by clapping the hands, and quickening the motions of the feet. Towards the conclusion, the rapidity of the music and dancing so much increased, that the different movements were hard to be distinguished.

After the conclusion of this dance, twelve other men advanced, placing themselves in double rows, fronting each other. On one side was stationed a kind of prompter, who repeated several sentences, to which responses were made by the performers and the chorus. They sung and danced slowly; and gradually grew quicker, like those whom they had succeeded.

The next who exhibited themselves were nine women, who sat down opposite the hut where the chief had placed himself. A man immediately rose, and gave the first of these women a blow on the back with both his fists joined. He treated the second and third in the same manner; but when he came to the fourth, he struck her upon the breast. Upon seeing this, a person instantly rising from among the crowd, knock-

ed him down with a blow on the head, and he was quietly carried away. But this did not excuse the other five women from so extraordinary a discipline; for they were treated in the same manner by a person who succeeded him. When these nine women danced, their performance was twice disapproved of, and they were obliged to repeat it again. There was no great difference between this dance and that of the first women, except that these sometimes raised the body upon one leg, and then upon the other, alternately, by a sort of double motion.

Soon after a person entered, making some ludicrous remarks on what had been exhibited, which extorted a burst of laughter from the crowd. The company had then a dance by the attendants of Feenou. They formed a double circle, of twenty-four each, round the chorus, and joined in a gentle soothing song, accompanied with motions of the head and hands. They also began with slow movements, which gradually became more and more rapid, and finally closed with several very ingenious transportations of the two circles.

The entertainments of this memorable night concluded with a dance, in which the principal people present exhibited, and which was performed with so much spirit, and so great exactness, that they met with universal approbation. The native spectators, who, no doubt, were perfect judges whether the several performances were properly executed, could not withhold their applauses of some particular parts; and even a stranger, who never saw the diversion before, felt similar satisfaction at the same instant.

The place where these dances were performed was an open space amongst the trees, just by the sea, with lights, at small intervals, placed round the inside of the circle. The concourse of people was pretty large, though not equal to the number assembled when the marines went through their exercise. Some guessed there might be present about five thousand persons; others thought there were more; but the first estimate seems the nearest approach to truth.

Curiosity being now sufficiently gratified on both sides, by the exhibition of the various entertainments described, the commander next day took a tour into the island of Lefooga, of which he was desirous to obtain some knowledge, and found it to be in several respects superior to Annamooka. The plantations were more numerous, and more extensive. In many places, indeed, towards the sea, especially on the east side, the country is still waste, owing probably to the sandy soil, as it is much lower than Annamooka and its surrounding isles. But towards the middle of the island the soil is better, and the marks of considerable population, and of improved cultivation, were every where seen. The party which went on the excursion, observed large spots covered with the paper mulberry-trees; and the plantations, in general, were well stocked with such roots and fruits as are the natural produce of the island. To these some addition was made by our countrymen, in sowing the seeds of Indian corn, melons, pumpkins, and the like.

The island is not above seven miles long, and, in some places, not above two or three broad. The east side of it, which is exposed to the trade-wind, has a reef running to a considerable breadth from it, on which the sea breaks with great violence. It is a continuation of this reef that joins Lefooga to Foa, which is not above half a mile distant; and at low water the natives can walk upon this reef, which is then partly dry, from one island to another. The shore itself is either a coral rock, six or seven feet high, or a sandy beach; but higher than the west side, which, in general, is not more than three or four feet from the level of the sea, with a sandy beach its whole length.

A party, in a walk, happened to step into a house, where a woman was dressing the eyes of a young child who seemed blind, the eyes being much inflamed, and a film spread over them. The instruments she used were two slender wooden probes, with which she had brushed



brushed the eyes so as to make them bleed. It seems worth mentioning, that the natives of those islands should attempt an operation of this sort; though our countrymen entered the house, too late to describe exactly how this female oculist employed the wretched tools she had to work with.

They were, however, fortunate enough to see a different operation go on in the same house, of which they were able to give a tolerable account. They there found another woman shaving a child's head with a shark's tooth, stuck into the end of a piece of stick. It was observed, that she first wetted the hair with a rag dipped in water, applying her instrument to that part which had been previously soaked. The operation seemed to give no pain to the child, although the hair was taken off as close as if one of our razors had been employed. A person of curiosity amongst the party, encouraged by what he saw, soon after tried one of these singular instruments upon himself, and found it to be an excellent shift. The men of these islands, however, have recourse to another contrivance, when they shave their beards. They perform the operation, as before mentioned, with two shells; and there are those amongst them who seem to profess this trade. It was as common, according to the account of our voyagers, to see the sailors go on shore to have their beards scraped off after the fashion of Hapae, as it was to see their chiefs come on board to be shaved by our barbers.

Near the south end of the Island Lefooga was an artificial mount. From the size of some trees that were growing upon it, and from other appearances, it was supposed to have been raised in remote times. At the bottom of this mount stood a stone, which must have been hewn out of coral rock. It was four feet broad, two and an half thick, and fourteen high; and our people were told, by the natives present, that not above half its length appeared above ground. They called it *tangata arekee*, (*tangata*, in their language, is man, and *arekee*, king,) and said that it had been set up, and the mount raised, by some of their forefathers, in memory of one of their kings; but how long since they could not tell.

The party that landed at Hoolaiva did not find the least mark of cultivation or habitation upon it, except a single hut, the residence of a man employed to catch fish and turtle. Uninhabited as Hoolaiva is, an artificial mount, like that at the adjoining island, has been raised upon it as high as the surrounding trees.

While the ships lay in this place, a large sailing canoe came under the commander's stern, in which was a person named Tuttaihe, or Poulaho, or both, who, as the natives then on board informed our people, was king of Tongataboo, and was king of all the neighbouring islands that we had seen or heard of. The commander was surprized at having a stranger introduced to him under that dignified character, which he had been before assured belonged to another; but the natives persisted in their declaration, and, for the first time, confessed that Feenou was not the king, but only a subordinate chief, though of great power, as he was often sent from Tongataboo to the other islands on warlike expeditions, or to decide differences.

It being the interest, as well as inclination, of the commander to pay court to all the great men, without

enquiring into the validity of their assumed titles, Poulaho was invited on board. Nor was he an unwelcome guest; for he brought with him, as a present, two good fat hogs, though not so fat as himself. If weight of body could give weight in rank or power, he was certainly the most eminent man, in that respect, who had been seen; for, though not very tall, he was very unwieldy, and almost shapeless with corpulence. He appeared to be a sedate sensible man, viewed the ship and the several new objects with uncommon attention, and asked many pertinent questions.

Poulaho soon became as solicitous himself, as his people were, to convince his new friends that he was king, and not Feenou, who had passed with them as such. For he soon perceived they had some doubts about it, which Omai, from his attachment to Feenou, was not very desirous of removing.

Poulaho sat down to table, eat little, drank less, and, on rising, desired the commander to accompany him on shore. This was accordingly complied with, after presenting him with such articles as he was observed to value most, and were even beyond his expectation to receive. This munificence was, however, amply compensated, both by presents and honours, as soon as they reached the shore. The commander was placed at his side, while he received the several articles his people had got by trading on board the ships. At length he ordered every thing to be restored to the respective owners, except a glass bowl, with which he was so much pleased that he reserved it to himself. The persons who brought these things to him, first squatted themselves down before him, then deposited their several purchases, and immediately rose up and retired. The same respectful ceremony was observed in taking them away, and not one of them presumed to speak to him standing. The commander staid till several of his attendants left him, first paying him obedience, by bowing the head down to the sole of his feet, and touching or tapping the same with the upper or under side of the fingers of both hands. The commander was charmed with the decorum that was observed, and declared that he had no where seen the like, even amongst more civilized nations.

Poulaho continued to heap favours on his new friend, and, in particular, presented the commander with one of their caps, which were known to be valued at Otaheite, one of the places of their future destination. These caps, or rather bonnets, are composed of the tail feathers of the tropic bird, with the red feathers of the parroquets wrought upon them, or jointly with them.

After various courses, hazards, and difficulties, they arrived and landed at Kotoo, in order to examine that island. It is scarcely accessible by boats, on account of coral reefs that surround it. It is not more than a mile and an half or two miles long, and not so broad. The north-west end of it is low, like the islands of Hapae; but it rises suddenly in the middle, and terminates in reddish clayey cliffs, at the south-east end, about thirty feet high. The soil in that quarter is of the same sort as in the cliffs; but in the other parts it is a loose black mould. It produces the same fruits and roots which were found at the other islands, and is tolerably cultivated, but thinly inhabited.

## C H A P. VI.

### ISLANDS between the EQUATOR and the SOUTHERN TROPIC.

AS some of these are comprehended under the list of the Friendly Islands, as such they will be pointed out, and first attended to.

From the best accounts, we may include not only the group at Hapae, visited by our late navigators, but those discovered nearly under the same meridian to the

north, as well as some others under the dominion of Tongataboo, which, though not the largest, is the capital seat of government.

This archipelago must be very extensive; for the natives reckoned a great number of islands. Fifteen of them were said to be very lofty.

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The principal of those seen on the last voyage have been described, viz. Eooa, Annamooka, Hapace, and Tongataboo.

PYLSTART ISLAND was so called by Tasman, who first saw it. The name signifies *arrow-tail*. This island lies in latitude 22 deg. 26 min. south, and longitude 170 deg. 59 min. west: it is mountainous, barren, and about two or three miles in circumference.

AMMATAFOA. It was concluded, from the appearance of a thick smoke arising from this island, and a fire issuing from it in the night, that there was a volcano upon it; and this opinion was confirmed by information received from the natives that the appearances are constant. Near to this island is a high peak, called Oghoa. They are both inhabited, seem barren, and are about twelve leagues distant from Annamooka.

Captain Cook doubts not but that Prince William's Islands, discovered, and so named, by Tasman, are included in this list; and assigns, as a reason, that, while he lay at Hapace, he received information, from one of the natives, that, at the distance of three or four days sail from thence to the north-west, there was a cluster of small islands; and this account corresponds with that given in Tasman's voyage.

From the best information our late navigators could obtain (and this was deemed authentic) the most considerable in this neighbourhood are Hamoa, Vavaoo, and Feejee. Each of these was represented to them as larger than Tongataboo. Our countrymen, in their late voyages, did not visit them.

HAMOA lies two days sail north-west from Vavaoo. It is said to be the largest of all their islands; affords harbours and good water, and produces in abundance, all the articles of refreshment that are found at the places our people visited. Poulaho frequently resides upon this island; and the people here are in high estimation at Tongataboo.

FEEJEE lies in the direction of north-west by west, about three days sail from Tongataboo. It abounds with hogs, dogs, fowls, and such fruits and roots as are to be found in any of the others, and is much larger than Tongataboo; but not subject to its dominion, as the other islands of this archipelago are. Feejee and Tongataboo frequently engage in war against each other; and the inhabitants of the latter are often so much afraid of this enemy, that they bend the body forward, and cover the face with their hands, to express the sense of their own inferiority to the Feejee men. This is, indeed, no matter of surprize; for those of Feejee have rendered themselves formidable by their dexterity in the use of bows and slings; but more so by their savage practice of eating such of their enemies as they kill in battle.

It has been maintained that extreme hunger (to justify the practice of cannibals) first occasioned men to feed on human flesh; but where could be the inducement for the Feejee people to continue it in the midst of plenty? It is held in detestation by the inhabitants of Tongataboo, who seem to cultivate the friendship of their savage neighbours of Feejee through fear; though they, occasionally, venture to skirmish with them on their own territory, and carry off large quantities of red feathers as trophies. When a profound peace reigns between the two islands, they have frequent intercourse together: though, it is probable, they have not long been known to each other; or it might be supposed that Tongataboo, and its neighbouring islands, would, before this time, have been supplied with a breed of dogs, which are numerous at Feejee, and were not introduced at Tongataboo when first visited by our countrymen in 1773.

The colour of the natives of Feejee, met with here, was a shade darker than any of the inhabitants of the

other Friendly Islands. One of the natives was seen who had his left ear slit, and the lobe so stretched, that it almost extended to his shoulder; which singularity had been observed at other islands in the South Seas during a former voyage. The Feejee men were much revered here; not only on account of their power and cruelty in war, but also for their ingenuity; for they greatly excelled the inhabitants of Tongataboo in workmanship. Specimens were shewn of their clubs and spears, which were ingeniously carved. Some of their beautifully chequered cloth, variegated mats, earthen pots, and other articles, also displayed a superiority in the execution.

As has been already mentioned, Feejee is three days sail from Tongataboo; these people having no other method of expressing the distance from island to island, but by mentioning the time required for the voyage in one of their canoes. That this might be ascertained with some precision, Captain Cook sailed in one of their canoes, and, by repeated trials with the log, found that she went close hauled, in a gentle gale, seven miles in an hour. He judged from this, they could sail, with such breezes as in general blow in their seas, seven or eight miles an hour on an average. Each day, however, is not to be reckoned at twenty-four hours; for when they talk of one day's sail, they mean no more than from the morning to the evening, or ten or twelve hours at the most. From the morning of the first day till the evening of the second, is, with them, two days sail. In the day they are guided by the sun, and in the night by stars. When these are obscured, they can only have recourse to the points from whence the winds and waves come upon the vessel. If, at that time, the winds and the waves should shift, they are quite bewildered, often missing their intended port, and being never heard of more.

TRAITOR'S, or KEPPEL'S ISLAND, lying in 15 deg. 55 min. latitude, 175 deg. 3 min. longitude, west, is three miles and a half in extent, and two in breadth. It was seen by Le Mair in 1716, and by him named The Island of Traitors. When Captain Wallis arrived here, in the Dolphin, in 1765, he found a good landing place. The natives appear to be of a disposition similar to what we have described of those of the Friendly Islands in general, and resemble them in the cloathing, and the amputation of the little fingers. At that time no hogs were seen upon this island, and the refreshments procured were trifling.

Captain Cook founds his reason for comprehending both this, and the following, called Boscawen's Island, in the list, from the following circumstances. Enquiring one day of Poulaho, the king, in what manner the inhabitants of Tongataboo had acquired the knowledge of iron, and from what quarter they had procured a small iron tool, which he had seen amongst them when he first visited their island, he was informed they had received it from an island, which he called Neeootabootaboo. On a more minute enquiry, the king said, that one of those islanders sold a club for five nails to some of the crew of a ship that had touched there, and that these five nails were afterwards sent to Tongataboo. He added, that this was the first iron known amongst them; so that what Tasman left of that metal must have been worn out and forgotten long ago. On still further enquiry, the leading facts appeared to be fresh in his memory. He said there was but one ship, that she did not come to anchor, but left the island after her boat had been on shore. From several particulars, which he mentioned, it could not be many years since this had happened. It appeared further, from his account, that there were two islands near each other, at which he had been himself. The one he described as high and peaked, like Kao; and he called it Kootahee: the other, where the people of the ship landed, called Neeootabootaboo, he represented as much lower. He added, that the natives of both are

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the same sort of people with those of Tongataboo; build their canoes in the same manner; that their island had hogs and fowls, and, in general, the same vegetable productions. Upon the whole, it appeared evident to Captain Cook, that the ships so pointedly referred to, in this conversation, could be no other than the Dolphin, the only ship from Europe, as far as could be learned, that had touched, of late years, at any island in this part of the Pacific Ocean, prior to his former visit of the Friendly Islands.

**COCOS, or BOSCAWEN'S ISLAND.** This island received the former name from Le Mair and Schouten, who first visited it in 1716; and the latter from Captain Wallis, who saw it the same voyage as he did the foregoing. It lies in latitude 15 deg. 50 min. south, and longitude 175 deg. west.

The natives of this, as well as Traitor's Island, are of a savage disposition. Their cloathing consists of rushes or mats: they have their hair in different forms; and are robust, and well proportioned. The flaps of their ears are slit, and hang down almost to their shoulders. They wear whiskers, and a short tuft under the chin; and their bodies are punctured, or tattooed.

On the arrival of the first Europeans at this spot, one of the chiefs put off from the shore, in a canoe covered with a mat, in the form of a tent, and accompanied by a number of people in thirty canoes. As they approached Schouten's ship, the chief cried out three times with a loud voice, and at the fourth all the attendants joined him. He presented the commander with a paper dress, and a fine mat; for which he received due compensation. These people soon gave proofs of an irresistible propensity to theft, attempting to pilfer every thing they saw: they even tried to draw out the nails from the ship's side with their teeth: nay, some swam under the very keel, and strove to draw the nails from thence, till being fired at, they desisted. A vast number of them, however, next day put off from shore with some hogs, bananas, fowls, and cocoa nuts, of which they have plenty. When the chief, or Latow, as he is there called, gave the signal from his double canoe, there was a general shout, followed by a volley of stones thrown on board the ship. The chief, indeed, was so absurd, as to suppose that he could run down the ship with his canoe, and made the ridiculous attempt, in which he struck the head of it to pieces. This exasperated the savages, and they renewed the attack; but they were soon put to flight by the discharge of small arms, and a few great guns.

**HERVEY'S ISLAND,** so called by Captain Cook, in honour of the earl of Bristol, was discovered by him in 1773. It is situated low, in latitude 19 deg. 8 min. south, longitude 158 deg. 4 min. west.

When Captain Cook revisited this island, on his last voyage, our people observed, on their approach, several canoes coming from the shore towards the ships; a circumstance which occasioned much surprize, as no traces or signs of inhabitants were seen when the island was first discovered. It might, indeed, be owing to a brisk gale that then blew, and prevented their canoes from coming out.

The canoes that came off stopped at a short distance from the vessel: it was with difficulty they were prevailed on to come along side; but could not be induced, by any means, to come on board. They soon, however, began to evince their propensity to theft, so universally prevalent in this part of the globe, in stealing oars, cutting away a net, containing meat, that hung over the stern of one of the ships, and other acts of pilfering. It appeared that they had a knowledge of bartering, for they exchanged some fish for some of our small nails, of which they were extravagantly fond, and called them *goore*. Pieces of paper, or any other trifling article that was thrown to them, they caught with the greatest avidity; and if what was thrown fell into the sea, they immediately plunged in to swim after it.

The colour of the natives of Hervey's Island is of a deep cast; and several of them had a fierce savage aspect, like the natives of New Zealand, though some were fairer. Their hair was long and black, either hanging loose about their shoulders, or tied in a bunch on the top of the head. Some few, indeed, had it cropped short; and in two or three of them it was of a red or brownish colour. Their cloathing was a narrow piece of mat, bound several times round the lower part of the body, and passing between the thighs. A fine cap of red feathers was seen lying in one of the canoes; and some amongst them were ornamented with the shell of a pearl-oyster, polished and hung about the neck.

The boats, that were sent to reconnoitre the coast, could advance no farther than the other edge of the reef, which was computed almost a quarter of a mile from the dry land. A number of the natives came upon the reef, armed with clubs and long pikes, meaning, as was supposed, to oppose the people's landing; though, at the same time, they threw cocoa-nuts to them, and requested them to come on shore; yet, notwithstanding this seeming friendly treatment, the women were very active in bringing down a fresh supply of darts and spears.

**PALMERSTON'S ISLAND** was discovered by Captain Cook in 1774, and lies in latitude 18 deg. 4 min. south, and longitude 163 deg. 10 min. west. This island consists of a group of small islets, about nine or ten in number, connected by a reef of coral rocks, and lying in a circular direction. It appeared, from observation made by some of our people in going on shore upon the last voyage, that the island does not exceed a mile in circumference, and is not elevated above three feet beyond the level of the sea. It consists almost entirely of a coral sand, with a small mixture of blackish mould, which appeared to be produced from rotten vegetables.

The soil, poor as it is, however, is covered with shrubs and bushes. A great number of man of war birds, tropic birds, and also two sorts of boobies, were perceived, which were then laying their eggs, and so exceedingly tame, as to suffer themselves to be taken off their nests, which consisted only of a few sticks loosely put together.

These tropic birds differ essentially from the common sort, being of a beautiful white, slightly tinged with red, and having two long tail-feathers of a deepish crimson. Our people killed a considerable number of each sort, which, though not the most delicate kind of food, were highly acceptable to such as had been a long time confined to a salt diet. There were plenty of red crabs creeping among the trees; and several fish caught, which, when the sea retreated, had been left in holes upon the reef.

At one part of the reef, which bounds the lake within, almost even with the surface, there appeared a large bed of coral, which afforded a most enchanting prospect. Its base, which was fixed to the shore, extended so far that it could not be seen, so that it appeared to be suspended in the water. The sea was then unruffled, and the refulgence of the sun exposed the various sorts of coral, in the most beautiful order; some parts luxuriantly branching into the water; others appearing in vast variety of figures; and the whole greatly heightened by spangles of the richest colours, glowing from a number of large clams interspersed in every part. Even this delightful scene was greatly improved by the multitude of fishes, whose colours were the most beautiful that can be imagined; blue, yellow, red, &c. far excelling any thing that can be produced by art. The richness of this view was greatly increased by their various forms; and the whole could not possibly be surveyed without a most pleasing transport.

No traces were discoverable of inhabitants having been here, except a piece of a canoe that was found upon

upon the beach; and probably that might have been drifted from some other island. Some small brown rats were found on this island; a circumstance, perhaps, not easily accounted for, unless the possibility of their being imported in the canoe, of which the remains were seen, be admitted.

Here was found an ample supply for the subsistence of the cattle, consisting principally of tender branches of the wharra-tree, palm-tree, palm-cabbage, and young cocoa-nut trees. Amongst the great number of fish found upon the reefs, were some beautiful large spotted eels, which would raise themselves out of the water, and endeavour to bite their pursuers. There were also snappers, parrot-fish, and a brown spotted rock-fish, not larger than a haddock, so tame that it would remain fixed, and gaze at the people. If they had been really in want, a sufficient supply might easily have been had. There were also some shell-fish; and when the tide flowed, several sharks came with it, some of which were killed by our people; but their presence rendered it, at that time, unsafe to walk in the water. Musquitos abound here.

The islets, comprehended under the name of Palmerstone's Island, may be said to be the summits of a reef of coral-rock, covered only with a thin coat of sand; though clothed with trees and plants, like the low grounds of the high islands of this ocean.

Our late navigators, in their course to Annamooka, passed

SAVAGE ISLAND, discovered by Captain Cook in 1774. It lies in latitude 19 deg. 1 min. south, and longitude 169 deg. 37 min. west. On his first landing the inhabitants discovered a most savage ferocity, and withstood every possible intimation of good will. They gave such evident tokens of hostile designs, in darting a spear which grazed the commander's shoulder, and other instances, that a party posted on a rock, to secure a retreat in case of an attack, found it necessary to fire on the natives to rescue him, and those who were with him, from impending destruction. From the general aspect and conduct of these islanders, Captain Cook was induced to call this spot Savage Island. It is in circuit about seven leagues, of a round form, good height, and has deep water close to its shores. As no soil was to be seen towards the coasts, and the rocks alone supplied the trees with moisture, the interior parts are supposed to be barren.

EIMO, or WALLIS'S DUKE OF YORK'S ISLAND, was first discovered by Captain Wallis in 1767. It was visited by Captain Cook in 1777.

The harbour, which is called Taloo, is situated on the north side of the island. It runs between the hills about two miles south, or south by east. For safety and soundness of bottom, it is pronounced by our navigators equal to any harbour met with in this ocean; to which is added this peculiar convenience, that a vessel can sail both in and out with the reigning trade wind. A rivulet falls into it sufficiently capacious to admit boats a quarter of a mile up, where the water was found perfectly fresh. The banks of the rivulet are covered with what the natives call the Pooroo tree, which is in no estimation, and solely used for firing. From these two causes wood and water abound here.

There is another harbour, called Parowroah, about two miles to the eastward, on the same side of the island. Though much larger within than Taloo, the opening in the reef lies to leeward of it, and is in no degree so wide. From these two defects the harbour of Taloo is evidently superior. On the south side of the island are one or two more harbours, but they are inconsiderable when compared with those above described.

Great numbers of the natives came on board the European vessels, as soon as they had anchored, from mere curiosity, as appeared by their bringing out commodities for the purpose of traffic. Several canoes, however, arrived the next day, from more remote quar-

ters, with an abundant supply of bread-fruit, cocoa-nuts, and a few hogs, which were exchanged for beads, nails, and hatchets.

The chief of the island, whose name was Maheme, accompanied by his wife, visited the commander on board; but, through extreme caution and deliberation, betrayed much distrust. They were presented with such articles as appeared mostly to engage their attention, which they took with them on shore, and returned with a hog in compensation; but received an additional present to its full value.

This chief was between forty and fifty years of age, and bald headed, which, in these islands, was rather singular at that time of life. From what cause could not be ascertained; but he seemed desirous of concealing this baldness, as he wore a turban; from whence was inferred that it was held disgraceful; a very probable supposition, as one of the natives had his head shaved, as a punishment for theft. This propensity to pilfering prevailed here in common with the islanders in general; and the loss of a goat, on the part of the Europeans, had nearly been attended with the most serious consequences. The natives were guilty of great duplicity of conduct upon this occasion. The chief retired to a remote part of the island. Their replies were equivocal on demanding restoration of the animal, inasmuch that it was deemed expedient to send on shore an armed party, which drove the natives before them. However, as assurance was given them of their safety, it put a stop to their flight. Persisting in their denial of any knowledge of the animal, six or eight of their houses were set on fire, two or three canoes were consumed; and a messenger was dispatched to Maheme, with a peremptory declaration, that, on his refusing immediate restoration of the goat, a single canoe should not be left on the island; nor should hostilities cease while the stolen animal continued in his possession. These means had the desired effect; the goat was returned; and it appeared, from good intelligence, that it was brought from the very place where the inhabitants, but the day before, declared their total ignorance of the matter.

The produce of this island is nearly the same with that of those adjoining. The women are remarkable for being of a dark hue, low of stature, and of disagreeable features. The country is hilly, has little low land, except some vallies, and the flat border that almost surrounds the sea. These hills, though rocky, are generally covered almost to their tops with trees. At the bottom of Taloo harbour the ground gradually rises to the foot of the hills; but the flat border on each side becomes quite steep at a very small distance from the sea. This gives it a romantic cast, pleasing to the view. In the low grounds the soil is of a yellowish stiff mould; on the lower hills it is blacker and looser; and the stone that composes the hills is of a bluish colour, with some particles of glimmer interspersed. Near where the vessels lay were two large stones, or rather rocks, concerning which the natives entertain some superstitious notions, considering them as brother and sister, and holding them to be *Eatooas*, or divinities, brought thither by supernatural agency.

O-HETEROA. This island is thirteen miles in circumference, situated in latitude 22 deg. 27. min. south, and longitude 150 deg. 47 min. west. Though more even and uniform, it is neither so populous or fertile as the adjacent islands. The inhabitants are not hospitable, nor have they an harbour for the accommodation of shipping. There is a bay on the western side of the island; but the bottom is foul and rocky; and the water is so clear, that the bottom can be seen at the depth of 25 fathom, or 150 feet.

The natives are of an hostile disposition, and generally armed with lances, near twenty feet long, made of a very hard wood, polished, and sharpened at one end. They differ much in the form of their dress from the other islanders, though the materials are the same.

Some of them wear caps made of the tail feathers of the tropic bird; and cover their bodies with stripes of different coloured cloth, as yellow, red and brown. Their habit is a kind of short jacket of cloth, which reaches to the knee. It is of one piece; and having a hole in the middle, with long stitches round it, is thereby rendered different from the dress of all the other islanders. Through this hole the head is put; and the whole being bound round the body by a piece of yellow cloth, or sash, which, passing round the neck behind, is crossed upon the breast, and collected round the waist like a belt, which passes over another belt of red cloth; so that they are represented as making a very gay and warlike appearance. They take singular pains in adorning their canoes, by the embellishments of carving, and some rows of white feathers hanging down from head to stern.

**ISLANDS OF DANGER**, so called by Commodore Byron, from the hazard to which a vessel is exposed from the rocks and broken ground between them, which being so low, a ship may be close in with them before they are seen. They are three in number; and their situation is differently laid down by Commodore Byron and Captain Cook; the former placing them in latitude 12 deg. 33 min. south, longitude 167 deg. 47 min. west. The length of the most extensive of these islands is about three leagues. From the extreme point runs out a reef, upon which the sea breaks to a tremendous height. Innumerable rocks and shoals stretch near two leagues into the sea, on the north-west and west sides, and are extremely dangerous. These islands are populous, and appear fertile and beautiful; but they are secluded from investigation by their very dangerous situation.

**BYRON'S DUKE OF YORK'S ISLAND.** This island being discovered, was named by Commodore Byron in 1765. It lies in latitude 8 deg. 41 min. south, and longitude 173 deg. 3 min. west. It is a dreary spot, uninhabited; a dreadful sea breaks upon almost every part of the coast, nor could soundings be any where found. The boats landed with great difficulty, and procured some cocoa-nuts, which greatly refreshed the crew amidst a dearth of wholesome food. The island appeared as if it never had been trodden by a human being before. Innumerable sea-fowls were seen sitting upon their nests, built upon high trees; but so tame that they suffered themselves to be knocked down without leaving their nests. No other animal was seen but land-crabs, with which the ground was covered.

**TURTLE-ISLAND**, so denominated by Captain Cook, who first visited it, from the number of turtles with which it abounded, lies in latitude 19 deg. 48 min. south, and longitude 178 deg. 2 min. west.

**QUEEN CHARLOTTE'S ISLANDS.** When these islands were first discovered by Captain Carteret, seven of them were counted; but there was reason to suppose there were more dispersed within the cluster. The water here is excellent; but there is a dearth of wholesome vegetables. The colour of the natives is black, their hair is woolly, and they go stark naked. A party sent on shore upon this island by Captain Wallis, to procure provisions, by their insolent behaviour, brought upon themselves the resentment of the natives, and thereupon ensued a skirmish, in which the master of the ship, and

three seamen, were wounded by arrows, and afterwards died, while the Dolphin lay here. To protect the English on shore from the fury of the natives, grape shot was fired from the ship's guns, which so intimidated them, that they abandoned that part of the island, and left the people to fill water without annoyance. Here candour obliges us to exculpate the commander from being accessory to the carnage, as the insult given to the natives was contrary to his express orders, and he was under an indispensable necessity of procuring water by any means.

The inhabitants of these islands are very nimble and vigorous, and of an amphibious compound, as they were in and out of their canoes every minute.

These islands lie in latitude 11 deg. longitude 164 deg. east.

**BYRON'S ISLAND**, so called from Commodore Byron, who discovered it in 1765, lies in 1 deg. 18 min. south latitude, and 170 deg. 50 min. east longitude. There being no part favourable for anchorage, the people could not go on shore, nor procure any refreshments. It was supposed to be about four leagues in extent, and was evidently very populous; for, as soon as the vessels came in sight, the natives assembled on the beach, to the number of above a thousand; and more than sixty canoes, or proas, put off from the shore, made towards it, and ranged themselves in a circle round it. Having gazed for some time, one of them jumped out of his proa, swam to the ship, and ran up the side like a cat. Having stepped over the gunwale, he sat down upon it, burst into a fit of excessive laughter, and starting up suddenly, ran up and down the ship, seemingly delirious of stealing whatever he could lay his hands on; but could not effect his design, as being stark naked, it was impossible to conceal his booty. Much merriment was produced in the sailors dressing him in a jacket and trowsers, as he then displayed all the droll gesticulations of an ape. He eat some bread, which was given him, with a most voracious appetite; and having played a number of antic tricks, leaped overboard in his new garb, and swam to his proa.

The natives of this island are of good stature, proportion, and features. Their complexion is of a bright copper; and the mixture of cheerfulness and intrepidity discoverable in their countenances, strikes the beholder. They have long black hair. Some had long beards; others only whiskers; and others nothing more than a small tuft at the point of the chin. They were all stark naked, except ornaments, which consisted of shells, fancifully disposed, and strung together, which they wore round their necks, wrists, and waists. Their ears were perforated; but they had no ornaments in them; though it seemed that they had worn very heavy ones, for their ears hung down almost to their shoulders, and some were split quite through. A person amongst them, of apparent importance, had a string of human teeth tied about his waist, which was supposed to be a badge of his valour, as he would not part with it upon any consideration. Some were armed with a kind of spear, very broad at the end, and stuck full of shark's teeth, which were as sharp as a lancet. They were evidently of a most savage disposition; for when our people shewed them some cocoa-nuts, and indicated, by signs, that they wanted more, instead of supplying them, they discovered a desire of depriving them of those few they had remaining.



## C H A P. VII.

DESCRIPTION of the ISLANDS of MANGEEA, WATEEOO,  
and OTAKOOTAI.

## SECTION I.

## MANGEEA.

*Description of the Island. Drefs, Complexion, and Size of the Inhabitants: their Canoes, Language, and Manners.*

THIS island is situated in 21 deg. 59 min. south latitude, and 201 deg. 53 min. east longitude, and was discovered by Captain Cook, in March, 1777. As an attempt to land from boats appeared impracticable, on account of the surf, and no bottom could be found for anchorage, till they came within a cable's length of the breakers, our late navigators were obliged to leave this island unvisited.

Such parts of the coast, however, that fell under observation, are guarded by a reef of coral rock, against which a heavy surf is continually breaking. This island is about five leagues in circumference; and though of a moderate and pretty equal height, may be seen, in clear weather, at the distance of ten leagues. In the interior parts it rises into small hills, whence there is an easy descent to the shore, which, in the south-west part, is steep, though not very high, and has several excavations, made by the dashing of the waves against a brownish sand-stone, of which it consists. The descent here abounds with trees of a deep green, which seem to be all of one sort, except nearest the shore, where was observed a number of that species found in the woods of New Zealand. The shore on the north-west part terminates in a sandy beach, beyond which the land is broken into small chasms, and had a broad border of trees, which resemble tall willows. Farther up, on the ascent, the trees were of the deep green above-mentioned. Some trees of the higher sort were thinly scattered on the hills; the other parts of which were either covered with something like fern, or were bare, and of a reddish colour. The island, upon the whole, has a pleasing appearance; and might, by proper cultivation, be made a beautiful spot.

From the numbers and aspect of the natives, it is highly probable, that such articles of provision as the island produces, are found in great abundance. Our countrymen were informed, that they had no hogs or dogs, though they had heard of both those animals; but that they had plantains, taro, and bread-fruit. The only birds observed were some terns, noddies, white egg-birds, and one white heron.

Our people, as they approached the shore, saw many of the natives running along the beach, and, by the assistance of glasses, could perceive that they were armed with long spears and clubs, which they brandished in the air with signs of threatening, or, as some supposed, with invitations to land. Most of them were naked, except having a kind of girdle, which was brought up between the thighs; but some of them wore about their shoulders pieces of cloth, of various colours, white, striped, or chequered; and almost all of them had about their heads a white wrapper, in some degree resembling a turban. They were of a tawny complexion, robust, and about the middle size.

At this time a man getting into a small canoe, at a distant part of the beach, put off, as with a view of reaching the ship; but his courage failing, he quickly returned towards the shore. Another man soon after joined him in the canoe, and then both of them paddled towards it. They seemed, however, afraid to approach, till their apprehensions were partly removed by Omai, who addressed them in a language they under-

stood. Thus encouraged, they came near enough to receive some nails and beads, which, being tied to some wood, were thrown into the canoe. They, however, put the wood aside, without untying the things from it, which might, perhaps, have proceeded from superstition: for Omai told our people, that, when they observed them offering presents, they requested something for their *Eatooa*. On being asked by Omai whether they ever eat human flesh, they replied in the negative, with equal abhorrence and indignation. One of them, named Mourooa, being questioned with regard to a scar on his forehead, said it was the consequence of a wound he had received in fighting with the natives of an island lying towards the north-east, who sometimes invaded them. They afterwards laid hands on a rope, but would not venture on board, telling Omai, that their countrymen on shore had suggested to them this caution; and had likewise directed them to enquire when our ship came, and to learn the name of the captain. Their chief, they said, was called *Orooaekka*: the name of the island *Mangya*, or *Mangeea*, to which they sometimes added *nooe*, *nai*, or *naiwa*.

One of the natives was rather corpulent, and though not tall, well proportioned. As his person was agreeable, so was his disposition, as appeared from some droll gesticulations, which indicated humour and good-nature. He also made others of a serious kind; and repeated some words with an air of devotion, before he would venture to take hold of the rope at the stern of the ship. His complexion was nearly of the same cast with that of the natives of the most southern parts of Europe. His companion was not so handsome. They both had strong, strait, black hair, tied together on the top of their heads with a piece of white cloth. They had long beards; and the inside of their arms, from the elbow to the shoulder, and some other parts, were tattooed, or punctured. The lobes of their ears were slit to such a length, that one of them stuck therein a knife, and some beads, that were given him. The same person had hung about his neck, by way of ornament, two polished pearl-shells, and a bunch of human hair, loosely twisted together. They wore a kind of girdle, of a substance manufactured from the *morus papyrifera*, and glazed like those used in the Friendly Islands. They had on their feet a sort of sandals, made of a grassy substance interwoven, which were observed to be all worn by those seen on the beach. The canoe, in which they came, was the only one seen by our people. It was very narrow, and not above ten feet long, but strong, and neatly made. The lower part was of white wood, but the upper part black; and their paddles were made of wood of the same colour: these were broad at one end, and blunted, and about three feet long. The fore part had a flat board fastened over it, which projected out, to prevent the water from getting in. It had an upright stern, five feet high, which terminated at top in a kind of fork. They paddled indifferently either end of the canoe forward.

During the time that our officers were employed in reconnoitering the coast in two boats, the natives thronged down upon the reef all armed. Mourooa, who was in the boat with Captain Cook, thinking, perhaps, that this war-like appearance deterred them from landing, commanded his own people to retire. As many of them complied, it was imagined that he was a person of some consequence. Several of them, instigated by curiosity, swam from the shore to the boats, and came on board them without reserve. It was difficult to keep

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them



them out, and prevent their pilfering whatever they could lay hands upon. At length, when they observed our people returning to the ships, they all departed, except Mourroa, who, though not without manifest indication of fear, accompanied the Commodore on board the *Resolution*. The cattle, and other new objects, that he saw there, did not strike him with much surprise: his mind, perhaps, being too much occupied about his own safety, to allow him to attend to other things. He seemed very uneasy, gave but little new intelligence; and therefore, after he had continued a short time on board, Captain Cook ordered a boat to carry him towards the land. In his way out of the cabin, happening to stumble over one of the goats, he stopped, looked at the animal, and asked Omai what bird it was; but not receiving an immediate answer from him, he put the same question to some of the people who were upon deck. The boat having conveyed him near the surf, he leaped into the water, and swam ashore. His countrymen, eager to learn what he had seen, flocked round him as soon as he had landed; in which situation they remained till our people lost sight of them.

These islanders speak a language resembling that spoken at Otaheite; but their pronunciation is more guttural, and they have some words peculiar to themselves. It was remarked that they seemed to resemble the natives of Otaheite, in their persons, more than any other nation seen in these seas, having a smooth skin, and not being muscular. Their general disposition, and method of living, as far as there were opportunities of judging, were supposed to be similar. One house was observed near the beach. It was pleasantly situated in a grove of trees, and appeared to be about 30 feet long, and seven or eight feet high, with an open end.

Their mode of salutation is that of joining noses, with the additional ceremony of taking the hand of the person whom they salute, and rubbing it with a degree of warmth upon their nose and mouth.

## SECTION II.

### WATEEOO.

*Discovery. Situation. Soil. Persons. Drefs, Disposition, and Manners of the Natives.*

THIS island, discovered also by Captain Cook in 1777, is situated in latitude 20 deg. 1 min. south, and longitude 201 deg. 45 min. east. It is a beautiful spot, about six leagues in circuit, with a surface covered with verdure, and composed of hills and plains. The soil, in some parts, is light and sandy, but on the rising ground, of a reddish cast.

Some of the natives, soon after the arrival of the European vessels, put off from the shore in several canoes, and came along side of them. Their canoes are long and narrow, and supported with out-riggers; the head is flat above, but prow-like below; and the stern about four feet high. They seemed to have no idea of barter or traffic; as, after having received some presents of knives, beads, and other trifles, they gave our people some cocoa-nuts in consequence of having asked for them, but not by way of exchange. One of them, with a little persuasion, came on board, and others soon followed his example. They appeared to be perfectly free from all apprehension of danger.

When introduced into the cabin, and conducted to other parts of the ship, though some objects seemed to surprise them, nothing could fix their attention. They were afraid to venture near the cows and horses, of whose nature they could form no conception. As for the sheep and goats, they gave us to understand, that they knew them to be birds. It is matter of astonishment that human ignorance could ever make so gross a mistake, as there is not the smallest resemblance between any winged animal and a sheep or a goat. But these

people seemed unacquainted with the existence of any other land animals, than hogs, dogs, and birds; and as they saw that our goats and sheep were very different from the two former, they absurdly inferred, that they must belong to the latter class, in which they knew there were a great variety of species. Though the Commodore bestowed on his new friends what he supposed would be most acceptable, yet they seemed rather disappointed.

Such of the natives as were seen in these canoes, were, in general, of the middle stature, and not unlike those of Mangeea. Their hair either flowed loose over their shoulders, or was tied on the crown of the head; and though in some it was frizzed, yet that, as well as the strait sort, was long. Some of the young men were handsome. Like the inhabitants of Mangeea, they wore girdles of glazed cloth, or fine matting, the ends of which were brought between their thighs. Their ears were bored; and they wore about their necks, by way of ornament, a sort of broad grass, stained with red, and strung with berries of the night-shade. They were punctured, or tattooed, from the middle downwards, particularly upon their legs, which made them appear as if they wore boots. Their beards were long; and they had a kind of sandals on their feet. They were frank and cheerful in their deportment, and very friendly and good-natured.

There were some cocoa-nuts and plantains, and a hog, brought in some canoes, for which the natives demanded a dog in return, refusing every other thing offered by way of exchange. Though one of our people on board had a dog and a bitch, which were great nuisances in the ship, and which might have served to propagate a race of so useful an animal in this island, yet he could not be prevailed upon to part with them. However, to gratify them, Omai gave them a favourite dog he had brought from Great Britain; with which acquisition they were highly pleased.

Some of them, now and then, brought a few cocoa nuts to the ships, and exchanged them for whatever was offered. The following account of transactions, which is very circumstantial, and include some observations on the island and its inhabitants, is presented as a general display.

Some of our people rowed towards a sandy beach, where a great number of the natives had assembled, and came to anchor at the distance of an hundred yards from the reef. Several of the islanders swam off, bringing cocoa-nuts with them; and Omai gave them to understand, that our people were desirous of landing. Soon after two canoes came off; and to inspire the natives with greater confidence, they resolved to go unarmed. The conductors of the canoes watching, with great attention, the motion of the surf, landed them safely on the reef. A native took hold of each of them, with a view of supporting them in walking over the rugged rocks to the beach, where several others, holding in their hands the green boughs of a species of *mimosa*, met them, and saluted them by the junction of noses. They were conducted from the beach amidst a vast multitude, who flocked round them with the most eager curiosity; and being led up an avenue of cocoa-palms, soon came to a number of men, arranged in two rows, and armed with clubs. Proceeding onward among these, they found a person, who appeared to be a chief, sitting cross-legged on the ground, and cooling himself with a kind of triangular fan, made from the leaf of the cocoa-palm, with a polished handle of black wood. He wore in his ears large bunches of beautiful feathers, of a red colour; but had no other mark to distinguish him from the rest of the people. Our countrymen having saluted him as he sat, marched on among the men armed with clubs, and came to a second chief, adorned like the former, and occupied like him in fanning himself. He was remarkable for his size and corpulence, though he did not appear to be above thirty years of age. They were conducted in the same manner to a third chief, who seemed older than the two

former: he also was sitting, and was ornamented with red feathers. After they had saluted him as they had done the others, he desired them to sit down; which they willingly consented to, being greatly fatigued with walking, and with the extreme heat they felt amidst the surrounding multitude.

The people being ordered to separate, they saw, at a small distance, about twenty young women, adorned like the chiefs with red feathers, engaged in a dance, which they performed to a slow and solemn air, sung by them all. They rose up, and walked forward to see these dancers, who, without paying them the smallest attention, still continued their dance. They seemed to be directed by a man, who mentioned the several motions they were to make. They never changed the spot, as Europeans do in dancing, though their feet were not entirely at rest. This exercise consisted chiefly in moving their fingers very nimbly, holding their hands at the same time near the face, and occasionally clapping them together. Their dancing and singing were performed in the exactest concert. They were in general very stout, and of an olive complexion, with black hair, flowing in ringlets down their necks. Their shape and limbs were elegantly formed. Their dress consisted only of a piece of glazed cloth tied round the waist, which scarcely reached so low as the knees. Their features were rather too full to constitute a perfect beauty. Their eyes were of a deep black; and their countenances expressed a great degree of modesty and complacency.

During the time of the dance, a noise was heard by our countrymen, as if some horses had been galloping towards them; and, on turning their eyes aside, they saw the people armed with clubs, who had been desired to entertain them, as they supposed, with an exhibition of their mode of fighting; which they now did, one party pursuing another which ran away.

One of our people found that the natives pilfered several trifling things which were in his pocket; and on his complaining of this treatment to the chief, he justified their behaviour. From these circumstances it was apprehended, that they designed to detain the party among them. In this situation he asked for something to eat; upon which they brought him some cocoa-nuts, bread-fruit, and a sort of sour pudding; and when he complained of the heat, occasioned by the multitude of people, the chief himself condescended to fan him.

To try whether their suspicions were well founded or not, they attempted to get to the beach; but were soon stopped by some of the natives, who said they must return to the place which they had left. On their coming up, they found Omai under the same apprehensions: but he had, as he imagined, an additional motive of terror; for having observed that they had dug a hole in the ground for an oven, which they were now heating, he could assign no other reason for it, than that they intended to roast and devour our party. He even went so far as to ask them whether that was their intention; at which they were much surprised, asking, in return, whether that custom prevailed among us.

Our party were continually in a croud, who frequently desired them to uncover parts of their skin, the sight of which struck the islanders with admiration. They at the same time rifled their pockets; and one of them snatched from an officer a bayonet, which hung by his side. This being represented to one of the chiefs, he pretended to send a person in search of it, but probably countenanced the theft; for Omai, soon after, had a dagger stolen from his side in the same manner. They now brought some green boughs as emblems of friendship, and sticking the ends of them in the ground, desired that our party would hold them as they sat, giving them to understand, that they must stay and eat with them. The sight of a pig lying near the oven, which they had prepared and heated, removed Omai's apprehensions of being put into it himself, and made him think that it might be intended for the repast of

him and his friends. The chief also sent some of his people to provide food for the cattle; and they returned with a few plantain trees, which they conveyed to the boats. In the mean time our party made a second attempt to get to the beach; but, on their arrival, they found themselves watched by people who seemed to have been stationed there for that purpose; for, when one of them endeavoured to wade it upon the reef, a native dragged him back by his cloaths. They also insisted upon his throwing down some pieces of coral that he had picked up; and, on his refusal to comply, took them from him by force. Nor would they suffer him to retain some small plants which he had gathered. They likewise took a fan from an officer, which, on his coming ashore, he had received as a present. Finding that obedience to their will was the only method of procuring better treatment, our people returned to the place they had quitted; and the natives now promised that, after they had partaken of a repast, which had been prepared for them, they should be furnished with a canoe to carry them off to their boats. Accordingly the second chief, to whom they had been presented, having seated himself on a low stool, and directed the multitude to form a large ring, made them sit down by him. A number of cocoa nuts were now brought, with a quantity of baked plantains; and a piece of the pig, that had been dressed, was placed before each of them. Their fatigue, however, had taken away their appetites; but they eat a little to please their entertainers. It being now near sun-set, the islanders sent down to the beach the remainder of the provisions that had been dressed, to be carried to the ships. Our people found a canoe prepared to put them off to their boats, which the natives did with great caution: but, as they were pushing the canoe into the surf, one of them snatched a bag out of her, which contained a pocket pistol; but the owner calling out to the thief with marks of the highest displeasure, he swam back to the canoe with the bag. The islanders then put them on board the boats, with the cocoa nuts, plantains, and other provisions; and they immediately rowed back to the ships.

The restrained situation of the party gave them very little opportunity of observing the country: for they were seldom an hundred yards from the place where they had been introduced to the chiefs, and consequently were confined to the surrounding objects. The first thing that attracted their notice was the number of people, which must have been at least two thousand. Except a few, those who had come on board the ships were all of an inferior class; for a great number of those seen on shore had a superior dignity of demeanor, and their complexion was much whiter. In general, they had their hair, which was long and black, tied on the crown of the head. Many of the young men were perfect models in shape, and of a delicate complexion. The old men were, many of them, corpulent; and they, as well as the young, had a remarkable smoothness of skin. Their general dress consisted of a piece of cloth wrapped about the waist: but some had pieces of mats, most curiously variegated with black and white, formed into a kind of jacket without sleeves; while others wore conical caps, made of the core of a cocoa nut, interwoven with beads. In their ears, which were pierced, they hung pieces of the membranous part of some plant, or stuck there some odoriferous flower.

The chiefs, and other persons of rank, had two little balls, with a common base, made of bone, which they hung round their necks with small cord. Red feathers are here considered as a particular mark of distinction; for none but the chiefs, and the young women who danced, assumed them. Some of the men were punctured all over the sides and back; and some of the women had the same ornament (if it deserves that name) on their legs. The elderly women had their hair cropped short; and many of them were cut all over the fore part of the body in oblique lines. The wife of a chief appeared with her child laid in a piece of red cloth, which had been presented to her husband. She



She suckled the infant much after the manner of our women. Another chief introduced his daughter, who was young, beautiful, and modest. No personal deformities were observed in either sex, except in a few individuals, who had scars of broad ulcers remaining on the face, and other parts.

Their weapons were spears and clubs; the latter of which were generally about six feet long, made of a hard black wood, neatly polished. The spears were formed of the same wood, simply pointed, and were, in general, twelve feet long; but some were so short as to seem intended for darts.

Our party continued all the day under the shade of various trees, where they preserved their canoes from the sun. They saw eight or ten of them, all double ones; that is, two single ones fastened together, by rafters lashed across.

Most of the trees observed were cocoa-palms, some species of *bibiscus*, a sort of *euphorbia*, and many of the same kind as had been seen at Mangeca. The latter are tall and slender, resembling a cypress, and are called, by the natives, *etoo*. Here was seen a species of *convolvulus*, and some treacle-mustard. The soil, towards the sea, is nothing more than a bank of coral, generally steep and rugged, which, though it has been for many centuries exposed to the weather, has suffered no further change than becoming black on its surface.

The party which landed upon this occasion, were gratified in no particular, except that of curiosity in speculation; for they did not procure any article that could be ranked among the grand objects in view. Omai was questioned, by the natives, concerning us, our country, our ships, and arms: in answer to which he told them, among many other particulars, that our country had ships as large as their island, on board of which were implements of war (describing our guns) of such dimensions as to contain several people within them; one of which could demolish the island at one shot. As for the guns in our two ships, he acknowledged they were but small in comparison with the former; yet even these he said could, with great ease, at a considerable distance, destroy the island, and all its inhabitants. On their enquiring by what means this could be done, Omai produced some cartridges from his pocket, and having submitted to inspection the balls, and the gunpowder by which they were to be set in motion, he disposed the latter upon the ground, and, by means of a piece of lighted wood, set it on fire. The sudden blast, the mingled flame and smoke, that instantaneously succeeded, filled the natives with such astonishment, that they no longer doubted the formidable power of our weapons. Had it not been for the terrible ideas they entertained of the guns of our ships, from this specimen of their mode of operation, it was imagined they would have detained the party on shore the whole night; for Omai assured them, that, if he and his friends did not return on board the same day, they might expect that the Commodore would fire upon the island.

But the Europeans were not the only strangers upon this island, as was discovered by Omai's accompanying our countrymen on shore. He had scarcely landed on the beach, when he found, among the crowd, three of his own countrymen, natives of the Society Isles. The mutual surprise and pleasure in which they engaged in conversation may easily be imagined. Their story is a very affecting one. About twenty persons, male and female, had embarked in a canoe at Otaheite, with an intention of crossing over to Ulieta; but were prevented, by contrary winds, from reaching the latter, or returning to the former island. Their stock of provision being soon exhausted, they suffered inconceivable hardships. They passed many days without sustenance, in consequence of which their number gradually diminished, worn out by famine and fatigue. Only four men survived, when their canoe was overfet. The destruction of this small remnant now seemed inevitable. However, they continued hanging by the side of the vessel, during some of the last days, till they

providentially came in sight of the inhabitants of this island, who sent out canoes, and brought them on shore. One of these four died. The other three were so well satisfied with the generous treatment they met with here, that they refused the offer made them by our party, at the request of Omai, of taking them on board our ships, and restoring them to their native islands. They had arrived upon this coast at least 12 years before. Their names were Tavee, Otireroa, and Orouote: the former was born at Huaheine, the second at Ulieta, and the latter at Otaheite. This circumstance will serve to explain, in a more satisfactory manner than the conjectures of some speculative reasoners, how the detached parts of the world, and, in particular, the islands of the Pacific Ocean, may have been first peopled; those especially that lie at a considerable distance from each other, or from any inhabited continent.

Several of the houses of the natives were observed to be long and spacious. The produce of this island is nearly the same with that of Mangeca.

According to Omai's report of what he learned from his three countrymen, in the course of conversation, the manners of the people of Wateoo, their general habits of life, and their method of treating strangers, greatly resemble those at Otaheite, and its neighbouring islands. There is also a great similarity between their religious opinions and ceremonies. From every circumstance, indeed, it may be considered as indubitable, that the inhabitants of Wateoo derive their descent from the same stock, which had so remarkably diffused itself over the immense extent of the Southern Ocean. Omai assured our people, that they dignified their island with the pompous appellation of *Wenoca no te Eatooa*, implying a *land of gods*; esteeming themselves a kind of divinities, possessed with the spirit of the *Eatooa*. Their language was equally well understood by Omai, and by the two New Zealanders who were on board.

From divers particulars already mentioned, it appears that Wateoo can be of little service to any ship that wants refreshment, unless in a case of the most absolute necessity.

The natives being ignorant of the value of some of our commodities, might be induced to bring off fruits and hogs to a ship standing off and on, or to boats lying off the reef, as the boats of our latest circumnavigators did. It is doubtful, however, if any fresh water could be procured; for though some was brought in cocoa-nut shells to the party who went on shore, they were told, that it was at a considerable distance; and probably it is not to be met with but in some stagnate pools, as no running stream was any where seen.

### SECTION III.

#### O T A K O O T A I A.

**T**HIS island lies in latitude 19 deg. 15 min. south, and longitude 201 deg. 37 min. east. It was discovered by Captain Cook in 1777. It is about three or four leagues distant from Wateoo, and supposed not to exceed three miles in circuit.

The natives unhappily labour under a dearth of water. The only common trees found here was the cocoa palms, of which there were several clusters, and great quantities of the *wharra*, or *pendanus*. There were also the *calcepyllum*, *suriana*, with a few other shrubs; also a sort of *bind-weed*, *treacle-mustard*, a species of *spurge*, and the *metinda citri-folia*.

The only bird seen among the trees was a beautiful cuckoo, of a chestnut brown variegated with black; but, upon the shore, was a small sort of curlew, blue and white herons, some egg-birds, and a great number of noddies.

A lizard was caught running up a tree, and though small, had a forbidding aspect. Many of another kind were likewise seen. Infinite numbers of a kind of moth, elegantly

elegantly speckled with black, white, and red, swarmed on the bushes towards the sea. Other sorts of moths, and pretty butterflies, were seen.

Though our countrymen saw no fixed inhabitants upon this island, they discovered a few empty huts, which proved that it had been at least occasionally visited. Monuments, consisting of several large stones,

were also erected under the shade of some trees: there were also some smaller ones, with which several places were enclosed, where it was thence inferred their dead had been buried. As many cockle shells were found, very large, and of a particular kind, it was supposed that the island must have been visited by people who sometimes feed on shell-fish.

## C H A P. VII.

## OTAHEITE, OR KING GEORGE'S ISLAND.

## SECTION I.

*Discovery. Various entertaining Incidents. Situation, Climate, Soil, and Face of the Country. Vegetable Productions, &c.*

VARIOUS have been the opinions of authors concerning the first discovery of this island; but as many of them have not been duly authenticated, we shall attend only to those accounts which are founded upon indubitable facts.

Captain Wallis, who sailed from England, in August, 1766, in the Dolphin, with the Swallow sloop under his command, for the grand purpose of exploring foreign climes, having passed several small islands in the South Seas in 1767, discovered, in his progress from the last of those islands, a high spot of land, where he came to an anchor, as the weather was hazy. When the fog was dispersed, there was every reason to suppose the spot discovered was populous, and therefore an object worthy of particular attention; for a great number of canoes, in which were some hundreds of natives, surrounded the ship. They gave signs of amazement in seeing the vessel, and seemed to hold a conference on the novelty of the incident. Several trinkets were exhibited to allure them on board, accompanied by significant motions; in consequence of which, after some apparent deliberations and previous ceremonies, an individual of singular resolution ventured to embark. To promote confidence, and dispel timidity, presents were offered him; but he rejected them all; till a consultation being held with his countrymen from the canoes that approached the vessel, and several branches of the plantain-tree being thrown on board in token of amity, many others joined him: but the very awkward manner in which they ascended was generally remarked. One of them, terrified by the attack of a goat on board, which butted him with his horns, to prevent a second onset, made a precipitate leap over the ship's side, and his countrymen immediately followed his example. The alarm, however, was soon over, and they came on board again. Articles were then offered in exchange for others of their own produce; but they could not comprehend the design of our countrymen.

Like the natives of these parts in general, they had scarcely reembarked, than they gave proof of their universal propensity to theft; for one of them took an opportunity of snatching a new laced hat from an officer, leaping into the sea, and carrying it off.

As the ship sailed along the shore, the canoes made towards land, not being able to keep pace with them; but when she came to, and the boats were sent out in quest of a spot for anchorage, they surrounded them. The natives at length, from a gun being fired over their heads by way of awe, giving signs of hostile intentions, a musquet was discharged, which wounding one of their countrymen, who had commenced hostilities, they retired in the utmost consternation.

After sailing along the coast, and coming to an anchor as often as necessity required, during which

No. 5.

time canoes occasionally came on board, and exchanged fruits, fowls, and hogs, for nails, toys, and other European commodities, and hostilities frequently commenced and subsided, the ship reached the spot of intended anchorage, and came to within a little distance of a fine river.

The natives, on the first arrival of our people amongst them, were sometimes inclined to a friendly intercourse, and sometimes to hostile attacks, discharging stones from slings, with singular dexterity, at the ship, from a great distance. A commerce being now carried on between the ship's company, some canoes came off, having on board a number of women, whose behaviour, in divers instances, exceeded the bounds of modesty. Soon after a number of large canoes surrounded the ship, loaded with pebble stones; the Indians on board playing on a kind of flute; some singing, and others blowing a sort of shells.

One of these canoes advanced, in which was a canopy or awning, under which sat one of the natives, indicating, by signs, a desire to come on board. The captain consenting, he came along side, and delivered to one of the sailors a bunch of red and yellow feathers, making signs that they were intended as a present for the captain, who readily accepted them. But whilst a present was preparing for him in return, the canoe put off from the ship, and a branch of the cocoa-nut tree was thrown into the air. This was evidently the signal for an engagement; for there was a general shout from the canoes; which, approaching the ship, poured volleys of stones into every part of her. It being found unavoidably necessary to have recourse to fire-arms, two of the ship's guns were discharged, together with the musquetry, which, at first, disconcerted the Indians, though they soon rallied, and returned to the attack. Observing thousands of them on shore embarking with all possible speed, in canoes prepared to receive them, orders were given for firing the cannon, some of which were brought to bear upon the Indians, who ceased hostilities for a short time; but they soon advanced again, and poured in volleys of stones that wounded several of the seamen. At length they were totally dismayed by a shot from a gun, which struck a canoe that appeared to have a chief on board, and put a final close to the contest; for the canoes rowed off; and the people, that crowded the shore, ran for shelter behind the hills.

Information being received, from a party sent to reconnoitre the coast, that they had discovered a spot for procuring excellent water, and that there was not a canoe to be seen, Lieutenant Furneaux was dispatched on shore, with the boats well armed, and a party of marines, with orders to land his men under cover of the ship and boats. The lieutenant, having executed his orders, took possession of the spot in the name of his majesty the king of Great Britain, and displayed a broad pendant upon a staff set up for the purpose.

An old man was observed on the opposite side of a river near which they had taken their station, in a supplicating posture, and apparently terrified. On signs being made him to cross it, he crawled on his hands

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and

and knees towards the lieutenant, who pointed at some stones that had been thrown at the vessel, and gave him intimation, that the natives need not be apprehensive of injury, unless they were the aggressors. He then caused some hatchets to be produced, and ordered two of the water-casks to be filled, to point out to the Indian that they wished to barter for provisions, and to obtain a supply of water. To conciliate the friendship of the old man, the lieutenant ordered some trifles to be presented him, and then re-embarked his men on board the boats. The old man, to express his joy, danced round the flag-staff, and then retired. He soon returned, accompanied with several natives; who, in a humiliating posture, drew near the flag-staff; but seeing the pendant shaken by the wind, they retreated with evident tokens of alarm. They soon returned, however, bringing two large hogs, which they laid down before the flag-staff, and began to dance round it as before. The hogs were then put into a canoe, which the old man having brought along side the ship, he pronounced a formal speech, and, between the several parts, delivered, one by one, a number of plantain-leaves, and then expressed a desire of going on shore. He would not accept of any presents, but put off his canoe, and rowed back again.

The natives, notwithstanding their late appearances of amity, soon renewed their hostile practices, in attacking a party going on shore for water, who deeming it prudent to retreat, they seized upon the casks, and gloried in their plunder. They had also the hardiness to take away the flag-staff, embark in their canoes, and make towards the ship. Upon this orders were given to fire, which had the desired effect, and caused them to disperse in the utmost consternation. To put a final end to the contest, by convincing the natives of the force which they so peremptorily opposed, orders were given, by the commander, to fire first into the woods, and afterwards towards the hills, where some thousands had retreated; so that, alarmed at the distance to which the guns were brought to bear, they instantly disappeared.

To prevent the execution of future mischievous designs, the carpenter and crew were dispatched on shore under a strong guard, with orders to destroy all the canoes they could meet with, which they accordingly effected, to the number of upwards of fifty and more of the larger size. These proceedings produced some tokens of amity from the natives, a small party of whom came to the beach, stuck up some green boughs, and then retreated to the woods. They soon returned, and brought some hogs and dogs, with their legs tied, together with bundles of cloth, all which they left on the shore, making signs for the people on board to take them away. A boat was sent on shore for that purpose; and, in return, hatchets, nails, and other things were left on the beach, which were carried off by the natives with tokens of joy.

A perfect friendship now subsisted between the natives and our people, through the mediation of the old man before mentioned, on the one part, and that of the officers on shore on the other. To this desirable end the following trivial accident very materially conducted. The ship's surgeon being on shore to superintend the care of the sick, he happened on a walk to shoot a wild duck, which dropping on the other side of the river, in the presence of many of the natives, they ran away affrighted; but stopping within a short space, the surgeon made signs to bring the duck over, which one of them at length was persuaded to do, but not without evident tokens of fear. Several other ducks flying over his head at the same instant, a second shot brought three of them down. The natives by this incident had such terrible apprehensions of the effect of fire-arms, that the levelling of a cannon, or pointing a musket, was sufficient to disperse bodies collected to the amount of thousands.

The ships, on reaching Otaheite, or, as it was lately named by our people, King George the Third's Island,

anchored in Port Royal harbour, within half a mile of the shore.

The ship had not been in the harbour many days, when a tall female, of majestic deportment, with a pleasing countenance, came on board, and was introduced to the captain by the gunner. She appeared, on her first entrance, perfectly easy, free from all restraint, and indicated, by her general behaviour, a superiority of birth, and a mind interspersed with conscious supremacy. The captain, by way of introduction, presented her with an elegant blue mantle, that reached from her shoulders to her feet, which he tied on himself with ribbons; also a looking-glass, beads of several sorts, and divers other articles, which she accepted, with a striking air of complacency, and was attended by the gunner on shore.

The captain, who had been indisposed for some time, being in some degree restored, next day visited her at her house, which was a very capacious building. Perceiving that his disorder had rendered him very weak; she ordered some of her attendants to take him in their arms, and carry him not only through the river, but all the way to her house. As he was proceeding thither, a vast concourse of people thronged around, but were dispersed on the bare motion of her hand, without uttering a word. As soon as the captain's attendants entered the house, the royal hostess made them sit down, and calling for some young girls, she assisted them herself in taking off the captain's shoes, drawing down his stockings, and pulling off his coat, and then directed them to smooth down the skin, and chafe it gently with their hands. The same operation was also performed on Mr. Furneaux, the first lieutenant, and the purser; but upon none of those who seemed to be in health.

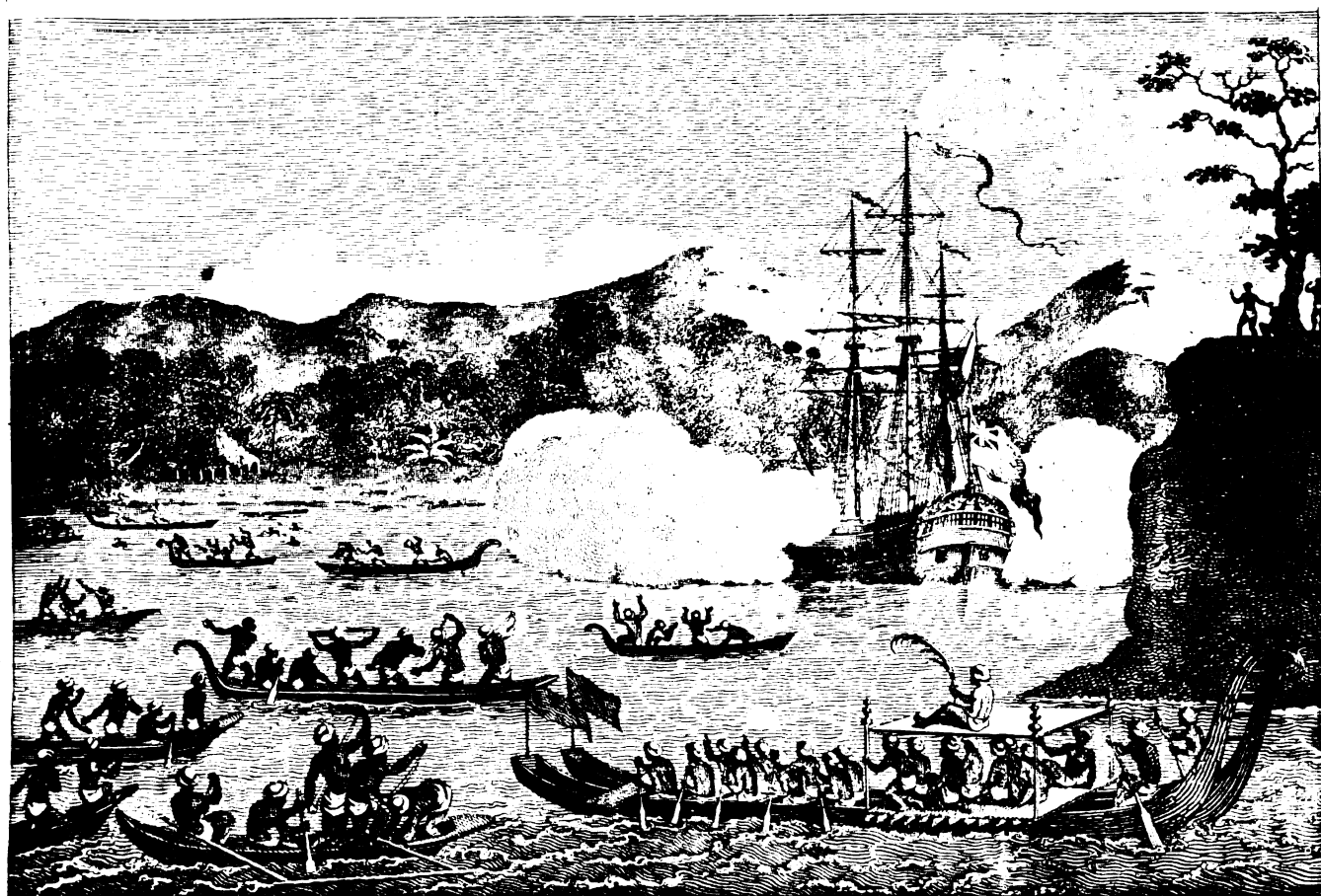
During the performance of these good offices, the surgeon, who was very warm with walking, to cool and refresh himself, took off his wig. This circumstance, occasioning a sudden exclamation from one of the natives, drew the attention of the rest, so that in a moment every eye was fixed on the prodigy, and every operation suspended. The whole assembly stood motionless in silent astonishment, which could not have been more forcibly expressed, if they had even discovered that the limbs of their guest had been screwed on to his trunk. The young women, however, who were chafing the sick, in a little time resumed their employment, and having continued it about half an hour, dressed them again. This operation produced very salutary effects.

On his return, the queen herself took the captain by the arm, as he chose to walk, and, whenever they came to any water or dirt, she lifted him over with as much care as a man would lift a child.

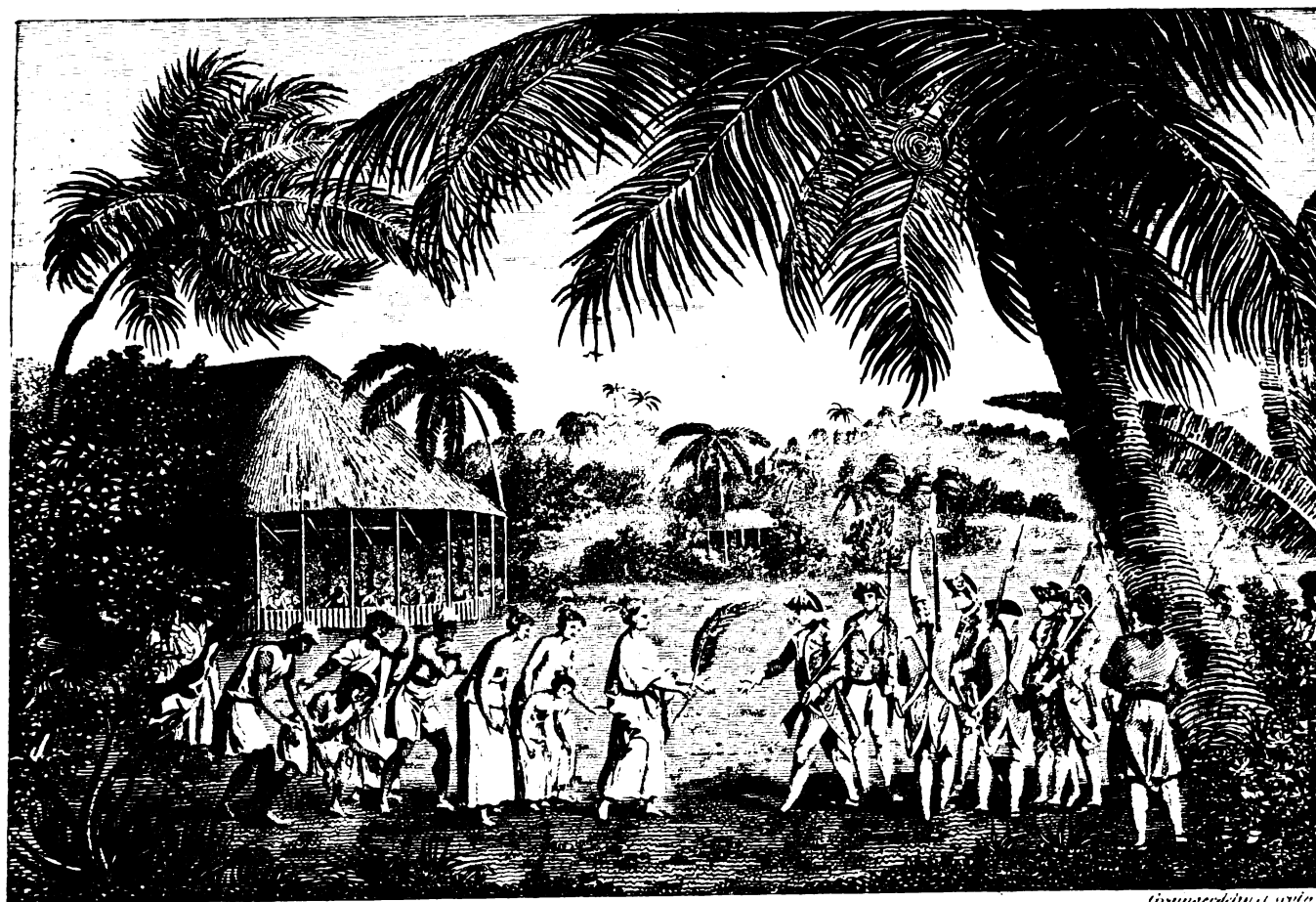
The natives of this island having no vessel in which water could be subjected to the motion of fire, they, of course, had no more idea that it could be made hot, than that it could be made solid; a circumstance that led to the following humorous incident.

As the queen was one morning at breakfast with the captain and superior officers on board the ship, one of her attendants (a man of some rank, and one who, from his appearance, was supposed to be a priest) saw the surgeon fill the tea-pot, by turning the cock of an urn that stood upon the table. The attendant having remarked this with great curiosity, presently turned the cock, and received the water upon his hand. As soon as he felt himself scalded, he roared out, and began to dance about the cabin with the most extravagant and ridiculous expressions of pain and astonishment. The other natives, not being able to conceive what was the matter with him, stood staring in amazement, and not without great fear and concern. The surgeon, who had been the innocent cause of the mischief, applied a remedy, which appeased the excruciating pain of the poor native.

The gunner, who was appointed comptroller of the traffic established on shore with the natives, used to dine on the spot. The astonishment of the natives was great to see him dress his pork and poultry in a pot. At



*The Natives of Otaheite attacking Capt.<sup>n</sup> Wallis the first Discoverer  
of that hospitable Island.*



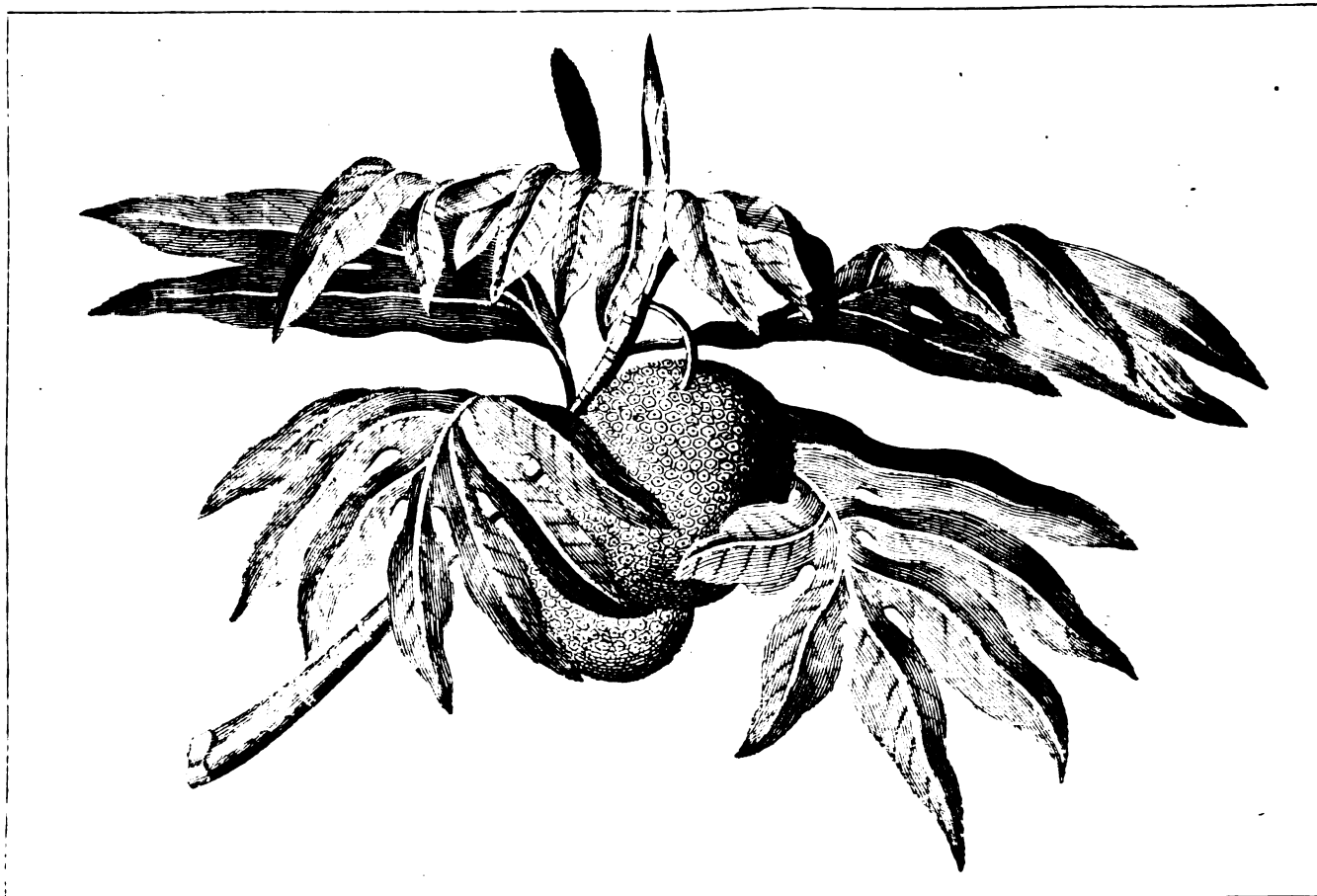
*The Interview between Capt.<sup>n</sup> Wallis and Oberoa, after Peace  
being established with the Natives.*



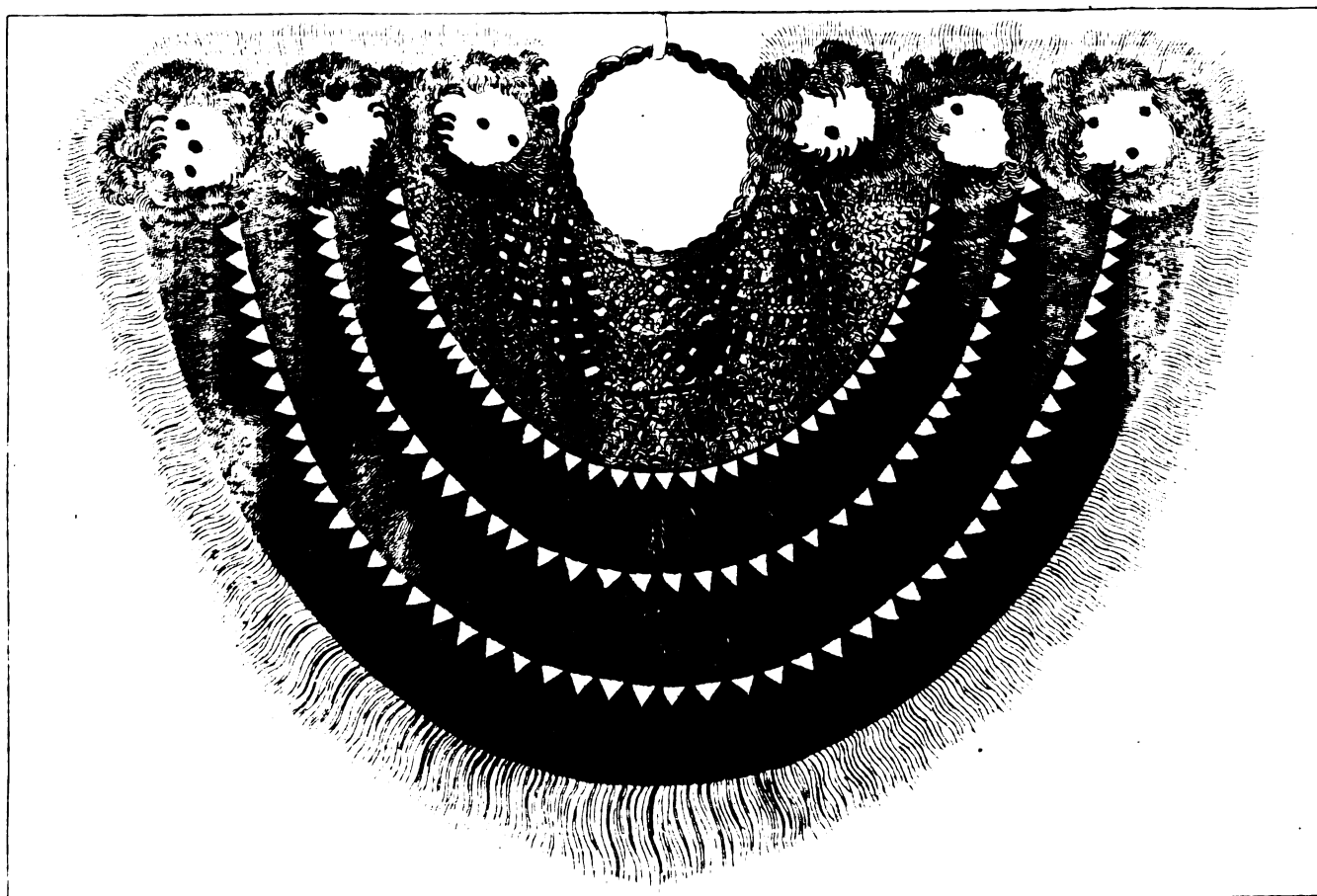




Engraved for **BANKES'S** *New System of GEOGRAPHY* Published by Royal Authority.



*A Branch of the Bread-fruit tree the principal support of the natives of the South Sea Islands.*



*A Gorget worn by the Naval and Military Officers, in the South Sea Islands.* Roberts sculp.

At length an old man, who was exceeding servicable in bringing down provisions to be exchanged, was put into possession of one iron pot, and, from that time, he and his friends eat boiled meat every day.

The captain, in return for the number of presents received from the queen, sent her two turkies, two geese, three Guinea hens, a cat big with kitten, some china, looking-glasses, shirts, needles, thread, cloth, ribbons, peas, kidney beans, about six different sorts of garden seeds, a shovel, and a considerable quantity of cutlery wares, consisting of knives, scissars, bill hooks, and other articles. Our people had already planted several sorts of the garden seeds, and afterwards had the pleasure of seeing them come up in a very flourishing manner.

Captain Wallis went to the queen's house, and, as a curiosity, shewed her a reflecting telescope. After she had admired its structure, he endeavoured to make her comprehend its use, fixing it so as to command several distant objects with which she was well acquainted, but which could not be distinguished with the naked eye. He brought her to look through it. As soon as she saw the objects she started back with astonishment, and directing her eye as the glass was pointed, stood some time motionless and silent. She looked through the glass again, and again sought, in vain, with the naked eye, for the objects which the telescope discovered. As by turns they vanished, or re-appeared, her countenance and gestures discovered a strong mixture of surprize and satisfaction, which no language can describe.

At length, after an intimacy had been some time established, the captain intimated to her his intention of departing. She received this intimation with great concern; but when she found her persuasions to keep him longer were ineffectual, on the day of his departure she visited him on board the ship. When the anchor was weighed, and the ship under sail, with extreme reluctance she got into the boat, where she sat weeping with inconsolable sorrow. The captain made her many valuable presents, which she silently accepted, but took little notice of any thing. A fresh breeze then springing up, a last farewell was taken, with such tenderness of affection and grief, as filled both the hearts and eyes of each party.

This island, which is situated in latitude 17 degrees 46 min. south, and longitude 149 deg. 13 min. west, and known by the general name of Otaheite, forms two distinct kingdoms, which are united by a narrow neck of land. The largest of these kingdoms is called, by the natives, *Tiarrahou*, or *Otaheite-Nue*; the smaller *Opoureonu*, or *Otaheite-Ete*.

It is surrounded by a reef of coral rocks, forming several bays, among which the principal is Port Royal, called, by the natives, *Matavai*. The country affords a beautiful prospect. It rises in ridges, forming mountains in the middle of the island, that may be seen at the distance of sixty miles. Towards the sea it is level, and covered with fruit trees of divers kinds, but particularly the cocoa-nut. In this part are the houses of the inhabitants, which do not form villages, being ranged along the whole border, at about fifty yards distance from each other.

The soil, which is of a blackish colour, being watered by a number of rivulets, is rich, and of course luxuriant in its products. On the borders of the valley through which the river flows, there are several houses with walled gardens, and plenty of fowls and hogs. Channels are cut in many places to conduct the water from the hills to the plantations. Streams meander through various windings, and stupendous mountains overhang the vallies. Towards the sea the view is delightful, the sides of the hills being covered with trees, and the vallies with grass. No underwood was found beneath the trees, neither on the sides or bottoms of the hills, but there was plenty of good grass. Many fine springs gush from the borders of the mountains, all of which are covered with wood on the sides, and fern on the summits. Sugar cane grew, without cultivation, on the high land, as did also turmeric and ginger.

This island is not only one of the most delightful but healthy spots in the world. The heat is tempered by the purest air. It is not subject constantly to the bleak winds from the east, but generally under the milder breezes from east to south-south-east. It is remarked, upon the whole, by *Monf. de Bougainville*, that the climate is so healthy, that the greatest part of the seamen sent on there for the cure of disorders in general, contracted from heat, salt provisions, and a variety of causes incidental upon long voyages, and more particularly the scurvy, regained their strength. From these singular endowments of nature, this charming spot is justly denominated "The Queen of Tropical Islands."

The vegetable productions of this island are as various as numerous in their respective species. There are bread-fruit, cocoa nuts, bananas of many sorts, sweet potatoes, plantains, yams, a delicious fruit, known here by the name of *jambu*, sugar cane, the paper mulberry, ginger, turmeric, and several sorts of figs, all of which the soil produces spontaneously, or with very little culture. They have the *ava-ava*, from which they extract the intoxicating liquor already described in the other islands. A most extraordinary tree here received the name of *Barringtonia*. The leaves are of a most beautiful white, tipped with a bright crimson. It is called *buddoo* by the natives, who affirm, that its fruit, which is a large nut, being bruised, mixed with shell fish, and strewed in the sea, has an effect so intoxicating upon the fish, that they will come to the surface of the water, and suffer themselves to be taken with hands. There are other plants of a similar quality in these climates, particularly one called *tubbe*, which grows on another island, and intoxicates fish in the same manner as the *barringtonia*, or *buddoo*. It is remarked, from observation, that the fish caught by means of these intoxicating plants were neither nauseous or unwholesome. There are also the *wharra*, *pandanus*, and a sort of shady trees, covered with a dark green foliage, bearing what they call golden apples, which resemble, in flavour and juiciness, the anana, or pine.

## SECTION II.

*Persons, Dress, Ornaments, Habitations, Disposition, Language, and mental Endowments of the Inhabitants.*

THE natives of these islands are robust, well proportioned, comely, and alert. With respect to stature, the men, in general, are from five feet seven to five feet ten inches. The tallest man seen by Captain Wallis measured six feet, three inches, and an half; and O-Too, king of Otaheite, is described, by Captain Cook, as reaching that stature. *Monf. de Bougainville*, who visited this island a few months after Captain Wallis, says, that they would, in point of form, be most excellent models for painting an Hercules or a Mars. The standard of the women, in general, is near three inches shorter. Their noses are generally rather flat, though, in other respects, they are handsome and agreeable, having delicate skins, eyes fully expressive, and teeth beautifully white and even. Their hair is, for the most part, black; though some, in contradistinction from the natives of Asia, Africa, and America, in general, have it brown, red, or flaxen: the children of both sexes, in particular, have that of the latter colour. The complexion of the men is tawny, though that of those who go upon the water is reddish. The women are of a fine clear olive colour, or what we call a *brunette*. The men wear their beards in various forms, plucking out a great part. Contrary to the custom of most other nations, the women of this country cut their hair short; whereas the men wear it long, sometimes hanging loose upon their shoulders, and at other times tied in a knot on the crown of the head, in which they stick the feathers of birds of various colours.

They have a custom in common with the Chinese, which is, that the principal men of the island suffer the nails

nails of their fingers to grow very long as a badge of honour, and as an indication of their not being subject to any servile employment. The nail of the middle finger on the right-hand was observed to be short; but the reason of that peculiarity could not be learned. Their mien and deportment are perfectly graceful.

Tattowing, or puncturing, is, in general, practised here with both sexes, and performed in the same manner as at the other islands in these seas already described. They usually undergo this operation at the age of about ten or twelve years, and in different parts of the body; but those which suffer most severely are the breech and the loins, which are marked with arches, carried one above another a considerable way up the back.

Mr. Banks, who accompanied Captain Cook, was present at the operation of tattowing performed on the posteriors of a girl between twelve and thirteen years of age. The instrument used had twenty teeth; and at each stroke, which was repeated every moment, issued an ichor, or serum, tinged with blood. The girl bore the pain with great resolution for some minutes, till at length it became so intolerable, that she burst out into violent exclamations; but the operator, notwithstanding the most earnest intreaties to desist, was inexorable, whilst two women, who attended upon the occasion, both chid and beat her for struggling. The operator had continued for the space of a quarter of an hour, in which only one side was tattowed, the other having undergone the same ceremony some time before; and the arches upon the loins, which they deem the most ornamental, was yet to be made.

Their dress consists of cloth and matting of various kinds: the first they wear in fine, the latter in foul weather. Two pieces of this cloth or matting compose the dress: one of them having a hole in the middle to put the head through, the long ends hang before and behind: the other pieces, which are between four and five yards long, and about one broad, they wrap round the body in an easy manner. The mens dress differs from the womens in this instance, that in one part of the garment, instead of falling below the knees, it is brought between the legs. This dress is worn by all ranks of people; but that of the better sort of women consists of a great quantity of materials. In the heat of the day both sexes wear only a piece of cloth tied round the waist. They have small bonnets, made of cocoa-nut leaves or matting, constructed, in a few minutes, to shade their faces from the sun. The ornaments of both sexes consist of feathers, flowers, shells, and pearls; but the latter are more worn by the women. Boys and girls go naked; the former till they are seven or eight years old, and the latter till they are five or six. Their clothes are in general strongly perfumed. They have a custom, as in many hot countries, of anointing their hair with cocoa-nut oil, the smell of which is very agreeable.

The chief uses for which the houses of the inhabitants of Otaheite are designed are to sleep in, or to avoid rain; as, in fair weather, they eat in the open air, under the shade of trees. They are at best but sheds, and, in general, without division or apartments. The roof resembles our thatched houses, and consists of two flat sides, inclining to each other. The floor is covered with hay, over which they spread mats. The size of the houses is proportioned to the number of the family, and the several apartments adapted for the convenience of the different ranks. The master and his wife repose in the middle; round them the married people; next the unmarried females; then, at some distance, the unmarried men; then the servants at the extremity of the shed, but, in fair weather, in the open air. The houses of the chiefs differ in some particulars, having more convenient apartments constructed for privacy. Some are so formed as to be carried in canoes: they are very small, and enclosed with leaves of the coca-nut; but the air nevertheless penetrates; these

are designed only for the accommodation of the great.

With respect to the disposition and temper of these islanders, it has been remarked that their passions are violent, and subject to frequent transitions from one extreme to another, especially after the succession of grief and rapture. As they seem absorbed in luxury, it is natural to suppose them unable to endure pain in an acute degree; but it will appear otherwise, when observed, that the women undergo the most excruciating tortures, from their own hands, on the death of relations, as will hereafter be described. They point out particular friends by taking off a part of their clothing, and putting it on them. Their treatment of our countrymen, after prejudices arising from novelty had subsided, was generous and courteous. When revisited by Captain Cook, they recognized their old acquaintance with warmth and satisfaction, and enquired after those that were absent with earnest concern. Nay, they expressed an ardent desire of seeing them again. If an engaging look from a native was returned by a smile from any of our countrymen, they would avail themselves of the opportunity to prefer the request of a bead, or some other bauble; but maintained an evenness of temper whether granted or denied. When the frequency and importunity of their solicitations became subjects for the display of sarcasm amongst our people, they would only carry it off with a hearty laugh. Novelty was the leading topic of their conversation: their intercourse with strangers, and the information they derived, and observations they made, were subjects reserved for the entertainment and diversion of each other. Though they always expressed emotions at the explosion of gun-powder, they overcame, by degrees, their former dread and apprehension.

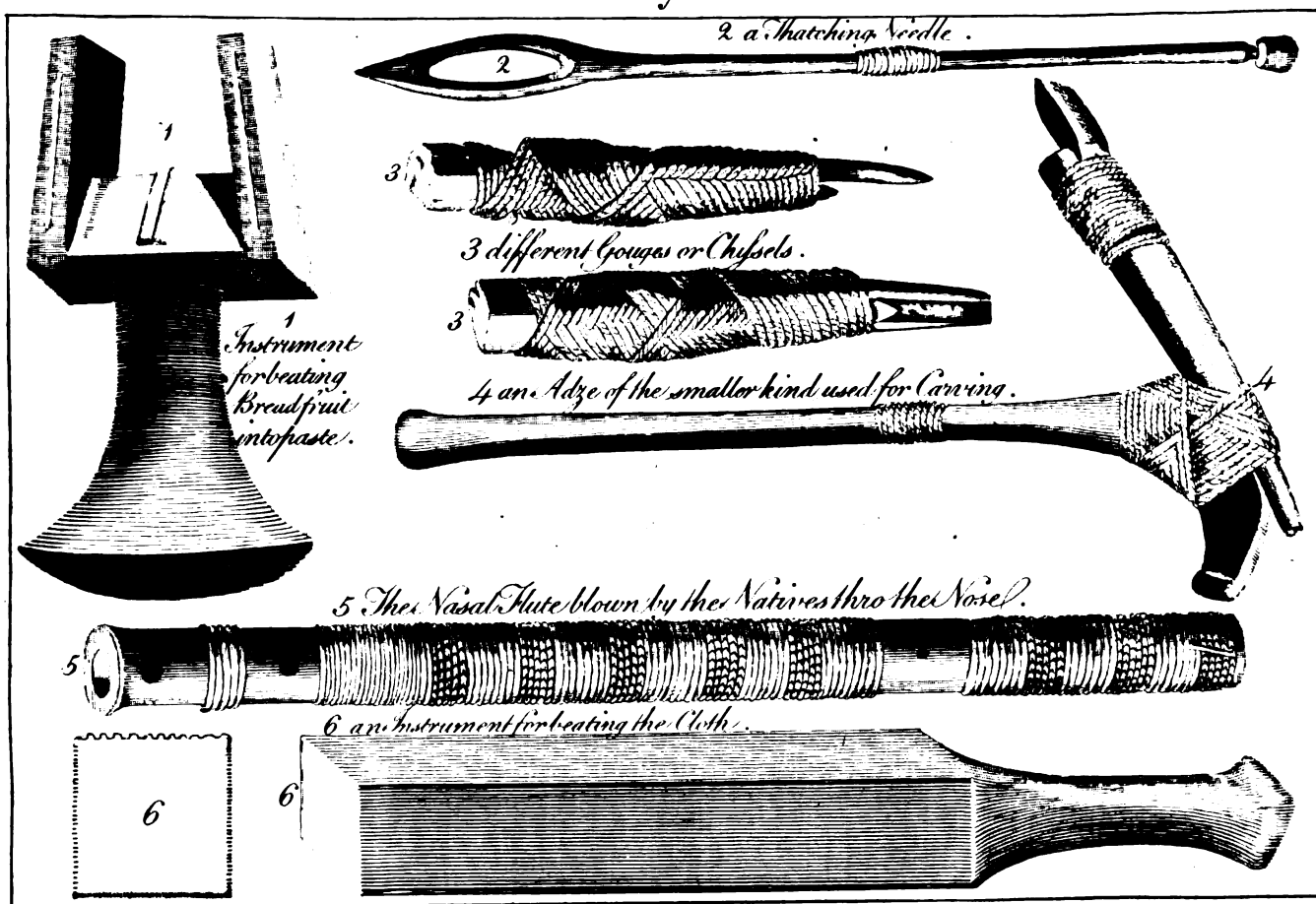
Their mode of paying obeisance to strangers or superiors, at a first meeting, is by uncovering themselves to the middle; and they have a common phrase when any one sneezes, implying, "may the Good Genius you awake, or, may not the Evil Genius lull you a-sleep."

Though they possess many good qualities, they partake of the propensity to theft that characterises the inhabitants of the South-Sea Islands in general. We have given one instance in the case of the officer who lost his laced hat. Their thefts became so notorious, that Captain Wallis would not admit them into the ship, and was obliged to have recourse to severe menaces, to compel them to restore what they had purloined; nay, sometimes he put in execution measures of destruction. The terrible apprehensions of the effects of fire-arms, as, upon every occasion, never failed of producing restitution.

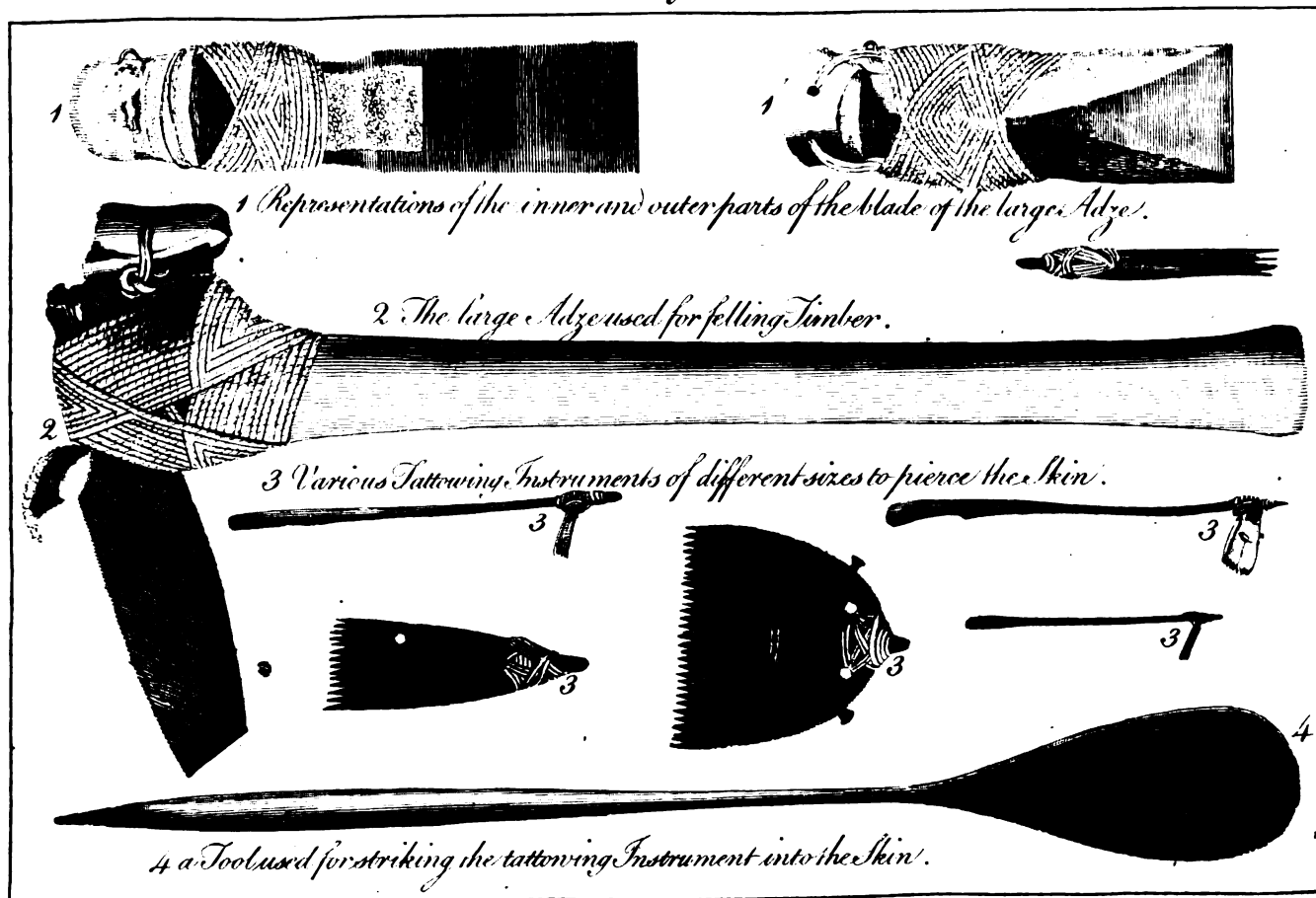
One of the natives having the dexterity to cross the river unperceived, and steal a hatchet, the gunner of the Dolphin, who was commanding officer of a watering party on shore, signified by signs to an old man, who was appointed to superintend commerce on the part of the Indians, the offence committed, and drew out some of his people, as if he would have gone into the woods in quest of the delinquent. The old man, intimidated by this specious preparation, gave the officer to understand, he would prevent the execution of his design, by restoring the article missed; and setting off immediately, returned in a very short time with the hatchet. The gunner insisting on the thief being produced, it was complied with, though with apparent reluctance; and being known to be an old offender, he was sent prisoner on board. The captain, however, only punished him with apprehension, and then dismissed and sent him on shore. He was received, on his return, by his countrymen, with the loudest acclamations, and carried off in triumph by them into the woods. Conscious, however, of the lenity of the gunner, he expressed his gratitude, by presenting him with a roasted hog, and some bread fruit.

Another trait of the disposition of these people is, that they have not an idea of any thing being indecent,

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**Various INSTRUMENTS used by the NATIVES of OTAHEITE.**



**Various INSTRUMENTS used by the NATIVES of OTAHEITE.**







and transgress the rules of modesty without the least sense of shame, or notion of impropriety. Notwithstanding this disposition, the wives here owe their husbands a blind submission; nor does the passion of jealousy prevail amongst them in the least degree.

On the first arrival of the Dolphin on the coast, which was supposed to have been the first ship ever seen here, a great number of women appeared on the beach, were very importunate with the men in the boat to come on shore, and endeavoured to allure them by various gestures. When a regular traffic was established on shore, it was settled that a river should separate the natives and the strangers, and that a few only of the former should cross at a time for the purpose of trading. Several young women were then permitted to cross the river, who, though not averse to the granting of favours, appeared to be very mercenary in their views.

As the language of the natives of this island abounds in vowels, it is thereby rendered soft and melodious, and the pronunciation of it was easily acquired. European visitors have not yet been sufficiently acquainted whether it is copious or otherwise, but they have discovered that it is very imperfect.

The sagacity of these people in foretelling the weather, particularly the quarter from whence the wind will blow, is very extraordinary. In their long voyages they steer by the sun in the day, and in the night by the stars; all of which they distinguish separately by names, and know in what part of the heavens they will appear in any of the months during which they are visible in their horizon. They can also determine, with precision, the times of their annual appearing or disappearing.

### SECTION III.

*Food, Cookery, Customs at Meals, Manner of Eating, Gluttony, Liquors, Perfume, Diseases, and Surgery.*

WITH respect to the food of the inhabitants of this island, there is great difference, according to their rank. Vegetables compose the chief part of the diet of the common people; whilst those of exalted rank feed on the flesh of hogs, dogs and fowls, and gormandize to an excess. Amongst the articles of vegetable food are the bread-fruit, bananas, plantains, yams, apples, and a four fruit, which, though not pleasant in itself, affords an agreeable relish to roasted bread-fruit, with which it is frequently beaten up. The bread-fruit, which is the chief support of these people, is attended with no trouble after the tree is planted, than that of climbing to gather its produce. When the fruit is not in season, its deficiency is supplied with cocoa-nuts, bananas, and plantains.

A very common dish is a pudding, composed of bread-fruit, plantains, taro, and pandanus nuts, each rasped, scraped, or beat up very fine, and baked by itself. A quantity of the juice of cocoa-nut kernels are put into a large tray, or wooden vessel, in which the other articles from the oven are put, together with some hot stones, in order to make the contents simmer. Three or four persons are employed in stirring up the several ingredients, till they are perfectly incorporated, and the juice of the cocoa-nut turns to oil; and, at last, the whole mass is nearly of the consistency of a hasty pudding. Some of these puddings are excellent, and few that we make in England equal to them.

They substitute, instead of the bread-fruit, a kind of paste, made of cocoa-nuts, bananas, and plantains, which they gather before the bread-fruit is perfectly ripe, and lay in heaps, covering it closely with leaves. It then ferments, after which the core is extracted, and the fruit put into a hole dug in the earth, which is lined with grass. This is also covered with leaves, and preserved.

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fed down with a weight of stones. This occasions a great fermentation: when the fruit becomes sour, it is then baked and eaten. It will keep a considerable time before it is baked, and afterwards. The paste so made is called *maline*. Different dishes are made of the bread-fruit itself.

The flesh of their fowls is well tasted; but that of dogs is preferred by the natives to every other kind. They eat the small fish, in general, raw; and convert every thing that can be procured from the sea into an article of food, though ever so nauseous and disgusting to the palates of Europeans.

Their method of killing such animals as are intended for food is by suffocation, stopping the mouth and nose with their hands. This done, they singe off the hair, by holding the animal over a fire, and scraping him with a shell. They then cut him up with the same instrument, take out and wash the entrails, and put them into cocoa-nut shells, together with the blood. Contrary to the nature of those animals in England, such dogs as are designed for food are fed wholly upon vegetables; and some of our countrymen, who have tasted the flesh of that animal thus fed, have declared it to be little inferior to English lamb.

In dressing their food they observe the following process. First, the fire is kindled by rubbing one piece of dry wood upon the side of another. Then digging a pit, about half a foot deep, and two or three yards in circumference, they pave the bottom with large pebble stones, which they lay down very smooth and even, and then kindle a fire in it with dry wood, leaves, and the husks of cocoa-nuts. They take out the embers, when the stones are sufficiently heated, and, after raking up the ashes on every side, cover the stones with a layer of cocoa-nut leaves, and wrap up the animal that is to be dressed in the leaves of the plantain. If it is a large hog they split it, and if a small one they wrap it up whole. Having placed it in the pit, and covered it with hot embers, they lay upon them bread-fruit and yams, which are also wrapped in the leaves of the plantain. Over these they frequently spread the remainder of the embers, mixing among them some of the hot stones with more cocoa-nuts among them, and then close up all with earth, so that the heat is kept in. The oven is kept thus closed a longer or shorter time, according to the size of the meat that is dressing.

The usual sauce to their food is salt water: those who live near the sea have it furnished as it is wanted; those at a distance keep it in large bamboos. The kernels of the cocoa-nut furnish them with another sauce, which, made into paste, something of the consistence of butter, are beaten up with salt water, that has a very strong flavour, and, at first, seems nauseous, but after being used some time, is much relished. They are quite unacquainted with the method of boiling, having no vessels that will bear fire.

Having remarked the friendly and social disposition of these people, it will appear strange that they should exclude their women from their table, whose society among Europeans, upon that occasion, is chiefly desired. How a stated form that, in all other parts, brings families and friends together, should separate them here, they never explained, any farther than by saying, they eat alone because it was right. Such, indeed, was their prejudice in favour of this custom, that they expressed their disgust even at their visitants eating in the society of women, and of the same food. And the women were so accustomed to this mode of separation, that the Europeans could never prevail with them to partake with them at their table when they were dining in company. When any of them has been occasionally alone with a woman, she has sometimes eaten; but not only expressed the greatest reluctance, but extorted the strongest promises of secrecy. Even brothers and sisters among them have their separate baskets of provisions, and separate apparatus for their meals. The women have their food separately prepared.

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prepared by boys kept for that purpose, and these boys deposit it in separate sheds.

Though the women were so inflexibly attached to this custom, they frequently asked our countrymen to eat with them, when they visited those with whom they were particularly acquainted at their own houses: nay, upon such occasions, they have eaten out of the same basket, and drank out of the same cup. But the elder women were offended in the highest degree at this liberty, and would throw away both victuals and basket, if touched by the hands of a stranger.

They usually eat under the shade of a spreading tree: their table-cloth is composed of broad canvass, spread in great abundance. If a person of rank, he is attended by a number of servants, who seat themselves round him. Before he begins his meal, he washes his mouth and hands very clean, and repeats this practice several times while he is eating. He peels off the rind of the bread-fruit with his fingers and nails. He never eats apples before they are pared; to do which a small shell, of a kind that is to be picked up every where, is tossed to him by one of the attendants. Whilst he is eating he frequently drinks a small quantity of salt water, either out of a cocoa-nut shell, which is placed by him, or out of the hand. If he eats fish, it is dressed and wrapped up in canvass: the fish being broken into a cocoa-nut of salt water, he feeds himself by taking up a piece with the fingers of one hand, and bringing with it as much of the salt water as he can retain in the hollow of his palm.

When he dines on flesh, a piece of bamboo is tossed to him to serve as a knife: having split it transversely with his nail, it becomes fit for use, and with this he divides the flesh. He crams a great quantity into his mouth at a time, and ends his repast by sipping some bread-fruit, pounded and mixed with water, till it is brought to the consistency of an unbaked custard. He then washes his mouth and hands: at the same time the attendants close the cocoa-nut shells that have been used, and place every thing that is left in a kind of basket.

Those of the higher class are fed by women: and such is their aversion to feeding themselves, that one of the chiefs, on a visit on board an European vessel, would have gone without his dinner, if one of the servants had not fed him.

A party of the English had an opportunity of observing a singular instance of gluttony. Arriving, upon an excursion, at a neat house, they saw a very corpulent man, who seemed to be a chief of the district, lolling at his ease, while two servants were preparing his desert, by beating up with water some bread-fruit and bananas in a large wooden bowl, and mixing it with a quantity of fermented four paste: while this was doing, a woman, who sat near him, crammed into his throat, by handfuls, the remains of a large baked fish, and some bread-fruit, which he swallowed most voraciously. He had a heavy phlegmatic countenance, which seemed to indicate, that all his enjoyment centered in the gratification of his appetite; or, in other words, that he wished to live merely to gormandize.

The natives of this island appear to have an aversion to strong liquors, their chief drink being water, or milk of the cocoa-nut. If any of them became intoxicated by drinking too freely with the seamen, they ever after refused the liquor which had produced that effect. They have the plant already mentioned, called *ava-ava*; but they use the liquor from it with great moderation. Sometimes they chew the root, and sometimes eat it wholly.

One of our countrymen, a man of speculation, made particular enquiry concerning the nature of the perfume-root, with which the natives perfume their cloaths and oils. One of them, more communicative than the rest, pointed out to him several plants, which are sometimes used as substitutes; but he would not, or could not, point out to the real plants. According to the ac-

counts received afterwards, there are no less than fourteen different plants used in the preparation of perfume, from which it appears that these people were particularly fond of a compound of smells.

From the excellency of their climate, and simplicity of their vegetable food, diseases in general do not prevail so much in this island as in many others. The natives, however, are subject to leprous complaints, which appear in cutaneous eruptions. Some had ulcers in different parts of their bodies; but they were so little regarded, that no application was made, even to keep off the flies.

They are sometimes afflicted with cholics and coughs; and those who live luxuriously are liable to the attack of a disorder similar to the gout. It is affirmed by Monsieur De Bougainville's surgeon, that many had evident marks of the small pox.

The crew of the French ship, that visited this island a short time after Captain Wallis had left it, are said to have entailed the venereal disease upon the natives. Above half of Captain Cook's people, in 1769, had contracted it during a stay of three months. The natives distinguished it by a name implying rottenness, but of a more extensive signification. They described the sufferings which the first victims to its rage endured in the most moving terms; and assured our people that it caused the hair and nails to rot off, and the flesh to rot from the bones; that it excited such dread and horror among the inhabitants, that the infected were abandoned by their nearest relations, and suffered to perish in extreme misery. But they seem since to have found out a specific remedy for it, as none were seen labouring under the dreadful symptoms before mentioned upon future visits.

The management of the sick belongs to the priests, whose method of cure generally consists in pronouncing a set form of words; after which the leaves of the cocoa-tree plant are applied to the fingers and toes of the sick; so that nature is left to conflict with the disease without the assistance of art.

Destitute, as they seem to be, of medical knowledge, they appear to possess considerable skill in surgery, which they displayed while the Dolphin lay in Port Royal harbour. One of the crew, who, on shore, happened to run a large splinter into his foot, and the surgeon not being at hand, one of his comrades endeavoured to take it out with a pen-knife; but, after giving the man great pain, he was obliged to desist. An old native, of a friendly social disposition, happening to be present, called a man of his country from the other side of the river, who having examined the lacerated foot, fetched a shell from the beach, which he broke to a point with his teeth, and with this instrument laid open the wound, and extracted splinter. While this operation was performing, the old man went a little way into a wood, and returned with some gum, which he applied to the wound with a piece of clean cloth that was wrapped round him, and in the space of two days it was perfectly healed. The surgeon of the ship procured some of his gum, which was produced by the apple-tree, and used it as a vulnerary balsam with great success.

When Captain Cook was here in 1769, he saw many of the natives with dreadful scars; and, amongst the rest, one man whose face was almost entirely destroyed; his nose-bone included was quite flat; and one cheek and one eye were so beaten in, that the hollow would almost receive a man's fist; yet no ulcer remained.

#### SECTION IV.

*Birds, Fowls, Beasts, Insects, Fish and Fishing, Cloth and Matting Manufactories, Baskets, Tools, Hair-va Dances, Music and Wrestling, throwing the Lance, &c.*

THE birds of this island are a small sort of paroquets, very singular, on account of the various mix-

ture of blue and red on their feathers. There is another sort of a greenish colour, with a few red spots: these were frequently seen tame in the houses of the natives, who valued them for their red feathers. Here is a king-fisher, of a dark green, with a collar of the same hue round his white throat; a large cuckoo, and a blue heron. There are small birds of various kinds, which harbour in the shade of the bread-fruit and other trees. Contrary to the commonly received notion, that birds in warm climates are not remarkable for their song, these have a very agreeable note.

The domestic poultry here are cocks and hens, exactly like those in Europe. There are, besides, wild-ducks; also turtle-doves; and large pigeons, of a dark blue plumage, and excellent taste.

The only quadrupeds in the island are hogs, dogs, and rats. The natives are said to have a scrupulous regard for the latter, and that they will by no means kill them. But Captain Cook, in 1773, turned a number of cats on the island, from which, it is reasonable to suppose, the number of these favoured vermin must be reduced.

Flies were found very troublesome when our countrymen first arrived here; but musquito nets and fly-flaps, in some measure, removed the inconvenience. Voyagers differ much in their accounts of these insects. One says, that the natives, from a religious principle, will not kill them: another, that this island is not infested by those myriads of troublesome insects common to other tropical countries: and a third, that not a knat or musquito hummed unpleasantly, or raised an apprehension of its bite.

From these different accounts it appears, that this inconvenience is felt at a certain season of the year, and in certain parts of the country, more sensibly than at other times, and in other places. Here were found neither frogs, toads, scorpions, centipedes, or any kind of serpent. The only troublesome animal was the ant, of which there were but few.

They have fish in great variety, and of excellent flavour. Their principal employment is to catch, and their principal luxury to eat, them.

They make ropes and lines, and thereby provide themselves with fishing-nets, of the bark of a tree, which supplies the want of hemp. Of the fibres of the coconut they make thread, with which they fasten the different parts of their canvases, and subserve other purposes.

Their fishing-lines are made from the bark of a nettle which grows on the mountains, and is called *crawa*; and they are capable of holding any kind of fish. Their hooks are made of mother-of-pearl, to which they fix a tuft of hair made to resemble a fish. Instead of being bearded, the point turns inwards. They have a kind of seine, made of a coarse broad grass, the blades of which are like flags. These they twist and tie together in a loose manner, till the neck, which is about as wide as a large sack, is from 60 to 80 fathoms long. This seine they haul in shoal, smooth water; and its own weight keeps it so close to the ground, that scarcely a single fish can escape. They have harpoons, made of cane, and pointed with hard wood, with which they can strike fish more effectually than an European can with one loaded with iron. They have no method, however, of securing a fish when they have only pierced it with their harpoon, as the instrument is not fastened to a line. Pieces of coral are used as files to form mother-of-pearl, and other hard shells, into the shape required.

Information was received from a native, that there are sea snakes on this coast, whose bite is mortal.

The chief manufacture of Otaheite is cloth: of this there are three sorts, all which are made out of the bark of different trees, namely, the mulberry, the bread-fruit, and a tree which bears some resemblance to the West-Indian wild fig-tree. The first of these produces the finest, which is seldom worn but by those of the first rank. The next sort is made of the bread-

fruit tree; and the last of that which resembles the wild fig-tree. But this last sort, though the coarsest, is scarcer than any of the other two, which are manufactured only in small quantities, as the same manner is used in manufacturing all these cloths. The following description will suffice for the reader's information.

The bark of the tree being stripped off, is soaked in water for two or three days: they then take it out, and separate the inner bark from the external coat, by scraping it with a shell; after which it is spread out on plantain leaves, placing two or three layers over one another, care being taken to make it of an equal thickness in every part. In this state it continues till it is almost dry, when it adheres so firmly, that it may be taken from the ground without breaking. After this process, it is laid on a smooth board, and beaten with an instrument made for the purpose, of the compact heavy wood called *etoa*. The instrument is about fourteen inches long, and about seven in circumference; it is of a quadrangular shape, and each of the four sides is marked with longitudinal grooves or furrows, differing in this instance, that there is a regular gradation in the width and depth of the grooves on each of the sides; the coarser side not containing more than ten of these furrows, while the finest is furnished with above fifty. It is with that side of the mallet where the grooves are deepest and widest, that they begin to beat their cloth, and proceeding regularly, finish with that which has the greatest number. By this beating, the cloth is extended in a manner similar to the gold that is formed into leaves by the hammer; and it is also marked with small channels, resembling those which are visible on paper, but rather deeper. It is, in general, beat very thin. When they want it thicker than common, they take two or three pieces, and paste them together with a kind of glue, prepared from the root called *pea*. The cloth becomes exceeding white by bleaching, and is dyed of a red, yellow, brown, or black colour. The first is exceeding beautiful, and equal, if not superior, to any in Europe. They make the red colour from the mixture of the juices of two vegetables, neither of which used separately has this effect.

The whole process of making cloth is performed by women, who are dressed in old dirty rags of this cloth, and have very hard hands. They prepare a red dye, which is made by mixing the yellow juice of a small species of fig, called, by the natives, *mattee*, with the greenish juice of a sort of fern, or of several plants, which produce a bright crimson, and this the women rub with their hands, if the whole piece is to be uniformly of the same colour; or they make use of a bamboo reed, if it is to be marked or sprinkled with different patterns. This colour fades very soon; and becomes of a dirty red, besides being liable to be spoiled by rain, or other accidents. The cloth, however, which is dyed, or rather stained, with it, is highly valued by the natives, and worn only by those of rank.

Their matting manufacture is very considerable: it constitutes a great part of their employment, and may be said, in its produce, to excel any in Europe. The materials they work up for this purpose are rushes, grass, the bark of trees, and the leaves of a plant they call *wharraw*. The uses to which they apply their matting are various: on that of the canvass kind they sleep in the night, and sit in the day. The fine sort they convert into upper garments in rainy weather, as their cloth is soon wetted through.

They are very dexterous at basket and wicker work: both men and women are employed at it, and they make them of many different patterns.

A dramatic *beiva*, or play, consists of dancing, and a kind of comedy, or rather farce. The performers are of both sexes. The music, on this occasion, consists of drums only. It lasts about an hour and an half, or two hours; and upon the whole is generally well conducted.

Some

Some part of one of these haivas seemed formed on the circumstance of the visit made them by the Europeans, as the names by which they called several of our countrymen were introduced. The dancing dress of one of the women, who sustained a part in this diversion, was elegant, being decorated with long tassels made of feathers, hanging from the waist downwards.

One of their dances is called *timoredees*, which is performed by eight or ten young girls, and consists of loose attitudes and gestures, in which they are trained from their infancy. Their motions are so very regular, as scarcely to be excelled by the best performers upon any of the stages of Europe.

Their principal musical instruments are the flute and the drum. Their flutes have only two stops, and therefore sound no more than four notes by half tones. They are sounded like our German-flute; only the performer, instead of applying it to the mouth, blows it with one nostril, stopping the other with his thumb. They are made of a hollow bamboo, about a foot long. To the stops they apply the fore finger of the left hand, and the middle finger of the right. While these instruments are sounding, others sing and keep time to them. The drum is made of a hollow block of wood, of a cylindrical form, solid at one end, and covered at the other with a flark's skin. They are beaten with their hands instead of sticks. Their skill extends to turning of two drums, of different notes, into concord. They can likewise bring their flutes into unison. Their songs are generally extemporary, and in rhyme.

When they are to exhibit the performance of wrestling, the combatants, who are naked, except a cloth fastened about the waist, enter the area, and walk slowly round it in a stooping posture, with their left hands on their right breasts, and their right hands open, with which they frequently strike the left fore arm, so as to produce a quick smart sound, which is their manner of giving a general challenge to all present. This done, each proceeds to single out his particular antagonist, which is done by joining the finger-ends of both hands, and bringing them to the breast, at the same time moving the elbow up and down with a quick motion. If the person to whom this is addressed accepts the challenge, he gives the same signs, and immediately both parties put themselves in an attitude to engage. The next minute they close, each endeavouring to lay hold of the other, first by the thighs, and if that fails, by the hand, the hair, the cloaths, or wherever he can. When this is effected, they grapple without the least dexterity or skill, till one of them, having a more advantageous hold, or muscular force, throws the other on his back. When the contest is over, the old men amongst the spectators give their plaudits in a few words, which they repeat together in a kind of tone. The conqueror is generally celebrated with three huzzas.

The entertainment being suspended a few minutes, another company of wrestlers come forward, and engage in the same manner. If neither is thrown, after a contest of about a minute, they part, either by consent or the intervention of friends, and then each slaps his arm as a challenge to a new engagement. A singular instance of the placidity of these people is, that the conquerors do not exult, nor the vanquished repine, at the event of the conflict; but the whole is carried on with perfect good will and good humour.

They have also an exercise of throwing the lance, not at a mark, but for distance. The weapon is about nine feet long; the mark is the bowl of the plantain, and the distance about twenty yards.

#### SECTION V.

*Government, King, Naval Armaments, Lances, Weapons, Tools, Swimming, Traffic, &c.*

WITH respect to the form of government in Otaheite, it bears resemblance in point of su-

bordination, to the early state of all the nations in Europe when under the feudal system. The people are divided into four ranks or classes, viz. *Earee Rabie*, signifying king, or superior governor; *Earee* answering to the title of baron, *Manahouni* to that of vassal, and *Towtow* to that of villain, according to the old law term amongst us. Under the latter is included the lowest order of the people.

The *Earee Rabie*, or king, of which there are two in this island, (that is one belonging to each of the peninsulas of which it consists,) is treated with great respect by all ranks of people. The *Earees*, or barons, are lords of one or more of the districts into which these governments are divided. These part their territories into lots among the Manahounies, who respectively superintend the cultivation of the lot they hold under the baron. The laborious work in general is done by the *Towtows*. Each of these *Earees* maintains his own dignity, and has a retinue chiefly composed of the younger brothers of their own tribe, who hold particular offices under them.

As children in this country succeed to the title and authority of their fathers as soon as they are born, the sovereignty of the king of course ceases as soon as he has a son born. It is so likewise with the *Earee*, or baron, as the son succeeds to the titles and honours of his father as soon as he is born. He is, indeed, reduced to the rank of a private man, all marks of respect being transferred to the son. But here it is proper to observe with respect to the former, that a regent is chosen, and the father generally retains his power under that title, till the son becomes of age; and as to the latter, that the estates remain in his possession, and under the management of the father, to the same period.

The subordination of the *Towtows*, or lower class, deserves attention. Though employed in feeding the animals for their luxurious chiefs, they are not suffered to taste a morsel of their food. They undergo, without daring to repine, the severest chastisements, if through the unavoidable means of a concourse, they press upon or incommode the king, or any chief, in his progress; and this subordination is preserved without any formal power vested in the king to enforce it. He does not appear to have any military force, either to awe his subjects into obedience, or suppress a species of rebellion. He has no body or life guard: the barons who attend his person do not go armed: so that the distinction of rank that is maintained here, must be attributed to the placid and complacent disposition of the people in general.

Notwithstanding this distinction of rank, and its consequent subordination, the necessities of life are within the reach of every individual, at the expence of very moderate labour; and if the higher class possess exclusively some articles of luxury, as pork, fish, fowls and cloth, there are no objects here so extremely destitute and wretched as those which too often shock the humane beholder in more civilized states.

The conduct of these people does not appear to be under the restriction of any stated form of government. From divers causes, very few actions among them are deemed criminal. They have no idea of the use of money. Though adultery is held criminal, yet, as concubinage with unmarried women is exempt from that imputation, it takes off from the temptation to it. Besides, in a country where there is very little, or none at all, of that delicacy prevalent in more enlightened or civilized parts of the world, a predilection for any one woman is not liable to be attended with any serious consequences.

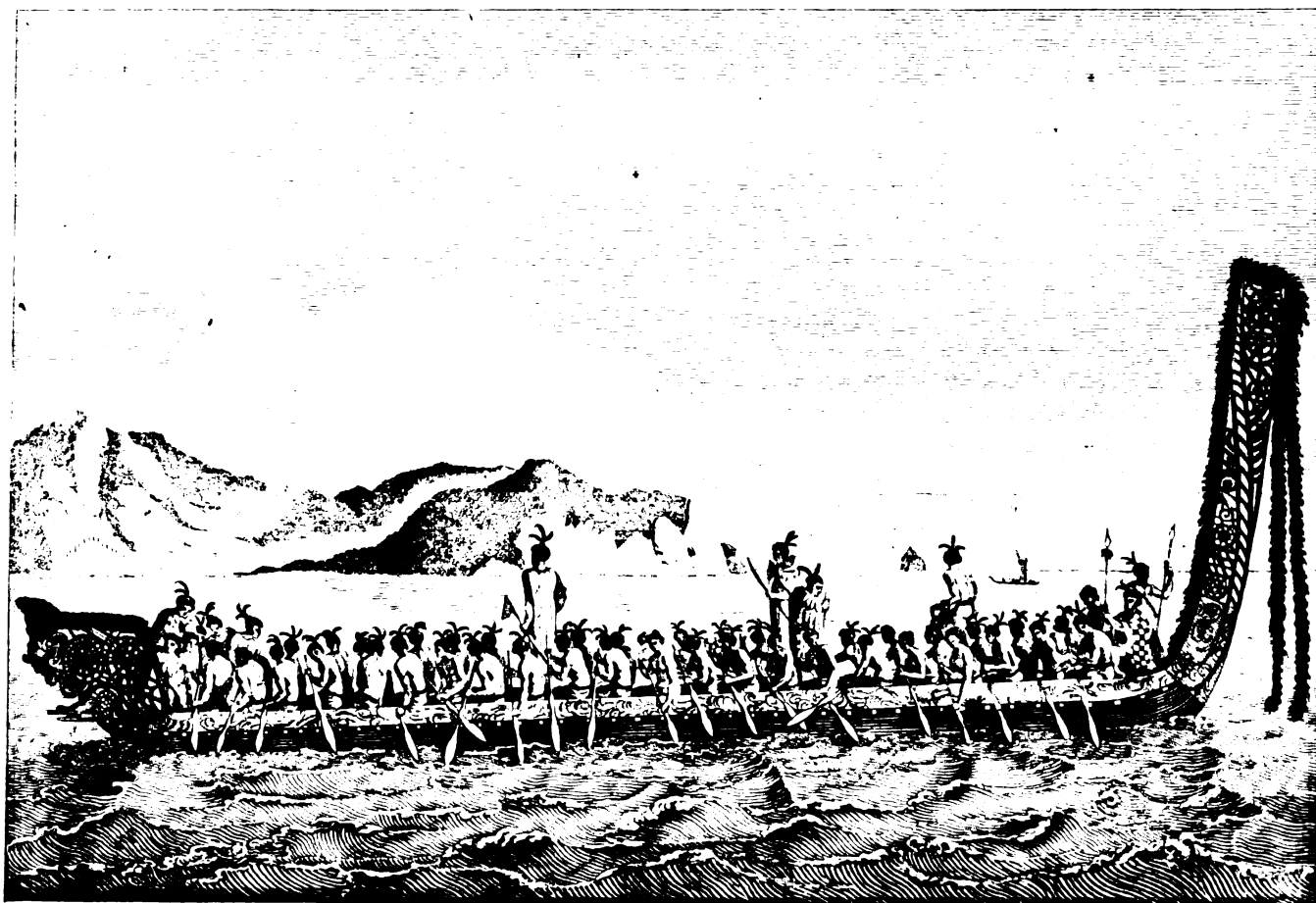
Adultery, however, is sometimes punished with death from the hands of the injured party, when under the influence of a passion naturally excited by such a cause; though, in general, the women, if detected, only undergo a severe beating, and the gallant passes unnoticed.

The principal defect in the government of this country

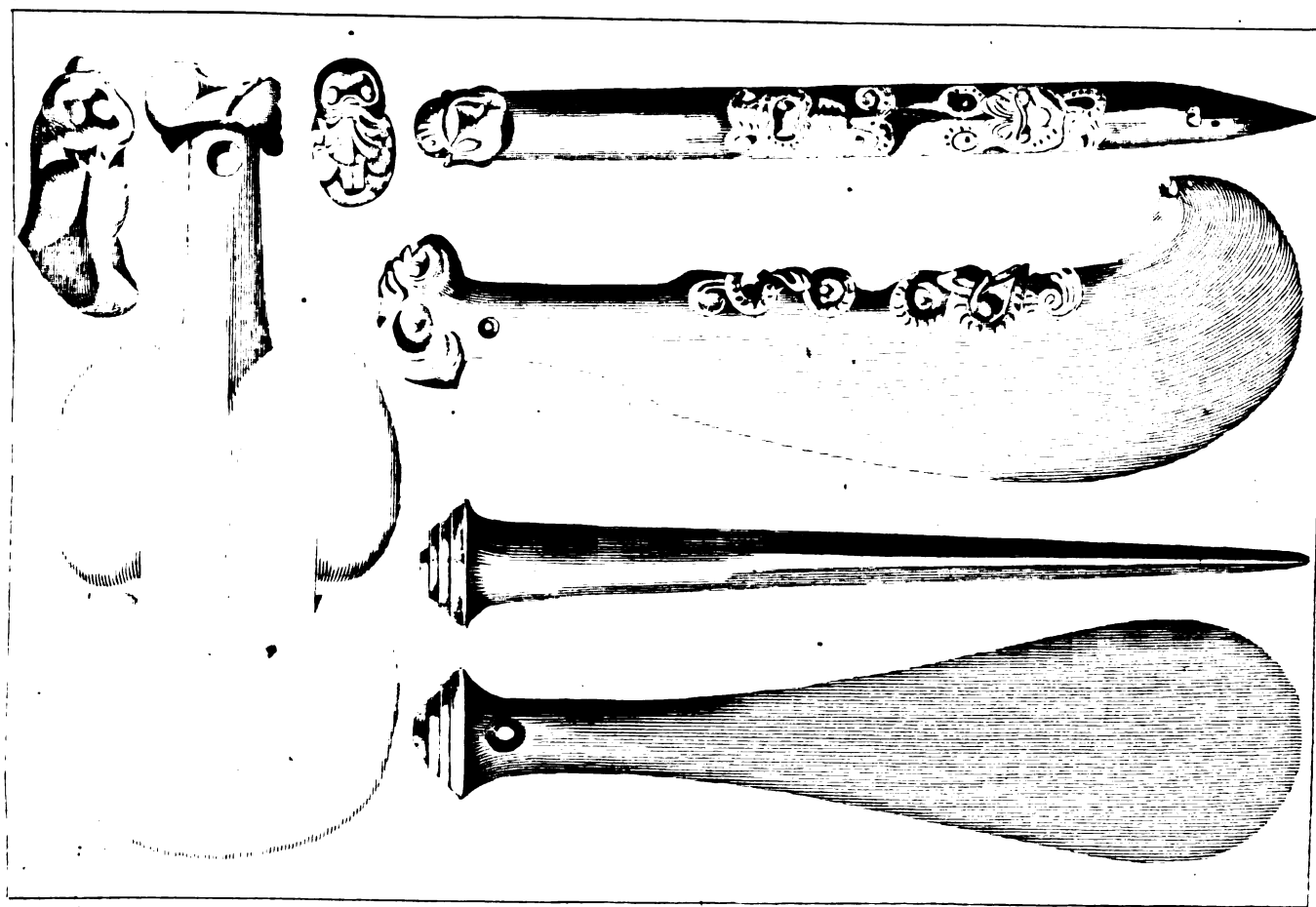




Engraved for BANKES's. *New System of GEOGRAPHY* Published by Royal Authority.



*Representation of the Natives of New Zealand in their War Canoe.*



*Weapons used by the New Zealanders called Patoo Patoo.*

Engraved for BANKES'S *South System of GEOGRAPHY* Published by Royal Authority.



*Habit of a YOUNG WOMAN of OTAHETEE Dancing.*



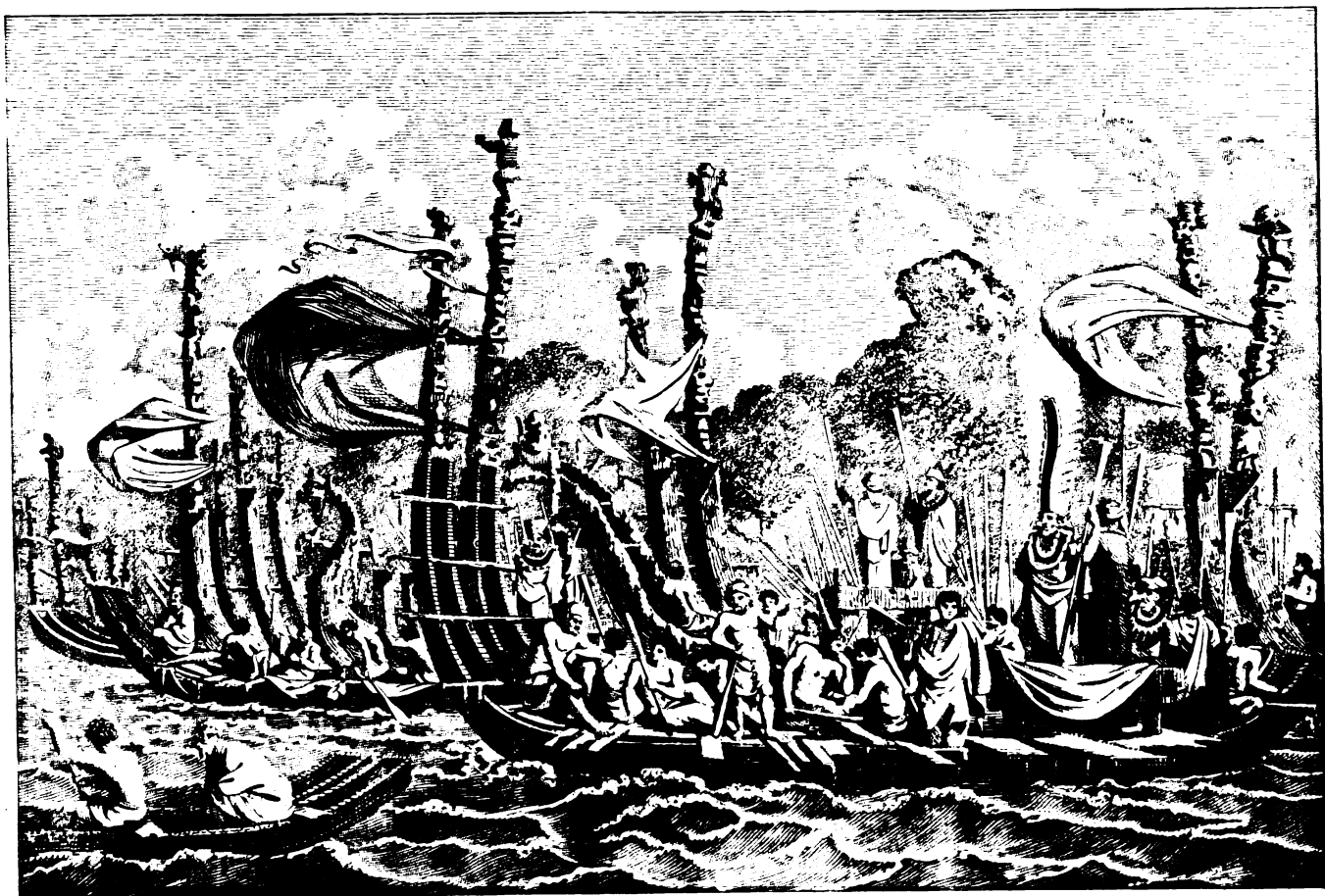
*Habit of a YOUNG WOMAN of OTAHETEE carrying a Basket.*



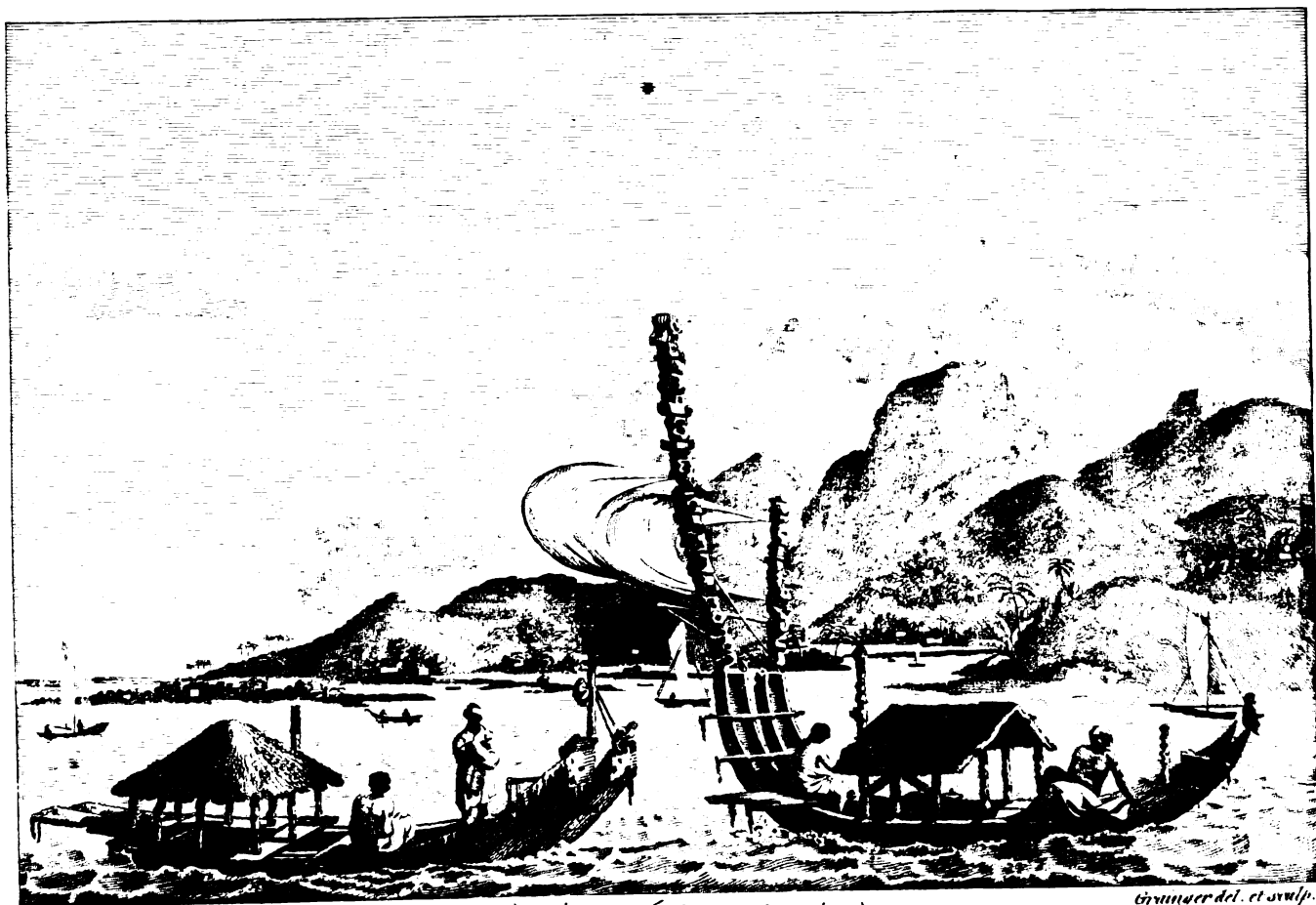




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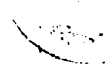


*View of the Fleet of Otaheite.*



*View of the Island of Otaheite.*

*Granger del. et sculp.*



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*A Dance at Otahite one of the Society Islands.*



*A Dance at Whitea one of the Society Islands.*

Hawkins sculp.

try is, that the regulation of public justice is not committed to the magistrate, but left to the lawless bounds of the injured party, who inflicts punishment on the delinquent at his own will, without any restriction. The chiefs, however, in acts of flagrant violation of justice and humanity, sometimes interpose.

The servants of the higher class are distinguished by a peculiar dress, resembling what we call liveries. They wear their fashes higher or lower, in proportion to the rank of their masters. The servants of the chiefs are distinguished by the fash being fastened close under the arm; those of the inferior rank of nobility by its going round the loins. One circumstance, which does honour to their system of government, is, the obtaining immediate information of any design that is formed. As a proof of this, it is observed, that one of the water casks being stolen from an European vessel in the night, the transaction next morning was universally known among the Indians; though, it was evident, the theft was committed in a distant part of the island. By the same means the Europeans were apprised of a similar intent the following night; so that, in consequence of placing a sentinel over the casks, the thief, who came accordingly, was disappointed of his booty.

It seemed that several parts of the island were private property, descending to the heir of the possessor at his death; and that descent appeared to fall indiscriminately to man or woman.

One of the two kings is superior in title to the other; the *Earee*, or king, of the greater peninsula, assuming the title of the king of the whole island; though the smallest peninsula is governed by a king.

The number of the inhabitants of one district of the island was estimated at 2400, women and children included.

As there were frequent wars between the two kingdoms, there was, of course, a necessity for keeping up a standing naval armament. Captain Cook, on a certain occasion, receiving information from Otoo, the king, that the war canoes of several of his districts were about to undergo a general review, went in his boat to take a survey of it.

Their war canoes, which are with stages, whereon they fight, amount to about 60 in number; and there are nearly as many more of a smaller size. The Captain was ready to have attended them to Oparree; but the chiefs resolved that they would not move till the next day. This happened to be a fortunate delay; as it afforded him an opportunity of getting some fight into their manner of fighting. He therefore desired Otoo to give orders, that some of them should go through the necessary manœuvres. Two of them were accordingly ordered into the bay; in one of which were the king, Capt. Cook, and an officer; and one of the islanders went on board another. As soon as they had got sufficient sea room, they faced and advanced, and retreated, by turns, as quick as their rowers could paddle. In the mean time, the warriors on the stages flourished their weapons, and played a variety of antic tricks, which could answer no other purpose than that of rousing their passions, to prepare them for the onset. The king stood by the side of the stages, giving the necessary orders when to advance, and when to retreat. Great judgment, and a quick eye, seems to be necessary in this department, to seize every advantage, and to avoid every disadvantage. At length the two canoes closed stage to stage; and, after a severe, though short, conflict, all the troops on Otoo's stage were supposed to be killed, and the opposite party boarded them; when instantly Otoo, and the paddlers in the canoe, leaped into the sea, as if reduced to the necessity of preserving their lives by swimming.

But their naval engagements are not always conducted in this manner; for they sometimes lash the two vessels together, head to head, and fight till all the warriors on one side or the other are killed: yet this close combat is never practised, except when the

contending parties are determined to conquer or die. Indeed, in this instance, one or the other must infallibly happen; for they never give quarter, unless it be to reserve their prisoners for a more cruel death the following day. All the power and strength of these islands lie in their navies.

A general engagement on land was never heard of; and all their decisive actions are on the water. When the time and place of battle are fixed by both parties, the preceding day and night are spent in feasting and diversions. When the day dawns, they launch the canoes, make every necessary preparation, and, with the day, begin the battle; the fate of which, in general, decides the dispute. The vanquished endeavour to save themselves by a precipitate flight; and those who reach the shore, fly, with their friends, to the mountains; for the victors, before their fury abates, spare neither the aged, women or children. They assemble the next day at the Morai, to return thanks to the Eatooa for the victory, and offer there the slain and the prisoners as sacrifices. A treaty is then set on foot; and the conquerors usually obtain their own terms, whereby large districts of land, and even whole islands, sometimes change their proprietors and masters.

Their naval armament was acknowledged, by one of our most celebrated navigators, to have exceeded every idea he had formed of the power of this small island. The same remark was made of their dock yards; in which were large canoes, some lately built, and others building; two of which were the largest ever seen in that sea, or any where else under that name.

The power and consequence of the island never appeared to such advantage, as when, upon another occasion, the fleet of war canoes was assembled. The amount of those collected was 159 of the largest, besides 70 smaller ones. The concourse of people was more surprising than the number of canoes; for, upon a moderate computation, they could not contain less than fifteen hundred warriors, and four thousand rowers or paddlers. Our countrymen were given to understand, that this formidable fleet was only the naval force of a single district; and that all the others could furnish a naval armament in proportion to their number and size.

The officers were dressed in their war habits, which consisted of a great quantity of cloth, turbans, breast-plates, and helmets: some of the latter were of such a length, as greatly to encumber the wearer.

The whole dress appeared rather calculated for show than use, and not adapted to the purpose designed. The vessels being decorated with flags, streamers, &c. made, upon the whole, a noble appearance.

They have two kinds of canoes; one they call *ivahaks*, the other *pahies*: the former is used for short voyages at sea, and the latter for long ones. These boats do not differ either in shape or size; but they are in no degree proportionate, being from sixty to seventy feet in length, and not more than the thirtieth part in breadth. Some are employed in going from one island to another, and others used for fishing. There is also the *ivahah* which serves for war; these are by far the longest, and the head and stern are considerably above the body. These *ivahaks* are fastened together, side by side, when they go to sea, at the distance of a few feet, by strong wooden poles, which are laid across them, and joined to each side. A stage, or platform, is raised on the fore-part, about ten or twelve feet long, upon which stand the fighting men, whose missile weapons are slings and spears. Beneath these stages the rowers sit, who supply the place of those that are wounded. The fishing *ivahaks* are from thirty or forty to ten feet in length; and those for travelling have a small house fixed on board, which is fastened upon the fore-part, for the better accommodation of persons of rank, who occupy them both day and night. The *pahies* differ also in size, being from sixty to seventy feet long. They are also very narrow, and are sometimes used for fighting, but chiefly for long voyages.

In going from one island to another, they are out sometimes a month, and often at sea a fortnight or twenty days; and if they had convenience to stow more provisions, they could stay out much longer. These vessels are very useful in landing, and putting off from the shore in a surf: for, by their great length, and high stern, they landed dry, when the English boats could scarcely land at all.

They are very curious in the construction of these vessels; the chief parts or pieces whereof are formed separately, without either saw, chissel, or any other iron tool, which renders their fabrication more surprising and worthy observation. These parts being prepared, the keel is fixed upon blocks, and the planks are supported with props, till they are sewed, or joined, together with strong plaited thongs, which are passed several times through holes, bored with a chissel of bone, such as they commonly make use of; and when finished, they are sufficiently tight without caulking.

Their instruments of war are clubs, spears, and stones. They use their slings, as before observed, with great dexterity. They have likewise bows and arrows; but the arrows are of no other use than merely to bring down a bird, being headed only with a stone, and none of them pointed. Their targets are of a semicircular form, made of wicker work, and plaited strings of the cocoa-nut fibres, covered with glossy bluish green feathers, and ornamented with shark's teeth, curiously displayed.

The tools which these people make use of for building houses, constructing canoes, hewing stones, and for cleaving, carving, and polishing timber, consist of nothing more than an adze of stone, and a chissel of bone, most commonly that of a man's arm; and for a file or polisher, they make use of a rasp of coral and coral sand. The blades of their adzes are extremely tough, but not very hard: they make them of various sizes: those for felling wood weigh six or seven pounds; and others, which are used for carving, only a few ounces: they are obliged every minute to sharpen them on a stone, which is always kept near them for that purpose. The most difficult task they meet with in the use of these tools, is the felling of a tree, which employs a great number of hands for several days together. The tree which is in general use, is called Aoi, the stem of which is straight and tall. Some of the smaller boats are made of the bread-fruit tree, which is wrought without much difficulty, being of a light spongy nature. Instead of planes, they use their adzes with great dexterity. Their canoes are all shaped with the hand, the Indians not being acquainted with the method of warping a plank.

The amazing expertness of the natives in swimming, has been particularly noticed by voyagers. It is related, that, on a part of the shore where a tremendously high surf broke, insomuch that no European boat could live, and the best swimmer in Europe could not preserve himself from drowning, if, by any accident, he had been exposed to its fury, ten or eleven Indians were swimming here for their amusement. If a surf broke near them, they dived under it, and rose again on the other side. They availed themselves greatly of the stern of an old canoe, which they took before them, and swam out with it as far as the outermost beach, when two or three getting into it, and turning the square end to the breaking wave, were driven towards the shore with incredible rapidity, sometimes almost to the beach; but generally the wave broke over them before they got half way; in which case they dived, and rose on the other side, with the canoe in their hands; and swimming out with it again, were again driven back. During this arduous effort, none of the swimmers attempted to come on shore, but seemed to enjoy the sport in the highest degree.

It is further added, that a bead, intended to have been dropped into a canoe, having accidentally fallen into the sea, a little boy, about six years old, jumped immediately overboard, and, diving after it, recover-

ed his jewel. Our officers, to encourage the child, dropped more beads, which excited the desire of a number of both sexes of the natives to amuse the strangers with their feats in the water: they dived, and not only brought up several beads scattered at once, but likewise large nails, which, from their weight, descended quickly to a considerable depth. Swimming seems to be familiar to both sexes from the earliest childhood; and the pliancy of their limbs, and easy positions in the water, were most amazing, and seemed to indicate that they were a kind of amphibious creatures.

The state of traffic in this country was found to be fluctuating; for Captain Cook observes, that, on his former voyages, the most valuable commodities were new axes, hatchets, spikes, large nails, looking glasses, knives, and beads; whereas a total change took place on his last visit. Feathers, of which great quantities had been procured at the Friendly Islands, were now held in universal estimation. Amongst other uses, these were applied to that of adorning the dresses of their warriors.

Feathers also at this time became an article of the highest value with the women, and of course objects which attracted their particular attention. They styled them *oorá*; and they seemed to have been prized equal to jewels in Europe.

The most attractive were those called *ooravine*, which grow on the head of the green parroquet; and the natives soon became judges competent to distinguish the superior from the inferior sorts. Our people endeavoured to impose dyed feathers upon them for those of a genuine colour; but all their arts of deception were abortive. The rage for the possession of feathers became boundless, and they were the wages of prostitution with females in general; nor did even husbands seem to discountenance them in throwing out allurements to our countrymen to obtain possession of them. To such a degree of phrenzy did their desire for this article prevail, that a single little feather was preferred to a bead or a nail; and a very small piece of cloth, closely covered with them, was received with a rapture of delight, equal to any that could be excited in the mind of an European on the presentation of a diamond of the first magnitude. Their warriors exchanged their very helmets for red feathers, and the sailors purchased targets innumerable with them.

Their curious and singular mourning dresses, which formerly had been prized so highly, were disposed of when feathers became the objects of barter. Captain Cook presented one of these mourning dresses to the British Museum.

The islanders also, at this time, discovered great inclination for baskets, clubs, and painted cloth; and were excessively taken with the mats of Tongataboo, though, in general, they resemble those of their own manufacture. Our people, however, availed themselves of this disposition, and imposed on them, under another name, the very mats they had formerly purchased at Otaheite; and they had more success in this deception than in the imposition of dyed feathers.

## SECTION VI.

*Longevity, Marriages, Religion, Human Sacrifices, particular Customs, Morals, Burials, Mourning, &c.*

NOTWITHSTANDING the damp air to which the inhabitants of Otaheite are inevitably exposed, and particularly those of the lower class, from the construction of their huts, they are, in general, healthy and robust; live to an advanced age, without being much incommoded by infirmities; retain their intellectual powers, and preserve their teeth to the last. Monf. de Bougainville, the French navigator, often referred to, describes an old man, who had no other trait of age, than that venerable one which is imprinted on a fine figure. Silver locks, and a white beard, adorned



his head. His body was nervous, and his flesh solid. He had neither wrinkles or any other tokens of decrepitude. This man, however, so respectable in appearance, seemed averse to the society of strangers: he was totally regardless of their caresses; and gave no indications of fear, astonishment, or curiosity. Those objects that excited the rapture of the multitude had no charms for him; he accounted them baubles; from which consideration it appeared that his mind was as sound and unimpaired as his body.

The same navigator relates, that his people found upon this island, five or six men of most singular appearance. Their skins were of a dead white, like the nose of a white horse, scurfy, covered with a kind of down, and of a hue that could not admit of being termed complexion. The hair on their heads, eyebrows, and beards, were of the same dead white. They had eyes resembling those of a ferret, and were remarkably near sighted. They were, upon the whole, considered as being of no particular race of mankind; nor did they appear to propagate beings similar to themselves.

Marriages in this island do not come under the cognizance or sanction of the priests, being merely secular contracts, abstracted from any solemn tie or formal ceremony. But if the priests are deprived of the benefits that might result from marriages, if under the list of their functions, they are amply compensated by an exclusive right to perform the ceremony of tattooing, which, being universally adopted, must be very lucrative, and furnish them with all the luxuries of life. The males, in general, undergo a kind of circumcision, which they intimate as done from a principle of cleanliness: however, it is deemed a foul disgrace not to submit to it. The performance of this ceremony is likewise the exclusive right of the priests.

The religion of these islanders appears to be very mysterious; and as the language adapted to it was different from that which was spoken on other occasions, our voyagers were not able to gain much knowledge of it. All the information they could obtain in regard to this particular was, that the natives imagined every thing in the creation to proceed from the conjunction of two persons. One of these (which they consider as the first) they call Taroataihetoomo, and the other Tapapa; and the year which they call Tettowmatatayo, they suppose to be the daughter of these two. They also imagine an inferior sort of deities, known by the name of Eatooas; two of whom, they say, formerly inhabited the earth, and they suppose that the first man and woman descended from them. The Supreme Being they stile "The Causer of Earthquakes;" but more frequently address their prayers to Tane, whom they conceive to be a son of the first progenitors of nature. They believe in the existence of the soul in a separate state; and suppose that there are two situations, differing in the degrees of happiness, which they consider as receptacles for different ranks, but not as places of rewards and punishments. Their notion is, that the chiefs and principal people will have the preference to those of lower ranks. For as to their actions, they cannot conceive them to influence their future state, as they believe the deity takes no cognizance of them.

It had been asserted by Mons. Bougainville, on the testimony of a native, whom he took with him to France, that human sacrifices constitute a part of the religious ceremonies of the people of Otaheite.

Captain Cook, however, desirous of having farther information concerning so interesting a matter, went to a Morai, or place of worship, (which we shall describe in course,) accompanied by Captain Furneaux, of the Adventure, having with them a seaman who spoke the language tolerably well, and several of the natives. Observing in the Morai a kind of bier, with a shed erected over it, on which lay a corpse, and some provisions, enquiry was made if the plainties were for the Eatooa, or Divinity; and if they sacrificed to him hogs, dogs, fowls, &c. To all this a native replied in the

affirmative. On enquiry being made whether they sacrificed men to the Eatooa, the answer was *taato ero*, "bad men;" first *tiparrky*, beating them till they were dead. When the question was put, If good men were put to death in this manner, the reply was in the negative. Being asked whether Towtows, that is, men of the lowest class, were ever thus sacrificed, if good men, a native replied in the negative, repeating the words *taato ero*, or bad men. It appeared, from what could be gathered upon this occasion, that men, for certain crimes, were condemned to be sacrificed to the Deity, provided they did not possess any property to purchase their redemption. But as more certain information, as well as a view of the ceremony, was obtained by the last mentioned navigators on the voyage following, we are thereby enabled to present our readers with such an account of the ceremony of human sacrifices as we hope will prove satisfactory.

Captain Cook receiving information that a man was to be sacrificed at the great Morai, at Attahooroo, where the presence of the king (Otoo) was necessary, requested the liberty to accompany him, and be present at the solemnity. This being readily granted, he set out, attended by some officers and others, and followed by Omai in a canoe.

As soon as they landed at Attahooroo, Otoo desired that the sailors might be ordered to continue in the boat; and that the persons present would take off their hats as soon as they should come to the Morai. To this they immediately proceeded, followed by numbers of men and some boys; but not one woman was present. They found four priests, with their assistants, waiting for them; and on their arrival the ceremonies commenced. The dead body, or sacrifice, was in a small canoe, that lay on the beach fronting the Morai. Two of the priests, with several of their attendants, were sitting by the canoe that lay on the beach; the others at the Morai. The company stopped at the distance of 20 or 30 paces from the priests. Here Otoo placed himself; the European visitors, and a few others, standing by him, while the bulk of the people were removed to a greater distance. The ceremonies now commenced. One of the assistants of the priests brought a young plantain tree, and laid it down before the king. Another approached, bearing a small tuft of red feathers, twisted on some fibres of the cocoa-nut husk, with which he touched one of Otoo's feet, and afterwards retired with it to his companions. One of the priests, who were seated at the Morai, then began a long prayer, and, at particular times, sent down young plantain trees, which were placed upon the sacrifice. During this prayer, one of the natives, who stood by the officiating priest, held in his hands two bundles, in one of which, as was afterwards found, was the royal maro; and the other, if it may be allowed the expression, the ark of the Eatooa. The prayer being finished, the priests at the Morai, with their assistants, went and sat down by those who were upon the beach, carrying the two bundles with them. They here renewed their prayers; during which the plantain-trees were taken, one by one, at various times, from off the dead body, which, being wrapped up in cocoa-leaves and small branches, was now taken out of the canoe, and laid upon the beach. The priests placed themselves round it, some standing, and others sitting; and one or more of them repeated sentences for about ten minutes. The body was now stripped of the leaves and branches, and placed parallel with the sea-shore. Then one of the priests standing at the feet of the corpse, pronounced a long prayer, in which he was joined occasionally by others, each of them holding a tuft of red feathers in his hand. While this prayer was repeating, some hair was pulled off the head of the intended sacrifice, and the left eye was taken out; both which being wrapped in a green leaf, were presented to the king, who, however, did not touch them, but gave to the man who brought them to him the tuft of red feathers which he had received from

from Towha, who was related to the king, and chief of the district of Tettaha. This, with the eye and hair, were taken to the priests. Not long after this the king sent them another bunch of feathers.

In the course of this last ceremony, a king-fisher making a noise, Otoo said to Captain Cook, "That is the Eatooa;" and he seemed to consider it as a favourable prognostic. The corpse was then carried a little way, and laid under a tree, near which were fixed three thin pieces of wood, neatly carved in various figures. The bundles of cloth were placed on a part of the Morai; and the tufts of red feathers were laid at the feet of the dead body, round which the priests stationed themselves; and our people were at this time permitted to go as near as they pleased. He who seemed to be the chief priest spoke for about a quarter of an hour, with different tones and gestures; sometimes appearing to expostulate with the deceased, at other times asking several questions; then making various demands, as if the dead body had power himself, or interest with the deity, to engage him to grant such requests; among which, he desired him particularly to deliver Eimeo, Maheine, its chief, the women, hogs, and other things of the island, into their hands; which was, indeed, the express object of the sacrifice. He then prayed near half an hour, in a whining tone, and two other priests joined in the prayer; in the course of which one of them plucked some more hair from the head of the corpse, and put it upon one of the bundles. The high priest now prayed alone, holding in his hand the feathers received from Towha. Having finished, he gave them to another priest, who prayed in like manner: then all the tufts of feathers were placed upon the bundles of cloth, which concluded the ceremony at this place.

The dead body was now carried to the most conspicuous part of the Morai, with the feathers, and the two bundles of cloth, while the drums beat slowly. The feathers and bundles were laid against a pile of stones, and the body at the foot of them. The priests, having again seated themselves round the corpse, renewed their prayers; while some of their assistants dug a hole about the depth of two feet, into which they threw the victim, and covered it over with stones and earth. While they were depositing the body in the grave, a boy squeaked aloud; upon which Omai told the Captain, it was the Eatooa. In the mean time, a fire having been made, a lean dog, half starved, was produced, and killed by twisting the neck. The hair was then singed off, and the entrails being taken out, they were thrown into the fire, and left there to be consumed; but the kidney, heart, and liver, were baked on heated stones.

The carcase, after having been rubbed over with the blood of the animal, was, with the liver, &c. laid down before the priests, who were seated round the grave praying. They, for some time, uttered ejaculations over the dog, while two men, at intervals, beat very loud on two drums; and a boy screamed in a loud shrill voice three times. This, they said, was to invite the Eatooa to feast on the banquet that they had prepared for him.

When the priests had finished their prayers, the body, heart, liver, &c. of the dog, were placed on a whatta, or scaffold, about six feet in height, on which lay the remains of two other dogs, and of two pigs, that had been lately sacrificed. The priests and their attendants now gave a shout, and this proclaimed the ceremonies ended for the present.

The evening being arrived, our people were conducted to a house belonging to Patatou, where they were entertained and lodged for the night. Having been informed, that the religious rights were to be renewed the next day, they could not quit the place while any thing remained to be seen.

Early in the morning they repaired to the scene of action; and soon afterwards a pig was sacrificed, and laid upon the same scaffold with the others. About

eight o'clock Otoo took our party to the Morai, where the priests, and a great multitude of people, were by this time assembled. The two bundles occupied the place where they had been deposited the preceding evening; the two drums were in the front of the Morai, and the priests were stationed beyond them. The king placed himself between the drums, and desired Captain Cook to stand by him. The ceremony commenced with bringing a young plantain tree, and laying it at the king's feet. A prayer was then repeated by the priests, holding in their hands several tufts of red, and a plume of ostrich feathers, which the Commodore had presented to Otoo on his first arrival.

When the priests had ended the prayer, they changed their station, and placed themselves between our party and the Morai. One of them, the same who had performed the principal part the preceding day, began another prayer, which continued near half an hour. During the prayer, the tufts of red feathers were put, one by one, upon the ark of the Eatooa. Not long after, four pigs were produced, one of which was killed immediately, and the three others were taken to a neighbouring sty.

One of the bundles was now untied, and it contained the maro with which the natives invest their kings. When taken out of the cloth, it was spread on the ground at full length, before the priests. It is a girdle about fifteen feet in length, and one foot and a quarter in breadth, and is probably put on in the same manner as the common maro, or piece of cloth, used by these islanders to wrap round the waist. It was ornamented with yellow and red feathers, but principally with the former. One end of it was bordered with eight pieces, about the size and figure of a horse-shoe, whose edges were fringed with black feathers; the other end was forked, having the points of various lengths. The feathers were ranged in two rows, in square compartments, and produced a pleasing effect. They had been first fixed upon some of the cloth of the island, and then sewed to the upper part of the pendant, which Captain Wallis had left flying on shore, the first time of his arrival at Matavai. The priests pronounced a long prayer, relative to this part of the ceremony; and after it was ended, the badge of royalty was folded up with great care, and put into the cloth.

The other bundle, already mentioned, under the name of the ark, was next opened at one end; but our party were not permitted to approach near enough to examine its mysterious contents. The intelligence they obtained respecting its contents was, that the Eatooa (or rather what is supposed to represent him) was concealed therein.

This sacred repository is composed of the twisted fibres of the hulk of the cocoa-nut; and its figure is nearly circular, with one end considerably thicker than the other. The pig that had been killed, was by this time cleaned, and its entrails taken out. These happened to have many of those convulsive motions, which frequently appear, in different parts, when an animal is killed; and this was considered as a very favourable omen. After having been exposed for some time, the entrails were carried and laid down before the priests, one of whom closely inspected them, turning them for this purpose gently with a stick. Having been sufficiently examined, they were thrown into the fire. The sacrificed pig, and its liver, heart, &c. were now put upon the scaffold where the dog had been deposited; and then all the feathers, except the ostrich plume, being enclosed in the ark, an end was put to the whole solemnity.

Four double canoes remained upon the beach all the time, before the place of sacrifice. A small platform, covered with palm leaves, fastened in mysterious knots, was fixed on the fore-part of each of those canoes; and this also is called a Morai. Some plantains, cocoa-nuts, bread-fruit, fish, and other articles, lay upon each of these naval Morais. The natives said that they belonged

*Engraved for* BANKES'S *New System of* GEOGRAPHY *Published by Royal Authority.*



*A HUMAN SACRIFICE, in a MORAI in OTAHEITE.*



*The Body of TEE a CHIEF, as preserved after DEATH in OTAHEITE.*

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belonged to the Eatooa, and that they were to attend the fleet sent out against Eimeo.

The unfortunate victim offered on this occasion was, to appearance, a middle aged man, and one of the lowest class of the people; but it did not appear that they had fixed upon him on account of his having committed any particular crime that deserved death. It is certain, however, that they usually select such guilty persons for sacrifices, or else vagabonds, who have no visible way of procuring an honest livelihood. Having examined the body of the unhappy sufferer, now offered up as the object of these people's adoration, our party observed, that it was bloody about the head, and much bruised upon the right temple, which denoted the manner in which he had been killed; and they were informed, that he had been knocked on the head with a stone.

The wretches who are devoted on these occasions are never previously apprised of their fate. Whenever any one of the principal chiefs conceives a human sacrifice necessary, on any great emergency, he fixes upon the victim, and then dispatches some of his trusty servants, who fall upon him suddenly, and either stone him to death or beat out his brains with a club. The king is then acquainted with it, whose presence is said to be absolutely necessary at the solemn rites that follow; and, indeed, in the late performance, Otoo bore a capital part. The solemnity itself is called Poore Eree, or the prayer of the chief: and the victim is termed Taata-taboo, or consecrated man. The Morai, where the late sacrifice was offered, is always appropriated for the burial of the king of the whole island, and likewise of his family, and some other persons of distinguished rank. It differs little, except in extent, from the common Morais. Its principal part is a large oblong pile of stones, about 13 feet in height, and contracted towards the top, with a quadrangular area on each side, loosely paved with pebbles, under which the bones of the chiefs are deposited.

Not far from the end nearest the sea, is the place of sacrifice, where is a very large whatta, or scaffold, on which the offerings of fruits, and other vegetables are placed; but the animals are laid on a smaller one, and the human sacrifices are interred under the pavement. There are several reliques scattered about this place; such as small stones raised in several parts of the pavement; some with bits of cloth fastened round them; others intirely covered with it; and upon the side of the large pile fronting the area are a great number of pieces of carved wood, in which their gods are supposed to reside occasionally.

There is an heap of stones at one end of the large scaffold, with a sort of platform on one side. On this are deposited all the skulls of the human sacrifices, which are taken up after they have remained under ground for some months. Just above them many of the carved pieces of wood are placed; and here the Maro, and the other bundle, supposed to contain the god Ooro, were laid during the celebration of the late solemn rites.

It is probable, that this barbarous custom of offering human sacrifices prevails in all, or most of the islands of the Pacific Ocean, however distant from each other some of them may be. And though it may be supposed that not more than one person is offered at one time, either at Otaheite, or other islands, yet these occasions, in all probability occur so frequently, as to make a terrible havock of the human species; for no less than 49 skulls of former victims were counted lying before the Morai at Attahooroo; and as none of those skulls appeared to have suffered any considerable change or decay from the weather, it may be inferred, that a short time had elapsed since the victims to whom they belonged had been offered.

This horrid practice, though no consideration whatever can make it cease to be detestable, might, perhaps, be thought to be less detrimental, in some respects, if it contributed to impress any awe for the

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deity, or veneration for religion, upon the minds of the spectators; but this was far from being the case on the late occasion; for though a vast multitude had assembled at the Morai, they shewed very little reverence for what was transacting: and Omai happening to arrive after the ceremonies had begun, many of the islanders thronged round him, and were engaged, for the remaining part of the time, in making him recount some of his adventures; to which they listened with great eagerness of attention, regardless of the solemn offices which their priests were then performing. Indeed, the priests themselves, except the one who sustained the principal part, either from their being familiarized to such objects, or from their reposing no great degree of confidence in the efficacy of their religious institutions, maintained very little of that solemnity, so necessary to give to acts of devotion their proper effect.

Their habit was but an ordinary one; they conversed together with great familiarity; and the only attempt they made to preserve decorum, was by exerting their authority, to prevent the populace from encroaching on the spot, and to suffer our party, as strangers, to come forward. They were, however, very candid in the answers which they gave to any interrogatories that were put to them, with regard to this inhuman institution. Being asked, what was the design of it? They replied, that it was an antient custom, and highly pleasing to their god, who came and fed upon the sacrifices; in consequence of which, he granted their petitions. It was then objected, that he certainly did not feed on these, as he was neither seen to do it, nor were the bodies of the sacrificed animals soon consumed; and that as to the corpse of a human victim, they prevented his feeding on that by interring it. In answer to these objections, they observed, that he came in the night, invisibly, and fed only on the soul, or immaterial part, which (as these people say) remains about the place of sacrifice, till the carcase of the victim is wholly wasted by putrefaction.

Human sacrifices are not the only strange customs that still prevail among the inhabitants of Otaheite, though, in many respects, they have emerged from the brutal manners of savage life. Besides cutting out the jaw bones of their enemies slain in battle, which they carry about with them as trophies, they, in some measure, offer up their bodies to the Eatooa: for after an engagement, in which they have come off victorious, they collect all the dead, and bring them to the Morai, where, with great form and ceremony, they dig a large hole and bury them all in it, as so many offerings to their divinities.

They treat in a different manner their own chiefs that fall in battle. A late king, Tootaha, Tubourai Tamaide, and another chief, who were slain in an engagement with those of Tiataboo, were brought to the Morai at Attahooroo; at which place the priests cut out their bowels before the great altar; and their dead bodies were afterwards interred in three different places near the great pile of stones abovementioned; and the common men who lost their lives in the battle, were all buried in one hole, at the foot of the same pile. This was performed the day after the battle, with much pomp and formality, amidst a numerous concourse of people, as a thanksgiving offered to the deity for the victory they had obtained the preceding day. The vanquished, in the mean time, had taken refuge in the mountains, where they remained upwards of a week, till the fury of the victors began to abate. A treaty was then set on foot, by which it was agreed, that Otoo should be proclaimed king of the whole island; and the solemnity of investing him with the Maro, or badge of royalty, was performed at the same Morai, with great magnificence.

The natives call their places of interment Morais, as they do their places of worship. A party of our latest voyagers to the island saw a vast building, which they were informed to be the Morai of Oberca. It was one

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of



of the most considerable pieces of architecture in the island. It consisted of an enormous pile of stone work raised in the form of a pyramid, with a flight of steps on each side. It was near 270 feet long, about one third as wide, and between 40 and 50 feet high. The foundation consisted of rock stones, the steps were of coral, and the upper part was of round pebbles, all of the same shape and size. The rock and coral stones were squared with the utmost neatness and regularity, and the whole building appeared as compact and firm as if it had been erected by the best workmen in Europe.

In the center of the summit was the representation of a bird carved in wood, near which was the figure of a fish in stone. The pyramid constituted part of one side of a court or square, the sides of which were nearly equal; notwithstanding which pavement, several plantains and trees, which the natives call *Etoa*, grew within the enclosure. At a small distance to the westward of this edifice was another paved square, called by the natives *Ewattas*, which appeared to be altars whereon they placed the offerings of their deities.

They approach these Morais with the greatest awe and reverence; not, as it should seem, because they esteem any thing there sacred, but because they there worship an invisible being, for whom they entertain the profoundest respect, although not excited by the hope of reward, or the dread of punishment. They hold these cemeteries, or places of worship, so venerable, that the chiefs themselves and their wives, on passing them, take their upper garments from their shoulders.

The manner in which they bury their dead, and express their sorrow for the loss of relatives and friends departed, is thus described by the latest and most intelligent observers.

The corpse was placed in the open air, till the bones became quite dry. A shed was erected near the residence of the deceased; one end was left quite open; the other end and the two sides were partly enclosed with a sort of wicker work. The bier was a frame of wood, like that on which the seamen's beds, called cots, are placed, with a matted bottom, and supported by four posts, at the height of above four feet from the ground.

The body was covered first with a mat, and then with white cloth. By the side of it lay a wooden mace, one of the implements of war, and near the head of it cocoa-nut shells; at the other end a bunch of green leaves with some dried twigs, all tied together, were stuck in the ground, by which lay a stone as big as a cocoa-nut. Near these lay one of the young plantain leaves that are used for emblems of peace, and close by it a stone axe. At the open end of the shed also hung a great number of palm nuts, in several strings; and without the shed was stuck up in the ground a stem of a plantain tree, about six feet high, upon the top of which was placed a cocoa-nut shell full of fresh water: against the side of one of these posts hung a small bag containing some bread-fruit ready roasted. The food thus placed by the corpse was designed as an offering to their deities.

They cast round about the spot where the body is placed small pieces of cloth, on which the tears and blood of the mourners have been shed; for in their paroxysms of grief, it is an universal custom to wound themselves with a shark's tooth.

Mr. Banks was so desirous of being present at the ce-

remony of one of their burials, that he agreed to take a part in it, when he was informed that he could not be a spectator on any other condition. He went accordingly in the evening to the place where the body was deposited, where he was met by the relations of the deceased, and was afterwards joined by several other persons. Tubourai Tamaide, one of their chiefs, was the principal mourner, and his dress was whimsical, though not altogether ungraceful. Mr. Banks was obliged to quit his European dress, and had no other covering than a small piece of cloth that was tied round his middle; his body was blacked over with charcoal and water, as were the bodies of several others, and among them some females, who were no more covered than himself.

The procession then began, and the chief mourner uttered some words which were judged to be a prayer, when he approached the body, and he repeated these words when he came up to his own house. They afterwards went on, by permission, towards the fort. It is usual for the rest of the Indians to shun these processions as much as possible; they accordingly ran into the woods in great haste, as soon as this came in view. From the fort the mourners proceeded along the shore, crossed the river, then entered the woods, passing several houses which became immediately uninhabited; and during the rest of the procession, which continued for half an hour, not an Indian was visible.

Mr. Banks filled an office which they call *Niniveh*, and there were two others in the same character. When none of the other natives were to be seen, they approached the chief mourner, saying, *Imatata*; then those who had assisted at the ceremony bathed in the river, and resumed their former dress. Such was this uncommon ceremony, in which Mr. Banks performed a principal part, and received applause from Tubourai Tamaide, the chief mourner.

What can have introduced among these Indians so strange a custom as that of exposing their dead above ground, till the flesh is consumed by putrefaction, and then burying the bones, it is difficult to guess; nor is it less difficult to determine, why the repositories of their dead should be also places of worship.

The mourning that is worn here is an head-dress of feathers, the colour of which is consecrated to death, and a veil over the face. The dress is called *Eeva*. The whole country is said to appear thus on the death of their king. The mourning for fathers is very long. The women mourn for their husbands; but not the husbands for their wives.

Having selected the most authentic accounts we could possibly procure of the present state of Otaheite, the people, customs, manners, language and arts, as respectively arranged in the foregoing sections, we have only to add some conclusive remarks that may tend to the advantage of other British navigators, who may hereafter visit that part of the world.

As the island produces no commodities that can be converted to the purpose of traffic, the main, and indeed only, benefit that can accrue from a knowledge of it is the supplying of ships with refreshments in passing through the South Seas: it is observed by the most intelligent and speculative navigators, that it might be rendered competently subservient to that desirable purpose, as such European productions, both animal and vegetable, as are conducive to the same, might be abundantly cultivated in so fertile a spot.



## C H A P. IX.

THE various discoveries that have been made, and incidents that have occurred, during the course of the different times at which Captain Cook has visited this part of the globe, afford a most pleasing and entertaining narrative, particularly the last, as Captain Cook then returned with Omai, from whose interpretation much knowledge was derived. Therefore, as it is our intention to blend amusement with information, we shall present our readers with a minute account of the reception he met with from these hospitable people, and every transaction worthy of record, in his first, second, third and last voyages.

## SECTION I.

## FIRST VOYAGE.

*Arrival of the Endeavour at Otaheite. Rules for establishing commerce with the natives. Various incidents. Fort erected. Visits from divers chiefs. Interview with Oberea, supposed queen of the Island. Remarkable ceremony. Divine service performed at the English fort, and attended by the natives. Celebration of his Majesty's birth-day attended by several Indian chiefs. Two marines desert, but one brought back. Account of Tupia, a native, who accompanied our navigators on their voyage. Departure from the island.*

CAPTAIN COOK, in the Endeavour, arrived at Otaheite, or King George the Third's Island, the spot of our consideration, and anchored in Port Royal harbour; called by the natives Matavai, on the 13th of April, 1769. Many of the inhabitants came off immediately in their canoes, and brought with them divers eatable commodities heretofore specified, which they bartered for beads and other articles with the ship's company.

The most respectable to appearance of those who came on board was an elderly man, named Owahaw, known to several officers who had visited this island with Captain Wallis. Owahaw being considered as a very useful man, the officers and others on the present occasion studied to please him, and to gratify all his wishes. As their continuance on the island was not likely to be very short, certain rules were drawn up to be observed by every person on board his majesty's bark the Endeavour, for the better establishing a regular trade with the natives.

The substance of these rules were, "That in order to prevent quarrels and confusion, every one of the ship's crew should endeavour to treat the inhabitants of Otaheite with humanity, and, by all fair means to cultivate a friendship with them. That no officer, seaman, or other person, belonging to the ship, excepting such only who were appointed to barter with the natives, should trade, or offer to trade, for any kinds of provision, fruit, or other produce of the island, without having express leave so to do. That no person should embezzle, trade, or offer to trade, with any part of the ship's stores; and, that no sort of iron, or any thing made of iron, nor any sort of cloth, or other useful articles in the ship, should be given in exchange for any thing but provision."

These necessary rules were signed by the Commander, and, being his orders, to the non-observance of them were annexed certain penalties, besides the punishment according to the usual custom of the navy.

The vessel being brought to her moorings, the commander, Mr. Banks, and Dr. Solander, went on shore, with a party under arms, and their friend the old Indian. They were received by some hundreds of the natives with awe and reverence, who exchanged the tokens of peace, and offered to conduct them to a spot of ground which would be more convenient for

them to occupy than that where they had landed. On their way, the English made the Indians some presents, which the latter very thankfully received. They now took a circuit of about four miles through the groves of the bread-fruit and cocoa-trees. Intermingled with these were the dwellings of the natives, which consisted of huts without walls. In the course of their journey they found but few fowls or hogs, and understood that none of their conductors, or any of the people they had hitherto seen, were persons of rank in the island. Those of their own crew who had before been at Otaheite in the Dolphin, were likewise of opinion, that the queen's residence had been removed, as no traces of it were now to be discovered.

Early next morning, several canoes surrounded the vessel, in two of which were many persons, whose dress and deportment denoted them to be of a superior class. Two of these came on board, and each of them fixed upon a friend: one of them chose Mr. Banks, and the other Captain Cook. They then made signs for their new friends to go with them to the places of their abode; and the latter being desirous of becoming acquainted with the people, and finding out a more convenient harbour, accepted the invitation, and went with them, accompanied by Mr. Banks, Dr. Solander and others. They landed in two boats about the distance of three miles, among a great number of the natives, who conducted them to a large habitation, where they were introduced to a middle aged man, named Tootahah. When they were seated, he presented Mr. Banks a cock, a hen, and a piece of perfumed cloth, which compliment was returned by a present. They were then conducted to several other large dwellings, wherein they walked about with great freedom. The ladies, so far from shunning, invited, and even pressed, them to be seated. By frequently pointing to the mats upon the ground and other indications, they had no doubt of their being less jealous of observation than they were.

Directing their course along the shore, they met, accompanied with a great number of natives, another chief named Tubouri Tamaide, with whom they settled a treaty of peace, in the manner before described. This chief gave them to understand, he had provisions at their service if they chose to eat, which he produced, and they dined heartily upon the bread-fruit, plantains and fish. A proper spot was then fixed upon by the commander, with the concurrence of Mr. Banks and others, to erect a fort for their defence, during their stay on the island, and the ground was accordingly marked out for the purpose; a great number of the natives looking on all the while, and behaving in the most peaceable and friendly manner.

As they had seen no poultry, and but a few hogs, they suspected that they had been driven up the country; for which reason they determined to penetrate into the woods, the tent being guarded by a petty officer and a party of marines. On this excursion several of the natives accompanied the English. While the party were on their march they were alarmed by the discharge of two pieces fired by the guard of the tent. Owahaw having now called together the captain's party, dispersed all the Indians, except three, who, in token

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of their fidelity, broke branches of trees, according to their custom.

On their return to the tent, they found that an Indian having snatched away one of the centinel's muskets, a young midshipman, who commanded the party, was so imprudent as to give the marines orders to fire, which were obeyed; but this did not satisfy them, as the offender had not fallen; they therefore pursued him, and revenged the theft by his death. They were afterwards informed that none of the others were either killed or wounded.

Next morning observing but few of the natives on the banks, and none came on board, it was concluded that the treatment they had received the former day was not yet forgotten; and the English were confirmed in this opinion by Owahaw's having left them. In consequence of these appearances, the captain brought the ship nearer to the shore, and moored her in such a manner as to make her broad-side bear on the spot which they had marked out for erecting their little fortification. But in the evening the resentment of the natives seemed to have subsided.

The day following died Mr. Buchan, a gentleman whom Mr. Banks had brought out as painter of landscapes and figures. He was regretted as a sober, diligent, and ingenious man, and one capable of gratifying his friends in England with representations of this country and its inhabitants, which no other person on board could delineate with the same accuracy and elegance.

Soon after Mr. Banks received a visit from Tubourai Tamaide who brought with him his wife and family, with the materials for erecting a house, intending to build it near the fort. He afterwards asked that gentleman to accompany him to the woods. On their arrival at a place where he sometimes resided, he presented his guest with two garments, one of which was of red cloth, and the other was made of fine matting. Having thus clothed Mr. Banks, he conducted him to the tent, and staid to dinner with his wife and son.

They had a dish served up that day, which was prepared by the attendants of Tubourai Tamaide, which seemed like wheat flour, and being mixed with coconut liquor, it was stirred about till it became a jelly. Its flavour was something like blanc mange. A sort of market was established without the lines of the fort, which was tolerably well supplied; and Tubourai Tamaide was a frequent guest to Mr. Banks and the other English gentlemen. He was the only native who attempted to use a knife and fork, being fond of adopting European manners.

Several of the natives brought their axes to grind and repair, most of which they had obtained from Captain Wallis and his people in the Dolphin; but a French one occasioned a little speculation; and at length, upon enquiry, it appeared to have been left here by M. de Bougainville.

The residence of our people on shore would have been by no means disagreeable, had they not been incessantly tormented by flies. This inconvenience prevented the parties from working.

A short time after Tubourai Tamaide came to complain, that the ship's butcher had threatened to cut his wife's throat because she would not barter a stone hatchet for a nail. It appearing clearly that the offender had infringed on one of the rules enjoined by the captain for trading with the natives, he was flogged on board in their sight. When the first stroke had been given, they were humane enough to interpose, and entreated earnestly that the culprit might be untied; but when this favour was denied them, they shewed strong signs of concern, and burst into tears and exclamations.

Tubourai Tamaide having been severely reprimanded by Mr. Banks for having suddenly seized a gun from his hand, cocking and observing the trigger thought it only flashed in the pan, Terapo, one of his female attendants, came down to the fort in the great-

est affliction, the tears gushing from her eyes. Mr. Banks, seeing her full of lamentation and sorrow, insisted upon knowing the cause, but instead of answering, she struck herself several times with a shark's tooth upon her head, till an effusion of blood followed, while her distress was disregarded by several other Indians, who continued laughing and talking with the utmost unconcern. After this she gathered up some pieces of cloth, which she had thrown down to catch the blood, and threw them into the sea, as if she wished to prevent the least trace or mark of her absurd behaviour. She then bathed in the river, and with remarkable cheerfulness returned to the tent as if nothing extraordinary had happened.

Oberea was again brought forward, being observed at Mr. Banks's tent by the master of the Endeavour, who declared her to be the person that, when he was here with captain Wallis in the Dolphin, was imagined to be queen of the island.

The eyes of every one were now fixed on her, of whom so much had been said by the crew of the Dolphin, and in the account given of her by the captain. With regard to her person, she was tall and robust, about forty years of age, her skin white, and her eyes had great expression in them: she had been handsome, but her beauty was now upon the decline. When her rank was known, an offer was made to conduct her on board the ship, which she accepted. Many presents were made her, particularly a child's doll, which had captivated her fancy. Captain Cook accompanying her on shore, they met Tootahah, who, though not king, seemed to be at this time invested with sovereign authority. As envy is found among those who are supposed to be the children of simple nature, Tootahah no sooner saw the doll than he discovered strong symptoms of jealousy, nor could any method be found of conciliating his friendship, but that of complimenting him with another. A doll was now preferable to a hatchet; but a very short time taught the Indians the superior value of iron, which, on account of its usefulness, prevailed over every other consideration.

Oberea had a husband named Oamo, but they had been long separated by mutual consent, after she had brought him a son and daughter. The boy, whose name was Terridini, was said to have been heir to the sovereignty of the island, but further information has pointed this out to be an error. He was probably lord of the district where they resided.

One morning Tomio, wife of Tubourai Tamaide, came in great haste to the tent, and taking Mr. Banks by the arm told him, that her husband was dying, owing to somewhat that had been given him by our people, and entreated him instantly to go to him. He accordingly went, and found the Indian very sick. He had been vomiting, and had thrown up a leaf, which they said contained poison. Mr. Banks, having examined the leaf, found it was nothing but tobacco, which the chief had begged of some of the ship's company.

Tubourai Tamaide really concluded, from the violent sickness he suffered, that he had swallowed some deadly drug, the terror of which, no doubt, contributed to make him yet more sick. While Mr. Banks was examining the leaf, he looked up to him as if he had been just at the point of death. Mr. Banks, being soon master of his disease, only ordered him to drink of cocoa-nut milk, which soon restored him to health, and he was as cheerful as before the accident happened. These people seemed in particular instances to be sometimes strangely afflicted from slight causes.

Captain Cook having produced an iron adze, which was made in imitation of the stone ones used by the natives, shewed it to Tootahah, as a curiosity. The latter snatched it up with the greatest eagerness, and earnestly requested that he might have it; and though he was offered the choice of any of the articles in the chests which were opened before him, yet he would not accept of any thing in its stead.

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Upon this first visit of Captain Cook, an uncommon ceremony was presented to view. As Mr. Banks was sitting in his boat, trading with the natives as usual, some women, who were strangers, advanced in procession towards him. The rest of the Indians on each side gave way and formed a lane for the visitors to pass, who coming up to Mr. Banks presented him with some parrots feathers, and various kinds of plants. Tupia, who stood by Mr. Banks, acted as his master of the ceremonies, and receiving the branches, which were brought at six different times, laid them down in the boat. After this some large bundles of cloth were brought, consisting of nine pieces, which being divided into three parcels, one of the women, called Oorattooa, who appeared to be the principal, stepping upon one of them, took up her garments, and then, with an air of unaffected innocence and simplicity, turned round three times. This ceremony she repeated, with similar circumstances, on the other two parcels of cloth; and the whole being then presented to Mr. Banks, the women went and saluted him; in return for which extraordinary favours he made them such presents as he thought would be most acceptable. In the evening the gentlemen of the fort were visited by Oberea, and Otherea, her favourite female attendant, who was a very agreeable girl, and whom they were the more pleased to see, because it had been reported that she was either sick or dead.

This ceremony at first may have the appearance of indecency, but when it is observed that it is a state custom, it must tend, in some degree, to obviate all censure.

The commodore having directed that divine service should be performed on Sundays, the English officers were desirous that some of the principal natives should be present; but before the time fixed on for beginning the service arrived, most of them were gone home. Tubourai Tamaide and his wife were present, but though they behaved with much decency, they made no enquiries with respect to the ceremonies, and their brethren were as little inquisitive upon their return.

The day thus began by the English was concluded in a very different manner by the natives, who, in every instance, indulged that licentious disposition for which they are so remarkable.

Captain Cook, Mr. Banks, and Dr. Solander, had determined on a visit to Tootahah, but as he had removed to a place almost six miles from his former residence, it was almost evening before they arrived. They found the chief, as usual, sitting under a tree with a great crowd about him. Having made their presents in due form, consisting of a yellow stuff petticoat, and other trifling articles, they were invited to supper, and to pass the night there. The party consisted of six only; but the place was crowded with a greater number than the houses and canoes could contain. Among other guests were Oberea with her train of attendants. Mr. Banks having accepted a place in Oberea's canoe, left his companions in order to retire to rest. Oberea had the charge of his clothes; but notwithstanding her care they were stolen, as were also his pistols, his powder horn, and several other things out of his pockets. An alarm was given to Tootahah, in the next canoe, who went with Oberea in search of the thief, leaving Mr. Banks with only his breeches and waistcoat on. They soon returned, but without success. Mr. Banks thought proper to put up with the loss at present, and retired a second time to rest; but just as he had composed himself to sleep, he was roused by some music, and observed lights at a small distance from the shore. He then arose to go and find his companions. As soon as he approached the lights he found the hut where captain Cook and three others of the gentlemen lay, when he began to relate his misfortune to them; they told him in return, that they had lost their stockings and jackets. In short, Dr. Solander, who joined them the next morning, was the only one that escaped being robbed.

No. 6.

Their cloaths, and the other things which had been stolen, were never heard of after; but Mr. Banks got some cloaths of Oberea, in which he made a whimsical appearance.

The necessary preparations being made, the parties that were sent out to make their observations on the Transit of Venus, for which the voyage was undertaken, had good success, though they differed a little in their accounts of the contact.

On the celebration of his majesty's birth-day several of the Indian chiefs partook of the entertainment, and in turn drank his majesty's health by the name of Kihiargo, the nearest imitation they could produce of King George.

A short time before the departure of the Endeavour, two young marines one night withdrew themselves from the fort, and in the morning were not to be met with. Notice having been given the next day that the ship would sail that or the ensuing day, as they did not return, Captain Cook began to imagine that they designed to remain on shore; but as he knew, in such a case, no effectual means could be taken to recover them without running a risque of destroying the harmony subsisting between the English and the natives, he resolved to wait a day, in hopes of their returning of their own accord. But as (after the expiration of that time) they were still missing, inquiry was made after them, when the Indians declared, that they did not propose to return, having taken refuge among the mountains, where it was impossible for them to be discovered; and added, that each of them had taken a wife. In consequence of this it was intimated to several of the chiefs that were in the fort with the women, among whom were Tubourai Tamaide, Tomio, and Oberea, that they would not be suffered to quit it till the deserters were produced. They did not shew any signs of fear or discontent, but assured the captain that the marines should be sent back. In the mean time an officer was dispatched in the pinnace to bring Tootahah on board the ship, and he executed his commission without giving any alarm. Night coming on, captain Cook thought it not prudent to let the people, whom he had detained as hostages, remain at the fort: he therefore gave orders to remove them on board, which greatly alarmed them all, especially the females, who testified the most gloomy apprehensions by floods of tears. Captain Cook escorted Oberea and others to the ship; but Mr. Banks remained on shore with some Indians, whom he thought it of less importance to detain.

In the evening one of the marines was brought back by some of the natives, who reported, that the other, and two of our men who went to recover them, would be detained while Tootahah was confined. Upon this the officer was immediately sent off in the long boat, with a strong body of men, to rescue the prisoners; at the same time the captain told Tootahah, that it was incumbent on him to assist them with some of his people, and to give orders in his name, that the men should be set at liberty; for that he would be expected to answer for the event. Tootahah immediately complied, and this party released the men without the least opposition.

At length they returned, but without the arms that had been taken from them when they were made prisoners: these, however, being restored soon after, the chiefs on board were allowed to return, and those who had been detained on shore were also set at liberty. On examining the deserters it appeared, that the Indians had told the truth, they having chosen two girls, with whom they would have remained in the island.

Among the natives who were mostly with the European visitors was Tupia, whose name has been often mentioned. He had been minister of Oberea when in the height of her power, which was now considerably on the decline. He was also the chief Tahowa, or priest of the island, and consequently well acquainted with the religion of his country, as well of its ceremonies.

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monies as principles; to which he had added a knowledge of navigation, and an acquaintance of the number and situation of the neighbouring islands.

As the ship was about to depart, Tupia expressed a desire to go with his European friends, who thinking he would be useful to them in many particulars from his intelligence and accomplishments, his request was readily complied with. Tupia then went on shore for the last time to bid a farewell to his friends, to whom he gave several presents, as parting tokens of remembrance.

Mr. Banks being willing to obtain a drawing of the Morai, which Tootahah had in his possession at E-parre his chief residence, Captain Cook accompanied him thither, together with Dr. Solander. They immediately, upon landing repaired to Tootahah's house, where they were met by Oberea and several others. A general good understanding prevailed. Tupia came back with them, and they promised to visit their European friends early the next day, as they were told the ship would then sail.

These friendly people accordingly came very early on board, and the ship was surrounded with a vast number of canoes, filled with Indians of the lower sort. Between eleven and twelve they weighed anchor; notwithstanding all the little misunderstandings between the English and the natives, the latter, who possessed a great fund of good nature and much sensibility, took their leave, weeping in an affectionate manner. As to Tupia, he supported himself through this scene with a becoming fortitude. Tears flowed from his eyes, it is true, but the effort that he made to conceal them did him an additional honour. He went with Mr. Banks to the main-head, and waving his hand to the canoes as long as they continued in sight, took a last farewell of his country. Thus our voyagers left Otaheite, having continued there exactly three months.

## SECTION II.

### SECOND VOYAGE.

*The Resolution and Adventure arrive at Otaheite; are in a critical situation. Transaction while they lay in Oatipihā Bay, also at Matavai Bay. State of Agriculture in the country. Curious incidents. Embarkation of Omai on board the Adventure, Captain Furneaux. State of Otaheite when our navigators left it on a second voyage.*

**CAPTAIN COOK** failed on his second voyage in the Resolution, having under his command the Adventure, Captain Furneaux. The former, as soon as he was in sight of Otaheite, came to and waited for the Adventure to come up with him, in order that the two ships might put into Oatipihā bay to procure refreshments before they should anchor in Matavai bay.

When the Adventure came up they made sail; the breeze soon began to fail them, which, being succeeded by a dead calm, they hoisted their boats out to tow the ship off from a tremendous rock which they were approaching. But the impetuosity of the tide rendered their utmost efforts ineffectual. The ship struck at every fall of the sea, and such a dreadful surf broke under her stern as threatened momentary destruction, while all the horrors of shipwreck stared them in the face. The Adventure, however, very fortunately brought up close upon the bow of the Resolution without striking.

At length a slight breeze came off from the land, and the tide ceased to act so powerfully as before; so that Captain Cook, at length, with the greatest pains as well as exertion of unequalled skill, got her off, to the greatest joy of the crew, after narrowly escaping being wrecked on the very island, they had but a few days before so ardently wished to be at. The commodore

had given orders to all the boats to assist the Adventure; but before they reached her she was under sail.

During the time they were in this perilous situation, a number of the natives were on board and about the ships. They seemed insensible of danger, discovering not the least surprise, joy or fear, even while the vessel was striking, and quitted it a little before sunset without concern.

The next morning the ship anchored in Oatipihā Bay. It was evening before any enquiry was made by the natives of Tupia; and when they heard of his death and the cause of it, they did not seem to regret his loss. Several people asked for Mr. Banks, and other people who were at Otaheite with Captain Cook before. Our officers were informed by these people, that there had been a battle fought between the two kingdoms; that Tootahah, the regent of the greater peninsula, was slain, and that Otoo reigned in his stead.

In this battle fell Tubourai Tamaide. A peace was now established between the two kingdoms. The commodore receiving intelligence that Waheatow was come into the neighbourhood and wished to see him; he accordingly went in company with Captain Furneaux. About a mile from the landing place they met the chief, advancing to meet them with a numerous train. When the prince perceived the company he halted. He knew Captain Cook very well, as they had seen each other several times in 1769. He went at that time by the name of Terace, and took his father's name at his death. They found him sitting on a stool; and as soon as the usual salutation was over, he seated Captain Cook on the same stool with himself; the rest sat on the ground. He enquired after several who had been on the former voyage, and seemed sorry when told they must sail the next day; offering the captain, if he would stay, hogs in plenty. Captain Cook made him many presents, and staid with him till morning.

The sick people on board the Adventure got much relief from the fruits they procured here. Many of them had been so ill as not to be able to move without assistance.

Early in the morning they put to sea, and were accompanied by several canoes, who brought cargoes of fruit for sale, which they disposed of.

When they arrived at Matavai Bay, the decks were crowded with natives before they could get to anchor; almost all of them were acquainted with Captain Cook. Otoo their king and a great crowd were got together on the shore. Captain Cook was going on shore to pay him a visit, but was told he was gone to Oparee in a fright; which seemed very extraordinary to the captain, as all others were much pleased to see him. Maritata, a chief was on board, and advised the captain to defer his visit till next morning. The captain then set out for Oparee, after having given directions to fetch tents for the reception of the sick, &c. attended by Captain Furneaux, Maritata and his wife, and some others. They were conducted to Otoo as soon as they landed, who sat on the ground under a shady tree, with a great number of people round him. Captain Cook made him several presents. After the usual compliments had passed, his Otaheitan majesty thought proper to depart, and was entertained as he went with bagpipes and the seamen dancing. Some of his people danced also in imitation of the seamen, and performed their parts tolerably well.

Next day the king Otoo came to pay his European friends a visit, attended by a numerous train; he sent before him two large fish, some hogs, fruit, and a large quantity of cloth. After much persuasion he came on board himself, accompanied by his sisters, a younger brother, &c. with many attendants, who all received presents; and when they had breakfasted, carried them home to Oparee. Upon landing, an old lady, the mother of Tootahah, met Captain Cook, seized him by both hands, and, weeping bitterly, told him that her



son and his friend Toutaha were dead. Had not the king taken her from Captain Cook he must have joined her lamentations.

The commander took a trip to Oparee, early in the morning, attended by some officers and gentlemen, and made the king such presents as he had not before seen; one of them was a broad sword; at the sight of which he was very much intimidated, and desired it might be taken out of his sight. With much persuasion, he was prevailed upon to suffer it to be put on his side, where it remained a very short time. They received an invitation to the theatre, where they were entertained with a dramatic piece, consisting of comedy and dance. The subject they could not well find out; though they heard frequent mention of Captain Cook's name during the performance.

When this diversion was over, the king desired his guests to depart, and loaded them with fruit and fish. He sent more fruit and fish the next morning. Captain Furneaux gave the king a male and female goat. Captain Cook presented him with three Cape sheep, as it was his last visit. With this present he was well pleased, though he had not much reason to be so, as they were all weathers; this he was made acquainted with. Toutaha's mother again presented herself to Captain Cook; but could not look upon him without shedding many tears.

They determined to leave the island, and the king seemed much affected when Captain Cook told him of his resolution. They embraced each other several times and departed.

When the lieutenant returned who had been sent for the hogs promised, there came with him Pottatou (the chief of the district of Attahounou), with his wife, to pay Captain Cook a visit, and made him a present of two hogs and some fish. The lieutenant got likewise two more hogs. As the wind was westerly, they were obliged to dismiss their friends sooner than they wished; but they were very well satisfied with their reception.

Captain Wallis had planted several sorts of garden-seed and divers kinds of fruits, of which there were no remains when Captain Cook left the island on the former voyage. On his arrival in 1773, he found none of the various seeds that had been sown by Europeans had succeeded except pumpkins, and for these the natives had not, as may be well supposed, the least esteem.

During the ship's stay at the island of Otaheite, Teruah, a sensible old chief, invited two of the gentlemen into his canoe, in which they accompanied him and his wife to the place of their residence. In their passage the old man asked a variety of questions relative to the nature and constitution of the country, from whence these wonderful strangers came. He concluded that Mr. Banks, whom he had seen a few years before, could be no less than the king's brother, and that Captain Cook was high admiral. The information that was given him was received with the greatest marks of surprise and attention; but when he was told, that in England there were neither bread-fruit nor cocoa-nut trees, he seemed to think but meanly of it, after all its other advantages were circumstantially enumerated.

A short time before the ships got under sail, a young man, whose name was Pores, came on board the Resolution, and requested the commander to take him with him, which, as it was apprehended he might be of occasional service, was complied with. Many others offered themselves but were refused. The only terms proposed by this youth were an axe and a spike nail for his father, who was then on board. He had them accordingly, and they parted just as the vessel was getting under sail, without the least apparent natural affection. This raised a doubt as to their consanguinity; which was confirmed by a canoe conducted by two more coming a long side, as they were standing out of the bay, and demanding the young man in the name of Otoo.

It now appeared that the whole was a trick designed to answer mercenary purposes; as the king was not in the neighbourhood, and must be ignorant of the matter. Pores, however, seemed at first undetermined whether he should go or stay, but soon inclined to the former. The commodore then declared if they would return the axe and spike nail, he should go; but they assured him they were on shore and then departed. The youth at last seemed pretty well satisfied, but could not refrain from tears, when he turned his back on his native country.

An Irish sailor, who had settled a plan of escape with some of the natives, slipped over board with great secrecy, and just as the Resolution was getting under way, and being a good swimmer, made towards the shore; but he was discovered, pursued, and brought back. This man had been a sailor in the Dutch service, and Captain Cook had taken him on board the Endeavour at Batavia, in his former voyage in 1774. It seems he had neither friends or relations to attach him to any particular part of the world; therefore his wish to make this spot his residence was not very surprising; though it is highly probable, that if he had succeeded in his attempt, having been long accustomed to an active life, the insipid uniformity of that for which he had changed it would have become intolerable.

In the year 1767 and 1768, the island of Otaheite, as it were, swarmed with hogs and fowls; but at this time it was so ill supplied with these animals, that hardly anything would tempt the owners to part with them; and the little stock they had seemed to be at the disposal of their kings. When the vessels lay at Oaitipihā Bay, in the kingdom of Tiarrabou, or lesser Peninsula, our people were given to understand, that every hog and fowl belonged to Waheatoua; and that all the kingdom of Opoureonu, or the greater Peninsula, belonged to Otoo. While at this island they got only 24 hogs in 17 days; half of which came from the kings themselves, and the other half they were inclined to think were sold by their permission.

They attributed the scarcity of hogs to two causes; first, to the great number of these animals which had been consumed, and carried away for stock, by the ships that had touched here of late years; secondly, to the frequent wars between the two kingdoms. Two, they knew, had commenced since the year 1767; but now peace reigned among them, though they did not seem to entertain a cordial friendship for each other. Our people could not learn the occasion of the late war, nor who were victorious in the conflict; but they learnt, that in the last battle which terminated the dispute, numbers were killed on both sides. On the part of Opoureonu, Toutaha, their very good friend, was killed, and several other chiefs.

Such was the present state of Otaheite, but the other islands, that is, Huaheine, Ulietea, and Otaha, which will be treated on in succession, appeared in a more flourishing condition, than they were when first visited; since which having enjoyed the blessings of peace, the people possess not only the necessaries, but many of the luxuries of life in great profusion.

Captain Furneaux, in September 1773, agreed to receive on board his ship a young man named Omai, a native of Ulietea or Raietea, one of the Society Islands, where he had some property, of which he was dispossessed by the people of Bolabola. The two ships separating in a storm a few months afterwards, the voyage of the Adventure was brought to a much earlier conclusion than that of the Resolution; for she arrived at Spithead in July following.

Captain Cook at first did not think Omai a proper person to bring to England; but, upon his arrival, was convinced of his error, and had the candor to acknowledge, that he much doubted whether any others of the natives would have given more general satisfaction by his behaviour amongst our people; being of opinion, that the qualities of his head and heart did honour to human nature. He is described as possessing a good under-

understanding, quick parts, and honest principles, which rendered him acceptable to the best company, and a proper degree of pride, which induced him to avoid the company of persons of inferior rank; and that though, doubtless, he had passions in common with others of the same age, as having judgment enough not to indulge them to an excess. His principal patrons whilst in England were the earl of Sandwich, Mr. Banks and Dr. Solander. His noble patron, then first lord of the admiralty, introduced him to his majesty at Kew, and during his stay in England he was caressed by many of the principal nobility. He naturally imitated that easy and elegant politeness, which is prevalent among the great, and which is one of the ornaments of civilized society. Indeed, he adopted the manners, the occupations and amusements of his companions in general, and gave many proofs of a quick perception, and a lively fancy.

It was remarked, however, that though Omai lived in the midst of amusements during his residence in England, his return to his native country was always in his thoughts, and though he was not impatient to go, he expressed a satisfaction as the time of his return approached. After a stay of two years, and having been inoculated for the small-pox, he embarked with Captain Cook on board the *Resolution*, when she was fitted out for another voyage, loaded with presents from his several friends, and duly grateful for the kind reception and treatment he had experienced in this country.

Such is the very candid and liberal account of this extraordinary Indian, respecting his conduct and behaviour whilst in England. We cannot, therefore, but express concern on a review of some transactions at his return to his native country, which indicated a degeneracy from the principles he was said to possess.

### SECTION III.

#### THIRD VOYAGE.

*Arrival of Captain Cook with the Resolution and Discovery under his command at Otaheite. Reception and transactions relative to Omai. Divers entertaining occurrences, &c. &c.*

CAPTAIN Cook sailed on his third and last voyage from Plymouth Sound in July 1776, in the *Resolution*, having under his command the *Discovery*, Captain Clarke, who had been his second lieutenant on board the former ship, in his second voyage round the world.

As upon the former, so on the present occasion the commodore, on making the island of Otaheite, steered for Oaitipihā Bay, intending to anchor there, in order to procure some refreshments from the S. E. parts of the island, before they sailed to Matavai, where they expected their principal supply. As they approached the island they were attended by several canoes, each containing two or three men: but being of the lower class Omai took no particular notice of them, nor they of him. They did not know that he was one of their countrymen, though they had conversed with him for some time. At length a chief, whom Captain Cook had known before, named Ootee, and Omai's brother-in-law, who happened to be now at this corner of the island, and three or four others, all of whom knew Omai before he embarked with captain Furneaux, came on board: yet there was nothing in the least tender or striking in their meeting, but, on the contrary, a perfect indifference on both sides, till Omai, conducting his brother into the cabin, opened a drawer, and gave him a few red feathers. This circumstance being soon communicated to the rest of the natives on deck, Ootee, who before would hardly speak to him, now begged, that they might be Tayos (friends) and exchange names. Omai readily accepted of the honour, and a present of red feathers ratified the agree-

ment. By way of return, Ootee sent ashore for a hog. It was evident, however, to all present, that it was not the man, but his property, that they esteemed. Had he not displayed his treasure of red feathers, a commodity of great estimation in the island, it is matter of doubt whether they would have bestowed a single cocoa-nut upon him. Such was Omai's first reception among his countrymen; and though it was not expected it would be otherwise, yet it was hoped, that the valuable stock of presents, with which he had been possessed by the liberality of his friends in England, would be the certain means of raising him into consequence, among the first persons of rank throughout the Society Islands. This, indeed, must have been the case, had he conducted himself with any degree of prudence; but he paid little attention to the repeated advice of his best friends, and laid himself open to every imposition.

Through his means our people were informed by the natives who came off, that since Captain Cook last visited this island in 1774, two ships had been twice in this bay, and had left animals there resembling those they had on board; but on a minute enquiry into particulars they were found to consist only of hogs, dogs, goats, a bull, and the male of another animal, which the natives so imperfectly described, that they could not conjecture what it was. These ships, they said, had come from a place called Reema, which was supposed to be Lima, the capital of Peru, and that these late visitors were consequently Spaniards. They added, that the first time they arrived they built a house, and left behind them two priests, a boy or servant, and a fourth person whom they called Mateema, much spoken of at this time; taking away with them, when they sailed, four of the natives: that about ten months after the same ships returned, bringing back only two of the natives, the other two having died at Lima; and that, after a short stay, they took away the people they had left, but that the house they had erected was then standing.

So precarious and fluctuating was the state of traffic and barter, that a quantity of feathers, which might be taken from the body of a tom-rit, would, early in the morning, have purchased a hog of forty or fifty pounds weight: but when the whole ship's crew were possessed of some of this precious article, it decreased above five hundred per cent. in its value in a few hours: however, the balance, even then, was considerably in favour of our people; and red feathers still preserved a superiority over every other commodity.

The ships had not long anchored before Omai's sister came on board, to congratulate him on his arrival. It was pleasing to observe, that, to the honour of both these relations, their meeting was marked with expressions of the tenderest affection, more easily conceived than described.

Captain Cook having received a message from Wahieadooda king of Tiarraboo, notifying his arrival, and requesting he would come ashore to meet him, Omai and the captain prepared to make him a visit in form. Omai, on this occasion, took some pains to dress himself, not after the manner of the English, nor that of Otaheite, or Tongataboo, or in the dress of any other country; but in a strange medley of all the habiliments and ornaments of which he was possessed. Thus equipped, on landing, they first paid a visit to Etary, an old chief, who being carried on an hand-barrow, accompanied them to a large building, where he was set down. Omai seated himself on one side, and the captain on the other. The young chief soon after arrived, attended by his mother and several principal men, who all seated themselves opposite to their visitors. One who sat near the captain made a short speech, consisting of separate sentences, part of which was dictated by those about him. Another, on the opposite side, near the chief, spoke next; Etary after him, and then Omai. The subjects of these orations were, Captain Cook's arrival. The *Resolution* took her old station in Matavai Bay. It

It is impossible to give an adequate idea of the joy which the natives expressed on the occasion. The shores every where resounded with the name of Cook: not a child that could lisp Toote (the appellation they gave to Captain Cook) was silent. The manner whereby these people express their joy is so different from our sensations, that were we to see persons stabbing themselves with shark's teeth, till their bodies were besmeared with blood, we should think they were pierced with the most frantic despair, and that it would be almost impossible to assuage their grief; whereas, beating their breasts, tearing their hair, and wounding their heads and bodies, are the most significant signs of their gladness to see their friends. But, notwithstanding this appearance of joy, and their affectation of liberality, they soon discovered a mercenary disposition, totally centered in self-interest.

Soon after the arrival of the Europeans, Otoo, the king of the whole island, accompanied by a great number of the natives, in their canoes, came from Oparree, his place of residence, and having landed on Matavai Point, sent a messenger on board, intimating his desire to see Captain Cook there. The Captain accordingly went on shore, attended by Omai, and some of the officers. They found a vast multitude of people assembled on this occasion, in the midst of whom was the king, with his father, his two brothers, and three sisters. The Captain saluted Otoo, and was followed by Omai, who kneeled and embraced his legs. Though Omai had prepared himself for this ceremony, by dressing himself in his best apparel, and behaved with great respect and modesty, yet very little notice was taken of him. He made the king a present of two yards of gold cloth, and a large tassel of red feathers; and the Captain gave him a gold laced hat, a suit of fine linen, some tools, a quantity of red feathers, and one of the bonnets worn at the Friendly Islands.

This visit being over, the king and all the royal family accompanied Captain Cook on board, followed by several canoes, plentifully laden with all kinds of provisions. Each family owned a part, so that the Captain had a present from every one of them; and each received from him a separate present in return. Not long after the king's mother came on board, bringing with her some provisions and cloth, which she divided between the Captain and Omai. Though the latter was but little noticed at first by his countrymen, they no sooner gained information of his wealth, than they began to court his friendship. Captain Cook encouraged this as far as lay in his power, being desirous of fixing him with Otoo.

Intending to leave all the European animals at this island, he thought Omai would be able to give the natives some instructions with regard to their use and management. But unfortunately Omai rejected his advice, and behaved in so imprudent a manner, that he soon lost the friendship of Otoo, and of all the most considerable people at Otaheite. He associated with those of the lowest class, whose sole intention was to plunder him; and if the English had not interfered, they would not have left him a single article of any value. This conduct drew upon him the ill-will of the principal chiefs, who found that they could not obtain, from any one in either ship, such valuable presents as were bestowed by Omai on the lowest of the natives.

Soon after the ships were moored, Captain Cook, with Omai, took an airing on horseback, to the great astonishment of the inhabitants, many hundreds of whom followed him with loud acclamations. Omai, to excite their admiration the more, was dressed cap-a-pee in a suit of armour, and was mounted and caparisoned with his sword and pike, like St. George going to kill the dragon, whom he very nearly represented; only that Omai had pistols in his holsters, of which the bold saint knew not the use. Omai, however, made good use of his arms; for when the crowd became clamorous and troublesome, he every now and then pulled out a pis-

No. 6.

tol, and fired it over them, which never failed to make them run away.

During the stay of the ships in Matavai Harbour, the commanders, with the principal officers and gentlemen, embarked on board the pinnaces, which, on this occasion, were decked in all the magnificence that filken streamers, embroidered ensigns, and other gorgeous decorations could display, to pay a visit to the king at Oparree. Omai, to surprise them the more, was clothed in a captain's uniform, and could hardly be distinguished from a British officer.

From Matavai to Oparree is about six miles. When the party arrived at the landing place, they were received by the marines then under arms. As soon as the company were disembarked, the whole band of music struck up a military march, and the procession began. The road from the beach to the entrance of the palace (about half a mile) was lined on both sides with natives from all parts, expecting to see Omai on horseback, as the account of his appearance on the other side of the island, had already reached the inhabitants on this. Appearing to them in disguise, he was not known. They were not, however, wholly disappointed, as the grandeur of the procession exceeded every thing of the kind they had ever seen. The whole court were likewise assembled; and the king, with his sisters, on the approach of Captain Cook, came forth to meet him. As he was perfectly known by them, their first salutations were frank and friendly, according to their known customs; and when these were over, proper attention was paid to every gentleman in company, and that too with a politeness quite unexpected to those who had never before been on this island.

As soon as the company had entered the palace, and were seated, some discourse passed between the king and Captain Cook; after which Omai was presented to his majesty, and paid him the usual homage of a subject to a sovereign of that country, which consists of little more than being uncovered before him, and then entered into a familiar conversation on the subject of his travels.

The Earees, or kings, of this country, are not above discoursing with the meanest of their subjects; but Omai, by being a favourite of the principal men of the ships, was now considered as a person of some rank. The king, impatient to hear his story, asked him many questions, before he gave him time to answer one. He enquired about the King of England; his place of residence; his court; his attendants; his warriors; his ships of war; his morai; the extent of his possessions, &c. &c. Omai did not fail to magnify the grandeur of the Great King. He represented the splendour of the court by the brilliancy of the stars in the firmament; the extent of his dominions, by the vast expanse of heaven; the greatness of his power, by the thunder that shakes the earth. He said, this monarch had three hundred thousand warriors every day at his command, and more than double that number of sailors. That his ships of war exceeded those at Matavai in magnitude, in the same proportion as those exceeded the small canoes at Oparree.

His majesty appeared all astonishment, and could not help interrupting him. He asked, if what he said was true? where the Great King could find people to navigate so many ships? and, if he could have men, where he could find provisions for so large a multitude? Omai assured him, that in one city only there were more people than were contained in the whole group of islands; that the country was full of large populous cities; notwithstanding which provisions were so plentiful, that for a few pieces of yellow metal, like those of which he had seen many, (meaning the medals given by Captain Cook to the chief,) the Great King could purchase a quantity of provisions sufficient for the maintenance of a sailor for a whole year. That in the country of the Great King, there were more than an hundred different kinds of four-footed animals, from the size of a rat, to that of a stage erected on an ordi-

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nary canoe; and that all these animals were numerous in their several kinds, and propagated very fast.

Omai, having, by this relation, obviated Otoo's doubts, adverted to his first question. He said the ships of war, in Pretanne, were furnished with *poo-poos*, (guns,) each of which would receive the largest *poo-poo* his majesty had yet seen within it; that some carried an hundred and more of those *poo-poos*, with suitable accommodations for a thousand fighting men, and stowage for all kinds of cordage and warlike stores, besides provisions and water for a thousand days; that they were sometimes abroad as long, fighting with the enemies of the Great King; that they carried with them frequently, in these expeditions, *poo-poos* that would hold a small hog, and which threw hollow globes of iron, of vast bigness, filled with fire and all manner of combustibles, and implements of destruction, to a great distance; a few of which were they to be thrown among the fleet of Otaheite, would set them on fire, and destroy the whole navy, were they ever so numerous. The king seemed more astonished than delighted at this narration; and suddenly left Omai, to join the company that were in conversation with Captain Cook. By this time dinner was nearly ready, and as soon as the company were properly seated, was brought in by as many tow-tows as there were persons to dine: besides these, the king, the two commanders, and Omai, had each of them several persons of superior rank to attend them. The dinner consisted of fish and fowl of various kinds, dressed after their manner; barbecued pigs, stewed yams, and fruit of the most delicious flavour; all served with an ease and regularity, that is seldom to be found at European tables, when the ladies are excluded from making part of the company.

As soon as dinner was over, the guests were conducted to the theatre, where a company of players were in readiness to perform a dramatical entertainment.

The drama was regularly divided into three acts: the first consisted of dancing and dumb shew: the second of comedy, which, to those who understood the language, was very laughable; for Omai, and the natives, appeared highly diverted the whole time: the last was a musical piece, in which the young princesses were the sole performers. Between the acts some feats of arms were exhibited, by combatants, with lances and clubs. One made the attack, the other stood upon the defensive. He who made the attack brandished his lance, and either threw, pushed, or used it instead of his club. He who was upon the defensive, stuck the point of his lance in the ground, in an oblique direction, so that the upper part rose above his head; and by observing the eye of his enemy, parried his blows, or his strokes, by the motion of his lance; and it was rare that he was hurt by the club. If his antagonist struck at his legs, he shewed his agility by jumping over the club; and if at his head, he was no less nimble in crouching under it. Their dexterity consisted chiefly in the defence, otherwise the combat might have been fatal, which always ended in good humour.

These entertainments, which generally lasted about four hours, were really diverting. In the hornpipe they excelled the Europeans; for they had contortions of the face and muscles to the nimbleness of the foot, that were inimitable, and would, in spite of our gravity, provoke laughter. Their country dances were well regulated; and they had others of their own, that are equal to those of our best theatres. Their comedy seemed to consist of some simple story, made laughable by the manner of delivery, somewhat in the style of the merry-andrews formerly at the fairs in England.

The play being over, and night approaching, the commanders took their leave, after inviting the king and his attendants to dine aboard the *Resolution*. They were conducted to the water-side in the same

manner as they approached the palace, and were attended by the king and royal family. The next morning Omai's mother, and several of his relations, arrived. Their meeting was too unnatural to be pleasing. Our people could not see a woman frantically striking her face and arms with shark's teeth, till she was all over besmeared with blood, without being hurt: as it conveyed no idea of joy to feeling minds, they never could be reconciled to this absurd custom.

Our people had brought from the other islands several shaddock trees, which they planted here; and there appeared to them a probability of their succeeding, unless their growth should be checked by the same idle curiosity which destroyed a vine planted at Oatipihā by the Spaniards. Many of the natives assembled to taste the first fruits it produced: but being still four, they considered it little better than poison, and trod it under foot.

On a particular occasion, the Captain attended Otoo to his father's, where he saw several people employed in dressing two girls with fine cloth, after a very singular fashion. There were several pieces; one end of each was held over the heads of the girls, while the remainder was wrapped round their bodies under the arm-pits. The upper ends were then let fall, and hung in folds to the ground, over the other, so as to bear some resemblance to a circular hoop-petticoat: lastly, round the sides of all were wrapped several pieces of cloth, of various colours, which considerably increased the size; it being five or six yards in circuit; and the weight of this singular attire was as much as the poor girls could support. To each were hung two *taames*, or breast-plates, in order to establish the whole, and give it a picturesque appearance. Thus equipped, they were taken on board, together with several hogs, and a quantity of fruit, the whole being a present to the English commander from Otoo's father.

Those who are dressed in this manner are called *atee*; but this ceremony is never performed except where large presents of cloth are to be made. It never was seen practised upon any other occasion; but both Captain Cook and Captain Clerke had cloth presented to them afterwards, wrapped round the bearers in the same manner.

Captain Cook, excited by curiosity, went to see an embalmed corpse near the residence of Otoo. On enquiry, it was found to be the remains of Tee, a chief well known to him, when he last visited this island. It was lying in an elegant *toopapao*, in all respects similar to that at Oatipihā, in which the remains of Waheia-dooa were deposited. The body was found uncovered within the *toopapao*, and wrapped up in cloth. At the Captain's desire, the person, who had the care of it, brought it out, and placed it upon a kind of bier, so as to exhibit a perfect view of it.

The corpse having been thus exhibited, they ornamented the place with mats and cloths, disposed in such a manner as to produce a pleasing effect. The body was entire in every part; putrefaction seemed hardly to be begun; and not the least disagreeable smell proceeded from it; though this was one of the hottest climates, and Tee had been dead above four months. There was, indeed, a shrinking of the muscular parts and eyes; but the hair and nails were in their original state, and the several joints were pliable.

On enquiry into the method of thus preserving their dead bodies, our people were informed, that, soon after they are dead, they are disembowelled, by drawing out the intestines, and other viscera, after which the whole cavity is stuffed with cloth: that, when any moisture appeared, it was immediately dried up, and the body rubbed all over with perfumed cocoa-nut oil, which, frequently repeated, preserved them several months; after which they mouldered away gradually. Omai told them, that the bodies of all their great men, who die a natural death, are thus preserved, and ex-

posed.



posed to public view a considerable time after. At first they are exhibited every fine day, afterwards the intervals become greater, and at last they are seldom to be seen.

To cause surprise, as well as draw the respect of the natives, the two captains mounted on horseback, and rode round the plain of Matavai, to the astonishment of a vast train of spectators, who gazed upon them with as much surprise as if they had been centaurs. The cattle were in good case, and looked extremely well. What the captains had begun were repeated daily, by one or other of our people; and yet the curiosity of the natives continued unabated.

After they had seen and understood the use of these noble animals, they were exceedingly delighted with them; and our people were of opinion, that they conveyed to them a better idea of the greatness of other nations, than all the novelties that had hitherto been carried among them.

Several of the sailors being very desirous to stay at Otaheite, Otoo interested himself in their behalf, and endeavoured to prevail on Captain Cook to grant their request; but he rejected peremptorily every application of that kind, though often repeated; nor would he suffer any of the natives to enter on board, though many would gladly have accompanied the Europeans wherever they intended to sail, and that too after they were assured, that they never intended to visit their country any more. Some of the women also would have followed their Ehoonoas, or Pretanne husbands, could they have been permitted; but the commander was equally averse to the taking any of the natives away, as to the leaving his own people behind.

The king, when he found he could not obtain his wishes in this respect, applied to Captain Cook for another favour, which was to allow our carpenters to make him a chest, or press, to secure the treasures he had accumulated in presents. He even begged that a bed might be placed in it, where he intended to sleep. This request the Captain readily granted; and while the workmen were employed in making this uncommon piece of furniture, they were plentifully supplied with barbecued hog, and such dainties as the country afforded; so that they thought themselves amply compensated for their pains.

Captain Cook accompanied Otoo to Oparree; and before he left it, took a survey of the cattle and poultry which he had consigned to his friend's care. Every thing was in a promising way, and properly attended to. Two of the geese, and two of the ducks, were sitting; but the pea-hen and turkey hen had neither of them begun to lay. He took four goats from Otoo, two of which he intended to leave at Ulietea, and to reserve two for the use of any other islands he might touch at in his passage to the north.

Soon after Otoo came on board, and informed Captain Cook, that he had got a canoe, which he desired he would take with him as a present from the Earee of Otaheite to the Eareerahie of Pretanne. The Captain was highly pleased with Otoo for this mark of his gratitude. At first he supposed it to be a model of one of their vessels of war, but it proved to be a small *iva-hah*, about 16 feet long. It was double, and probably had been built for the purpose, and was decorated with carved work, like their canoes in general. It being inconvenient to take it on board, the Captain could only thank him for his good intention; but the king would have been much better pleased, if his present could have been accepted.

The following circumstance, concerning Otoo, will shew that the people of this island are capable of much address and art to accomplish their purposes. Among other things which the Captain had at different times given to this chief, was a spying-glass. Having been two or three days possessed of this glass, he, perhaps, grew tired of it, or discovered that it could not be of any use to him; he therefore carried it privately to Captain Clerke, telling him that he had got a pre-

sent for him, in return for his friendship, which he supposed would be agreeable: "but (says Otoo) Toote must not be informed of this, because he wanted it, and I refused to let him have it." Accordingly he put the glass into Captain Clerke's hands, assuring him, at the same time, that he came honestly by it. Captain Clerke, at first, wished to be excused from accepting it; but Otoo insisted that he should, and left it with him. A few days after, he reminded Captain Clerke of the glass; who, though he did not wish to have it, was yet desirous of obliging Otoo; and thinking a few axes would be more acceptable, produced four, and offered them in exchange. Otoo immediately exclaimed, "Toote offered me five for it." Well, (says Captain Clerke,) if that be the case, you shall not be a loser by your friendship for me: there are six axes for you." He readily accepted them; but again desired that Captain Cook might not be made acquainted with the transaction.

By calms, and gentle breezes from the west, our people were detained here some time longer than they expected, during which the ships were crowded with friends, and surrounded with canoes: for none of them would quit the place till they departed. At length the wind came round to the east, and they weighed anchor. When the *Resolution* and *Discovery* were under sail, to oblige Otoo, and to gratify the curiosity of his people, several guns were fired; after which all friends, except his majesty, and two or three more, took leave of their visitors, with such lively marks of sorrow and affection, as sufficiently testified how much they regretted their departure. Otoo being desirous of seeing the *Resolution* sail, she made a stretch out to sea, and then in again immediately, when the king took his last farewell, and went ashore in his canoe. It was strictly enjoined the Captain by Otoo, to request, in his name, the Eareerahie of Pretanne (meaning the king of England) to send him, by the next ship, some red feathers, and the birds which produced them; also axes, half a dozen muskets, powder and shot, and by no means to forget horses.

The most valuable things that Otoo received as presents from the English were left in the Captain's possession till the day before they sailed, the king declaring that they could be no where so safe. From the acquisition of new riches, the inducements to pilfering must certainly have increased; and the chiefs were sensible of this, from their being so exceedingly desirous of having chests. The few that the Spaniards had left among them were highly prized; and they were continually asking for others from our people. Locks and bolts were not considered as a sufficient security; so that it must be large enough for two people to sleep upon, and consequently guard it in the night.

It may appear extraordinary, that no distinct account could be obtained of the time when the Spaniards arrived, the time they staid, and when they departed. The more enquiry was made into this matter, the greater was the proof of the incapability of most of these people to remember, calculate, or note the time when past events happened, especially if for a longer period than eighteen or twenty months. It appeared, however, from the inscription upon the cross the Spaniards had set up, and by the information of the natives, that two ships came to Oatipihā Bay in 1774, not long after Captain Cook left Matavai, which was in May the same year. The live stock they left here consisted of one bull, some goats, hogs, and dogs, and the male of another animal, which, according to information, was a ram, at that time at Bolabola. The hogs being large, had already much improved the breed originally found upon the island. Goats were also plentiful, there being hardly a chief without them.

The dogs that the Spaniards put ashore were of two or three sorts: had they all been hanged, instead of being left upon the island, it would have been better for the natives. A young ram fell a victim to one of these animals. Four



Four Spaniards remained on shore when their ships left the island, two of whom were priests, one a servant, and the other was much caressed among the natives, who distinguished him by the name of Mateema. He seemed to have so far studied their language, as to have been able to speak it; and to have been indefatigable in impressing in the minds of the Otaheites exalted ideas of the greatness of the Spanish nation, and inducing them to think meanly of the English.

With what views the priests remained on the island cannot easily be conceived. If it was their intention to convert the natives to the Catholic faith, they certainly have not succeeded in a single instance. It did not appear, indeed, that they ever attempted it; for the natives said, they never conversed with them either on this or any other subject. The priests resided the whole time at Oatipihā; but Mateema roved about continually, visiting many parts of the island. After he and his companions had staid ten months, two ships arriving at Otaheite, took them on board, and sailed in five days. Whatever designs the Spaniards might have on this island, their hasty departure shewed they had now laid them aside. They endeavoured to make the natives believe, that they intended to return, and would bring them all kinds of animals, and men and women, who were to settle on the island. Otoo, when he mentioned this to Captain Cook, added, that if the Spaniards should return, he would not permit them to enter Matavai fort, which, he said, belonged to the English. The idea pleased him; but he did not consider that an attempt to complete it, would deprive him of his kingdom, and his people of their liberty. Tho'

this shews how easily a settlement might be effected at Otaheite.

As Captain Cook had received a visit from one of the two natives of this island who had been taken to Lima by the Spaniards, it is somewhat remarkable that he never saw him afterwards, especially as the Captain received him with uncommon civility. It was imagined that Omai, from motives of jealousy, had kept him from the Captain, he being a traveller, who, in some degree, might vie with himself. Captain Clerke, who had seen the other man, spoke of him as an inconsiderable character; and his own countrymen entertained the same opinion of him. In short, those two adventurers seemed to be held in little or no esteem. They had not been so fortunate, it is true, as to return home with such valuable property as had been bestowed upon Omai, whose advantages were so great from having been in England, that if he should sink into his original state of indolence, he has only himself to blame for it.

Omai would not have behaved so inconsistently as he did in many instances, had it not been for his sister and brother-in-law, who, together with a few select companions, engrossed him to themselves, in order to strip him of every article he possessed; and they would certainly have succeeded, if Captain Cook had not taken the most useful articles of his property into his possession. The Commodore disappointed their farther views of plunder, by forbidding them to appear at Huaheine, while he continued at the Society Islands, to which, on his leaving Otaheite, he intended to direct his course.

## C H A P. X.

### S O C I E T Y I S L A N D S.

THESE islands compose a group of six in number, under the following names, by which they are called by the natives, viz. Huaheine, Ulietea or Raietea, Bolabola, Otaha, Tubai, and Mawrua, or Moroua. Captain Cook, who first directed his course thither in 1769, at the instance of Tupia, a very intelligent and accomplished Indian, who embarked with him on his departure from Otaheite, gave them the general appellation of the Society Islands, for causes which will appear in the sequel. They lie contiguous, between the latitude of 16 deg. 10 min. and 16 deg. 55 min. south; and between the longitude of 150 deg. 57 min. and 152 deg. west.

The luxuriant productions of these islands, and benevolent disposition of the natives, are highly celebrated by different voyagers. The country is represented as richly endowed by nature, and the people as possessing an extreme liberality of mind, evinced in a more particular manner, by their cheerfully contributing to supply the wants of such navigators whom chance or design might direct to their hospitable spot.

Nor are they less friendly than munificent, as appeared from the very condescending assiduities shewn to their European visitors; such as carrying them in and out of the boats, to prevent their catching cold from the surf wetting their feet, loading themselves with the commodities they purchased, going into the water for any bird that had been shot, inviting our people to repose in their dwellings, after the fatigue of an excursion, or being exposed to the scorching rage of the sun, and many other acts equally laudable.

As the chiefs of these islands, in general, are descended from the same family, they naturally supposed that all those of superior rank on board the ship were allied, and particularly as they messed together. Hence,

whenever they paid a visit to any of the chiefs, before their departure, they were adopted according to their respective ages, as father, brother, or son. In a word, their hospitality, upon every occasion, appeared so distinguished, that it is mentioned as a virtue worthy not only of the warmest commendation, but precise imitation of the most civilized parts of the globe. The propriety, therefore, of the appellation given them by Captain Cook is clearly evident.

#### SECTION I.

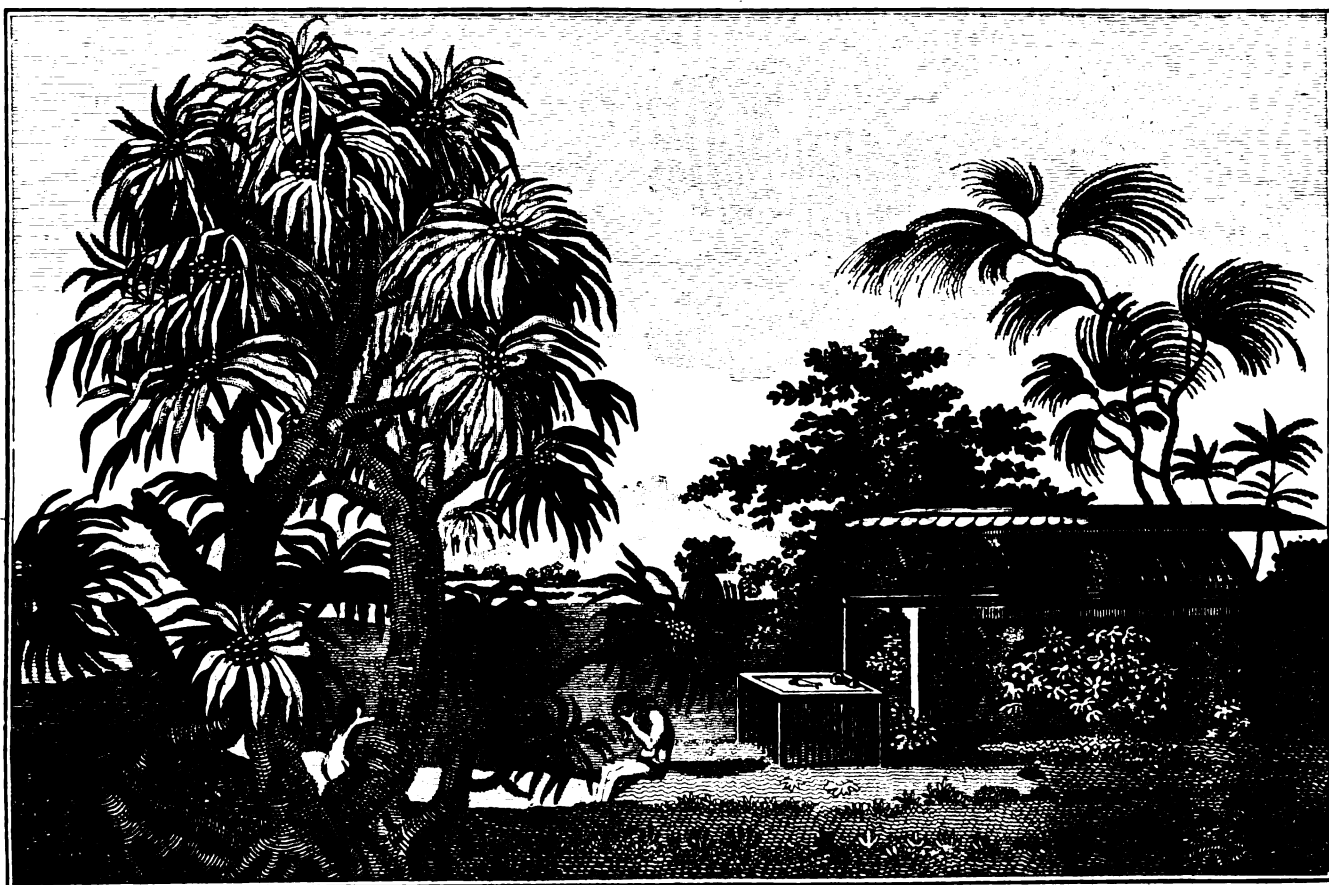
##### H U A H E I N E.

THE island of Huaheine, discovered by Captain Cook two days after his departure from Otaheite, in 1769, lies in latitude 16 deg. 43 min. south, and longitude 150 deg. 52 min. west. It is about 30 leagues distant from Otaheite, and about 20 miles in circumference, having a commodious harbour on the west side.

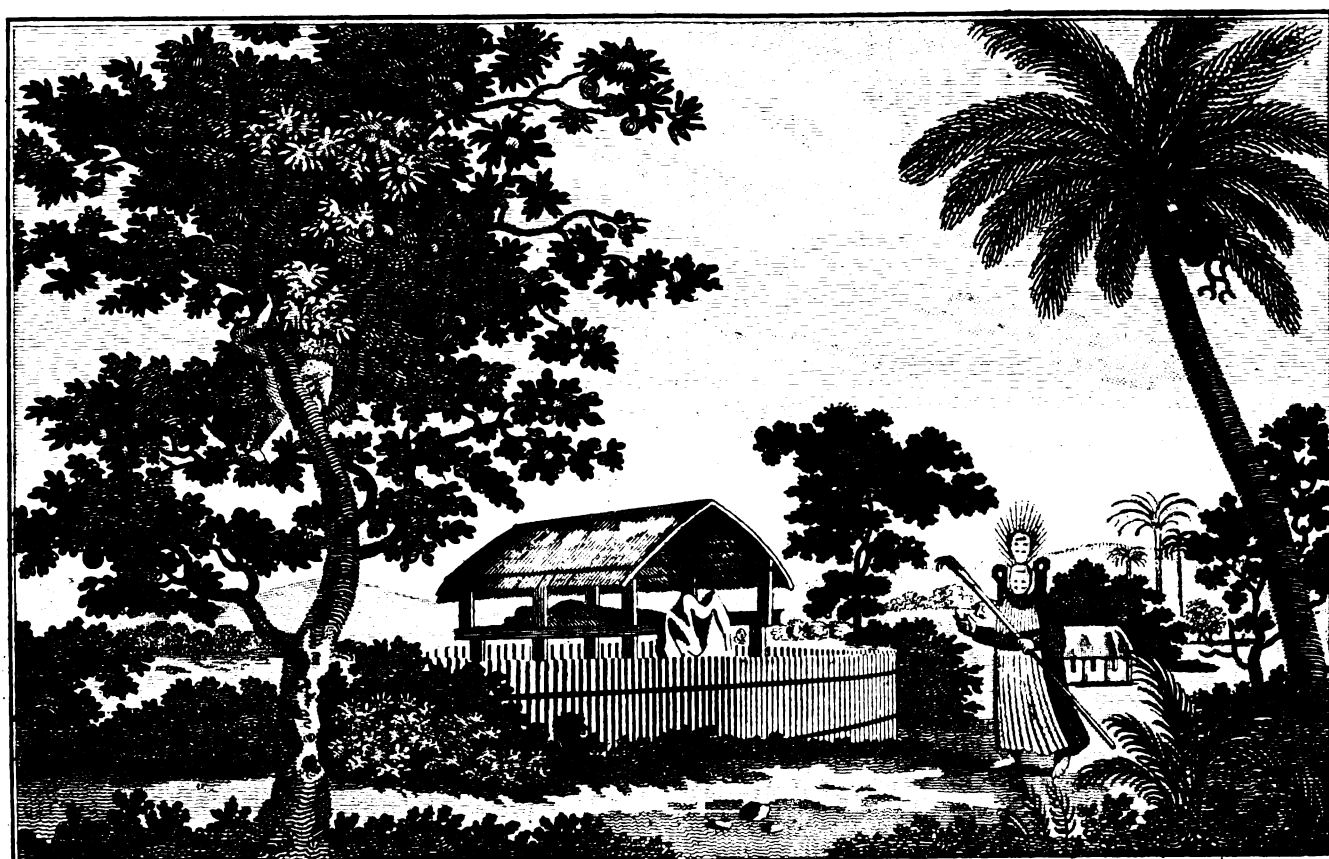
It is divided into two peninsulas, joined by an isthmus, which, at high water, is overflowed. It seems to have been disturbed by volcanoes; and the face of the country resembles that of Otaheite.

When the Endeavour was in sight, several canoes put off; but they appeared fearful of approaching the ship, till they saw Tupia, who totally removing their apprehensions, they ventured to come along-side; and, upon assurances of friendship, the king and queen went on board. They expressed astonishment at every thing that was shewn them, though, at the same time, they appeared satisfied with what was presented to their observation, making no enquiry after any other

*Engraved for BANKES'S New System of GEOGRAPHY Published by Royal Authority.*



*View in the Island of HUAHEINE, and of the Ewharra-no-Eatua, or House of GOD.*



*View of the House or Shed called Tupapow in OTAHEITE, under which the DEAD are deposited. Also the dress of the principal MOURNER, and a Man climbing the Bread-fruit Tree.*



objects, notwithstanding it was reasonable to suppose that a building of such utility and extent as the ship must have afforded many curiosities. The ceremony of exchanging names, generally considered as a mark of friendship in these islands, passed between the king, whose name was Oree, and Captain Cook.

Having come to anchor in a small but fine harbour, Captain Cook went on shore, accompanied by Mr. Banks and some other gentlemen, with Tupia and the king. Various ceremonies then passed between the king and our people, which were considered as a kind of ratification of a treaty between the English and the king of Huaheine.

The level part of this island is very fertile, and abounds with bread-fruit and cocoa-nut trees; and its productions are more forward than those at Otaheite.

The mountains here, as in the Society Islands in general, continually attract the vapours from the atmosphere, and many rivulets descend from the broken rocks into the plain, so that they are supplied with plenty of water, which contributes both to the comfort and health of the natives.

The islanders take great pains with the cultivation of their cloth-tree, having drains made through beds of earth to draw off the water, and the sides neatly built up with stones; and in the drains they plant the *arum*, which yields the yam they call *tato*.

On the departure of the Endeavour from this island, the commander presented the king with a small plate of pewter, on which was inscribed, "His Britannic Majesty's Ship Endeavour, Lieutenant Cook, Commander, 16th July, 1769."

Many of the younger men of the natives, during the stay of the ship at this island, voluntarily offered to take their passage with the Commander for England. From the whole he singled out one called, by some, Oedidee, by others, Mahine. This youth was a native of Bolabola, and a near relation of O-Poony, the king of that island and conqueror of several adjacent ones. He is described as possessing mental and personal accomplishments, which endeared him to the people in general on board the ship.

When Captain Cook directed his course to the southward, and arrived in 62 degrees latitude, Mahine expressed his surprise at several little snow and hail showers on the preceding days, such phenomena being utterly unknown in his country. The appearance of white stones, which melted in his hand, was altogether miraculous in his eyes; and though pains were taken to explain to him that cold was the cause of their formation, his ideas on that subject did not seem to be very clear. A very heavy fall of snow surprised him more than ever; and after long consideration of its singular qualities, he said he would call it white rain when he got back to his own country. In fine, it was with difficulty he was persuaded to believe that snow and ice were only fresh water, till he was shewn some congealed in a cask on the deck. He still, however, declared that he would call this 'the white land,' by way of distinguishing it from all the rest.

He had collected a number of little slender twigs, which he carefully tied in a bundle, and made use of instead of a journal: for every island he had seen and visited after his departure from the Society Islands, he had selected a little twig, so that his collection, by this time, amounted to about nine or ten, of which he remembered the names perfectly well, in the same order as he had seen them; and the white land, or *whennua teatea*, was the last. He enquired frequently how many other countries they should meet with in their way to England, and formed a separate bundle of them, which he studied with equal care as the first.

When they crossed the antarctic circle, where the sun scarce sunk below the horizon, Mahine was struck with the greatest astonishment at this appearance, and would scarcely believe his senses; all the endeavours used to explain it to him miscarried, and he assured the gentlemen, that he despaired of finding belief among

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his countrymen, when he should go back to recount the wonders of congealed rain, and of perpetual day.

The approach of winter led Captain Cook once more to seek the refreshments of milder climes, and therefore determining on a visit to the Society Islands, made Otaheite in his passage, where Mahine met with several of his relations, and married the daughter of a chief of the district of Matavai. Unfortunately the ceremony performed on this occasion was not observed by any of the ship's company, who could convey any kind of idea of it: a petty officer, indeed, who was present, reported, that a number of ceremonies were performed which were extremely curious, but could not relate any one of them, so that this interesting particular, respecting the manners of these people, remains entirely unknown. Mahine embarked with Captain Cook for Huaheine, leaving, as supposed, his new-married wife at Otaheite; for no farther mention is made of her.

He would willingly have proceeded for England, had he had the least hopes given him of ever returning to his native home; but, as Captain Cook could not promise, or even suppose, that more English ships would be sent to these islands, Mahine chose to remain in his native country; but he left the ship with regret, fully demonstrative of the esteem he bore to the English.

Words cannot describe the anguish that appeared in this young man's breast when he went away. He looked up at the ship, burst into tears, and then sunk down into the canoe. Just as he was going out of the ship, he made a request to Captain Cook, with which he complied, and then gave him a certificate of the time he had been on board, and recommended him to the notice of those who might touch there after him.

When Captain Cook visited this island on his second voyage with the Resolution and Adventure under his command, the former anchored in 24 fathoms water, but the latter got on shore on the north side of the channel, though she was happily got off again without receiving any damage. The natives received our people with the utmost cordiality.

Capt. Cook was informed that Oree was still alive, and waited to see him. The commanders, with others, went to the place appointed for the interview. The chief had carefully preserved the piece of pewter, with an inscription on it, which Captain Cook had presented him with in 1769, together with a piece of counterfeit English coin; which, with a few beads, were all in the same bag the captain made for them; these the chief sent on board. This part of the ceremony being over, our party were desired by their guide to decorate three young plantain trees with nails, looking-glasses, beads, medals, &c. With these in their hands they landed, and were conducted through the multitude. They were directed to sit down a few paces before the chief, and the plantains were laid one by one before him. They were told that one was for the Deity, another for the king, and a third for friendship. This being done, the king came to Captain Cook, fell on his neck, and kissed him. A great effusion of tears fell down the venerable cheeks of this old man; and if ever tears spoke the language of the heart, surely these did. Presents were made to all his attendants and friends. Captain Cook regarded him as a father, and therefore presented him with the most valuable articles he had.

The commander on going on shore after breakfast, learnt that one of the inhabitants had been very insolent and troublesome. The man was shewn to him, equipped in his war habit, with a club in each hand. The captain took these from him, as he perceived him bent on mischief, broke them before his face, and obliged him to retire. Being informed that this man was a chief, he became a little suspicious of him, and sent for a guard. About this time a gentleman had gone out to collect plants alone; two men assaulted him, and stripped him of every thing but his trowsers;

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luckily they did him no harm, though they struck him several times with his own hanger. They made off when they had done this, and another of the natives brought a piece of cloth to cover him.

This gentleman presently appeared at the trading-place, where a number of the natives were assembled, who all fled at seeing him. Captain Cook persuaded some of them to return, assuring them that none should suffer who were innocent. When the king heard this complaint, he and his companions wept bitterly; and as soon as his grief was assuaged, he made a long harangue to the people, telling them the baseness of such actions, when the captain and his crew had always behaved so well to them. He then took a very particular account of all the things the gentleman had lost, and promised they should be returned, if it was in his power to find them. After this, he desired Captain Cook to follow him to the boat, but the people being apprehensive of his safety, used every argument to dissuade him from it. It is impossible to describe the grief they expressed in the intreaties they used; every face was bedewed with tears, and every mouth was filled with the most dissuasive arguments. Oree was deaf to them all, and insisted on going with the captain; when they both were in the boat, he desired it might be put off. The only person who did not oppose his going, was his sister, and she shewed a magnanimity of spirit equal to her brother.

Peace was now perfectly re-established, provisions poured in from all quarters, the gentleman's coat and hanger were returned, and thus ended these troublesome transactions.

The captains, Cook and Furneaux, went to pay their farewell to Oree, and presented him with things both valuable and useful. They left him a copper-plate with this inscription, "Anchored here his Britannic Majesty's ships Resolution and Adventure, September, 1773." Having traded for such things as were wanted, they took their leave, which was very affectionate. On returning to the ships, they were crowded, as on arrival, with canoes filled with hogs, fowls, &c. Soon after they were on board, the king came and informed them that the robbers were taken, and desired them to go on shore in order to behold their exemplary punishment. This they would willingly have done, but were prevented by the Adventure's being out of the harbour, and the Resolution under sail.

The good old king staid with them till they were near two miles out at sea, and then, after taking another affectionate leave, parted. During their short stay at the small but fertile island of Huaheine, they procured upwards of 300 hogs, besides fowls and fruit in great abundance.

The Resolution and Discovery, on Captain Cook's third voyage, anchored on the 12th of October, 1777, at the northern entrance of Owherre harbour, situated on the west side of this island. Omai, in his canoe, entered the harbour just before them, but did not land; and though many of his countrymen crowded to see him, he did not take much notice of them. Great numbers also came off to the ships, insomuch that they were greatly incommoded by them,

The next morning, all the principal people of the island repaired to the European ships agreeable to the wishes of the commodore, as it was now time to settle Omai, and he supposed that the presence of these chiefs would enable him to effect it in a satisfactory manner. But Omai now seemed inclined to establish himself at Ulietea; and if he and Captain Cook could have agreed with respect to the mode of accomplishing that design, the latter would have consented to adopt it. His father had been deprived by the inhabitants of Bolabola, when they subdued Ulietea, or some land in that island; and the captain hoped he should be able to get it restored to the son without difficulty. For this purpose, it was necessary that Omai should be upon friendly terms with those who had become masters of the island; but he would not listen to any such pro-

posal, and was vain enough to imagine that the captain would make use of force to reinstate him in his forfeited lands.

This prepossession preventing his being fixed at Ulietea, the captain began to consider Huaheine as the more proper place, and therefore determined to avail himself of the presence of the chief men of that island, and propose the affair to them.

The ships were no less crowded with hogs, than with chiefs, the former being poured in faster than the butchers and salters could dispatch them. Indeed, for several days after arrival, some hundreds, great and small, were brought on board; and, if any were refused, they were thrown into the boats and left behind.

The captain prepared to make a visit in form to Taireetareea, the Earee rahie, or then reigning king of the island. Omai, who was to accompany him, dressed himself very properly on the occasion, and provided a handsome present for the chief himself, and another for his Eatooa. Their landing drew most of the visitors from the ships, so that the concourse of people became very great.

The captain waited some time for the king; but when he appeared, he found his presence might have been dispensed with, as his age did not exceed ten years. Omai, who stood at a little distance from the circle of great men, began with making his offerings to the gods, which consisted of cloth, red feathers, &c. Another offering succeeded, which was to be given to the gods by the young chief; and after that, several other tufts of red feathers were presented. The different articles were laid before the priest, being each of them delivered with a kind of prayer, which was spoken by one of Omai's friends, though in a great measure dictated by himself. In these prayers he did not forget his friends in England, nor those who had conducted him safe back to his native country. The Earee rahie or Pretanne, (king of Great Britain,) the Earl of Sandwich, Toote (Captain Cook,) Tatee (Captain Clerke,) were mentioned in every one of them. These offerings and prayers being ended, the priest took each of the articles in order, and, after repeating a concluding prayer, sent every one of them to the Morai.

After the performance of these religious rites, Omai seated himself by the Captain, who bestowed a present on the young prince, and received another in return. Some arrangements were then agreed upon, relative to the mode of carrying on the intercourse between our people and the natives. The establishment of Omai was then proposed to this assembly of chiefs. They were informed, that the English had conveyed him into their country, where he was well received by the great king of Pretanne, and his Earees; and then had been treated, during his whole stay, with all the marks of regard and affection; that he had been brought back again, enriched with a variety of articles, which, it was hoped, would be highly beneficial to his countrymen; and that, besides the two horses which were to continue with him, many other new and useful animals had been left at Otaheite, which would speedily multiply, and furnish a sufficient number for the use of all the neighbouring islands. They were then given to understand, it was the commodore's earnest request, that they would give his friend, Omai, a piece of land, upon which he might build a house, and raise provisions for himself and family; adding, that if he could not obtain this at Huaheine, either by donation or purchase, he was resolved to carry him to Ulietea, and settle him there.

It was observed that this conclusion seemed to gain the approbation of all the chiefs; and the reason was obvious. Omai had flattered himself, that the captain would use force in restoring him to his father's possessions in Ulietea; and he had vaunted himself on this subject among some chiefs, at this meeting, who now expected that they should be assisted by our people in an invasion of Ulietea, and driving the Bolabolans out of that island.

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It being proper, therefore, that they should be undeceived in this particular, the captain, with this view, signified to them, in the most decisive manner, that he would neither give them any assistance in such an enterprise, nor even suffer it to be put in execution, while he remained in their seas; and that, if Omai established himself in Ulietea, he should be introduced as a friend, and not forced upon the people of Bolabola as their conqueror.

This peremptory declaration immediately gave a new turn to the sentiments of the council; one of whom expressed himself to this effect: that the whole island of Huaheine, and whatever it contained, were Captain Cook's, and therefore he might dispose of what portion he pleased to his friend: but, though Omai seemed much pleased at hearing this, he desired them to mark out the spot, and likewise the exact quantity of land, which they intended to grant for the settlement. Upon this, some chiefs, who had retired from the assembly, were sent for, and after a short consultation, the commodore's request was unanimously complied with, and the ground immediately fixed upon, adjoining to the house where the present meeting was held. It extended along the shore of the harbour near 200 yards; its depth, to the bottom of the hill, was somewhat more; and a proportionate part of the hill was comprehended in the grant.

In order to give him a consequence, Captain Cook rode with Omai on horseback, followed by the natives, who, attracted by the novelty of the sight, flocked from the most remote parts of the island to be spectators.

Orders were given, during the stay of the ships in this harbour, to carry the bread on shore to clear it of vermin. The number of cock-roaches that infested the ship at this time is almost incredible. The damage sustained by them was very considerable; and every attempt to destroy them proved fruitless. If any kind of food was exposed for a few minutes, it was covered with these noxious insects, who soon pierced it full of holes, so that it resembled a honeycomb.

The natives were so fond of ink that they sucked it out of the writing on the labels fastened to different articles; and the only thing that preserved books from their ravages, was the closeness of the binding, which prevented these voracious destroyers from insinuating themselves between the leaves.

The affair being settled between the commodore and the chief, the carpenters and caulkers were ordered on shore to erect a house for Omai, wherein he might secure the various European commodities that he had in his possession: at the same time others of our people were employed in making a garden for his use, planting vines, shaddock, melons, pine-apples, and the seeds of various kinds of vegetables; all which were in a flourishing state before their departure from the island.

Omai began now to pay a serious attention to his own affairs, and heartily repented of his ill-judged prodigality at Otaheite. He was now the only rich man in the kingdom; and being master of an accumulated quantity of a species of treasure, which his countrymen could not create by any art or industry of their own, it was natural, therefore, to imagine, that while all were desirous of sharing this envied wealth, all would be ready to join in attempts to strip its sole proprietor. As the most likely means of preventing this, Captain Cook advised him to distribute some of his moveables among two or three of the principal chiefs; who, on being thus gratified, might be induced to favour him with their patronage, and shield him from the injuries of others. Omai promised to follow this advice, and before our people failed this prudent step was taken. The captain, however, not confiding wholly in the operations of gratitude, had recourse to the more forcible and effectual motive of intimidation, taking every opportunity of notifying to the inhabitants that it was his intention to make another visit to their island, after

having been absent the usual time; and that if he did not find his friend in the same state of security in which he should leave him at present, all those who had been his enemies might expect to become the objects of his resentment.

The intercourse of trade and friendly offices between the English and the inhabitants of Huaheine was interrupted; for, in the evening, one of them found means to get into Mr. Bayley's observatory, and carry off a sextant unobserved. Captain Cook was no sooner informed of this theft, than he went ashore, and desired Omai to apply to the chiefs to procure restitution. He accordingly made application to them; but they took no steps towards recovering the instrument, being more attentive to a beeva that was then exhibiting, till the captain ordered the performers to desist. Being now convinced he was in earnest, they began to make some enquiry after the delinquent, who was sitting in the midst of them, with such marks of unconcern, that the captain was in great doubt of his being guilty, particularly as he denied it. Omai assuring him this was the person, he was sent on board the *Resolution*, and put in irons. This raised a universal ferment among the islanders, and the whole body fled with precipitation. The prisoner being examined by Omai, was with some difficulty brought to confess where he had concealed the sextant, and it was brought back unhurt the next morning. After this, the natives recovered from their consternation, and began to gather about the English as usual. As the thief appeared to be a shameless villain, the commodore punished him with greater severity than he had ever done any former culprit; for, besides having his head and beard shaved, he ordered both his ears to be cut off, and his eye-brows to be fled, than which no punishment could have subjected him to greater disgrace. In this bleeding condition he was sent on shore, and exposed as a spectacle to intimidate the people from meddling with what was not their own. The natives looked with horror upon the man, and it was easy to perceive that this act gave them general disgust: even Omai was affected, though he endeavoured to justify it, by telling his friends, that if such a crime had been committed in the country where he had been, the thief would have been sentenced to lose his life. But, how well soever he might carry off the matter, he dreaded the consequences to himself, which, in part, appeared in a few days, and were probably more severely felt by him soon after the departure of the ships.

A general alarm was spread, occasioned by a report, that one of our goats had been stolen by the before-mentioned thief; and though, upon examination, every thing was found safe in that quarter, yet it appeared that he had destroyed and carried off from the grounds of Omai several vines and cabbage plants; that he had publicly threatened to put him to death, and to set fire to his house as soon as his European friends should quit this place. To prevent his doing any farther mischief, the captain ordered him to be seized, and confined again on board the ship, with a view of carrying him off the island; and this intention seemed to give general satisfaction to all the chiefs. He was a native of Bolabola; but there were too many of the people here ready to co-operate with him in all his designs.

Their Earee rahie was but a child; and it was not observed, that there was an individual, or any set of men, who held the reins of government for him; so that whenever any misunderstanding occurred between the English and the natives, they never knew, with sufficient precision, to whom it was necessary to apply, in order to effect an accommodation, or procure redress. Early in the morning, five days after his imprisonment, the Bolabola-man found means to escape from his confinement, and out of the ship, carrying with him the shackle of the bilboe-bolt that had been put about his leg, which was taken from him as soon as he arrived on shore, by one of the chiefs, and given to Omai, who went with all expedition on board the ship, to inform

inform the captain, that his mortal enemy was again let loose upon him.

Our people were pleased at hearing that the delinquent who escaped had gone over to Ulietea; but it was thought by some he only intended to conceal himself till their departure, when he would revenge the supposed indignity by open or secret attacks upon Omai, whose house being nearly finished, many of his moveables were carried on shore. Among other articles was a box of toys, which greatly pleased the gazing multitude; but as to his plates, dishes, drinking mugs, glasses, and the whole train of apparatus, scarce one of his countrymen would even look at them. Omai himself began to think, that they would be of no service to him; that a baked hog was more savory than a boiled one; that a plantain leaf made as good a dish or plate as pewter; that a cocoa-nut shell was as convenient a goblet as one of our mugs. He therefore disposed of most of those articles of English furniture among the crew of the ships; and received from them in return, hatchets, and other implements, which had a more intrinsic value in this part of the world.

Among the numerous presents bestowed upon him in England, fireworks had not been omitted; some of which were now exhibited, before a great number of people, who beheld them with a mixture of pleasure and fear. Those that remained were put in order, and left with Omai, pursuant to their original destination.

Preparations were now made for departure from Huahine, and every thing taken off from the shore except a goat big with kid, a horse and a mare, which were left in the possession of Omai, who was now to be finally separated from his English friends. They gave him also a boar and two sows, of the English breed; and he had two sows of his own. The horse had covered the mare at Otaheite; so that the introduction of a breed of horses into these islands has probably succeeded by this valuable present.

Omai's European weapons consisted of a fowling-piece, two pair of pistols, several swords, cutlasses, a musket, bayonet, and a cartouch box. After he had got on shore whatever belonged to him, he frequently invited the two captains, and most of the officers of both ships to dine with him; on which occasion his table was plentifully spread with the best provisions that the island could afford.

Omai, thus powerfully supported, went through the fatigues of the day better than could have been expected from the despondency that appeared in his countenance, when first the company began to assemble. Perhaps his awkward situation, between half Indian preparations, might contribute not a little to embarrass him; for having never before made an entertainment himself, though he had been a partaker at many both in England and in the islands, he was yet at a loss to conduct himself properly to so many guests, all of them superior to himself in point of rank, though he might be said to be superior, in point of fortune, to most of the chiefs present.

Nothing, however, was wanting to impress the inhabitants with an opinion of his consequence. The drums, trumpets, bagpipes, hautboys, flutes, violins, in short, the whole band of music attended, and took it by turns to play while dinner was getting ready; and when the company were seated, the whole band joined in full concert, to the admiration of crowds of the inhabitants, who were assembled round the house on this occasion.

The dinner consisted, as usual, of the various productions of the island, barbecued hogs, fowls dressed, some after the manner of the country, and others after the English fashion, with plenty of wine and other liquors, with which two or three of the chiefs made very free. Dinner over, heivas and fire-works succeeded; and when night approached, the multitudes that at-

tended as spectators, dispersed, without the least disorder.

Before they set sail, the commodore caused the following inscription to be cut in the front of Omai's house.

*Georgius tertius, Rex, 2 Novembris, 1777.*

*Naves { Resolution, Jac. Cook, Pr.  
Discovery, Car. Clerke, Pr.*

The commodore having thus executed his main design, took advantage of an easterly breeze, and sailed out of Owharre harbour. Upon this island our people had procured more than 400 hogs.

It was agreed upon, that immediately after the departure of the ships, Omai should erect a spacious house, after the fashion of his own country; and the chiefs of the island promised to contribute their assistance. Many of the natives continued on board till the vessels were under sail; when the captain, to gratify their curiosity, ordered five of the great guns to be fired. They then all departed except Omai, who remained till the ships went out to sea.

Omai went on shore in a boat, and took a very affectionate and final leave of the captain, never to see him more. On this occasion he gave him his last instructions how to act, directing him to send his boat to Ulietea, to acquaint him with the behaviour of the chiefs in the absence of the ships, which he was to signify by particular and private tokens. He had endeavoured to prevail on Captain Cook to let him return to England, which made his parting with him and our officers the more affecting. If tears could have prevailed on the commander to let him return, Omai's eyes were never dry; and if the tenderest supplications of a dutiful son to an obdurate father could have made any impressions, Omai hung round his neck in all the seeming agony of a child trying to melt the heart of a reluctant parent. He twined his arms round him with the ardour of inviolable friendship, till Captain Cook, unable any longer to contain himself, broke from and retired to his cabin, to indulge that natural sympathy which he could not resist, leaving Omai to dry up his tears, and compose himself on the quarter deck.

Having then bid farewell, he was accompanied by Lieutenant King in the boat, who informed Captain Cook he had wept all the time he was going on shore. It was hoped that he would exert his endeavours to bring to perfection the various fruits and vegetables that were planted by his English friends, which be no small acquisition.

The principal advantage these islands are likely to receive from the travels of Omai, will probably arise from the animals that have been left upon them, which, perhaps, they never would have obtained, if he had not come over to England. When these multiply, Otaheite, and the Society Isles, will equal any places in the known world, with respect to provisions. Omai's return, and the substantial proofs he had displayed of British liberality, encouraged many to offer themselves as volunteers to accompany our people to Pretanne.

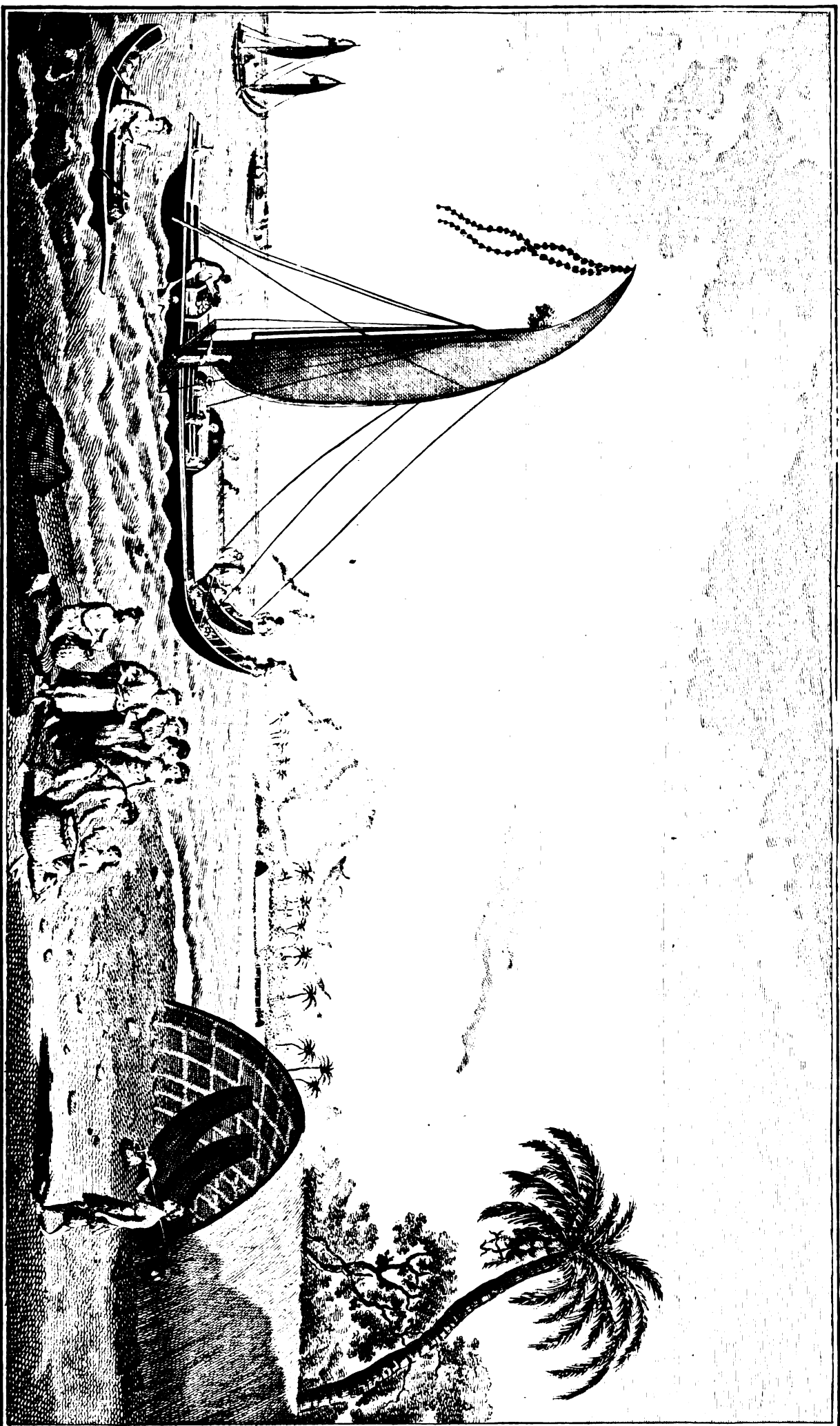
## SECTION II.

### ULIETEA, or RAIETEA.

THIS island is about 20 leagues in circumference. When Captain Cook, Mr. Banks and others went on shore, accompanied by Tupia, they were received by the natives in the most courteous manner; reports concerning them having been transmitted from Otaheite. After some ceremonies had passed, Captain Cook took possession of this and the adjacent islands, in the name of the king of Great Britain.

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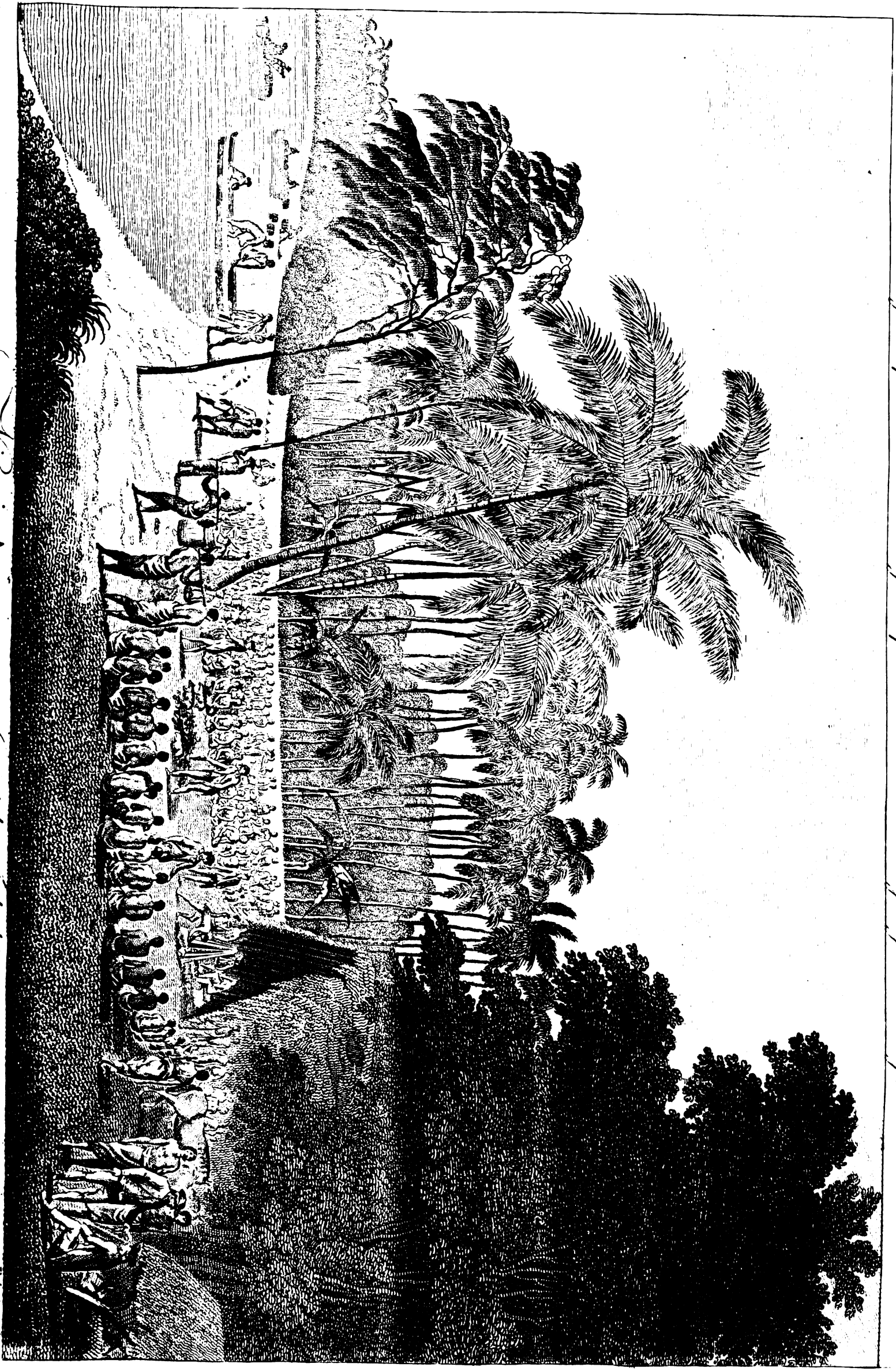
*Engraved for BANKES'S New System of GEOGRAPHY, Published by Royal Authority.*



*View of the New-discovered Island of OAHU, with some of its Inhabitants, a Double Canoe, and other small (right) a Boat. House with the Mast of a Double Canoe, &c. &c.*



*Engraving for BANKES'S New System of GEOGRAPHY. Authenticated by Royal Authority.*



*View in ANAMO OKA, and the Inhabitants.*

*Roberts sculp.*





The country has extensive plains and high hills, the soil on the top of which was found to be a kind of stone marle. On the sides were some scattered flints, and a few pieces of a spongy stone *lava*, of a whitish colour, which seemed to contain some remains of iron; it was conjectured that great quantities of that metal might be lodged in the mountainous parts of the island.

It's vegetable productions are chiefly plantains, cocoa nuts and yams: those of the animal kind, hogs and fowls; but the latter articles do not abound.

There is great similarity in person, manners and customs between the natives of this and the islands adjacent. Ulietea, however, was distinguished from the rest, by a remarkable Morai, which the natives called Tapodeloatea. The walls which were about eight feet, were raised of coral stones, some extremely large. The whole enclosed an area, of about 25 yards square, which was filled up with smaller stones. Upon an altar, at a small distance from this enclosure, was deposited as a sacrifice, a hog weighing about four-score pounds, very nicely washed.

Several structures dedicated to the deities were placed about here. These structures are a kind of chest or ark, the lid of which is fixed on with art, and neatly thatched with palm-nut leaves. Each of them was fixed on two poles, the use of which seemed to be to remove it from place to place.

Another curiosity found upon this island, was the model of a canoe, about three feet long, to which were tied eight human jaw bones. According to Tupia's explanation, they were the jaws of the natives of the island, which had been hung up by the people of Bolabola, as a token or memorial of their conquest of the country. Tupia, indeed, pointed out to the officers, &c. as the vessel entered the bay, the possessions which he had held upon this island; but of which he had been dispossessed by the Bolobolan conquerors. This relation was confirmed by the inhabitants.

On the first arrival of Captain Cook here, he received a present of considerable value from Opooney, the tremendous monarch of Bolabola who was then at the island of Otaha. In return for the compliment, the commander, principal officers, &c. determined to pay him a visit; when, behold, to their astonishment, this triumphant conqueror, this scourge of his trembling neighbours, appeared to be nothing more than a poor ensign of mortality, tottering with the decrepitude of age, incapable of the common functions of life, and in a word a mere lumpish mass.

Three extraordinary persons were seen at this island; two of them were as brother and sister: the former measured six feet four inches, and the sister younger than him five feet ten inches and an half. The third was a chief named Herea, a native of Bolabola. He was the most corpulent man in any of the South-sea islands. He measured round the waist no less than 54 inches; one of his thighs was 31 inches and 3-quarters in girth. His hair was likewise remarkable; for it hung down in long black wavey tresses to the small of his back, and in such quantities, that it increased the apparent bulk of his head considerably.

When Captain Cook anchored here, on his second voyage, he was visited by Oreo, the chief, who brought with him a handsome present. A party of them went on shore to make him a return, and as they entered the house, were met by five old women, who were in lamenting on some incident, and had cut their faces in a shocking manner. This was not the worst part of the story, for they were obliged to submit to their embraces, and got themselves covered with blood. After the ceremony was over, they washed themselves, and appeared as chearful as any other person.

Soon after intelligence was received, that two of the Discovery's people, a midshipman and a gunner's mate, had made their escape in a canoe, and landed on an adjoining island, with a view to continue their course to Otaheite, as soon as they had furnished themselves with provisions for the voyage. They were no sooner

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missed and report made to Captain Cook, than he ordered all the boats to be manned, and a pursuit to commence with all possible expedition; at the same time putting the king, his two sons, and two of the principal chiefs of the island under confinement, on board the Discovery, till the fugitives should be taken and restored.

This he did, no doubt, to interest the people of the island in the pursuit, and to prevent their assisting the deserters in making their escape. He also promised a reward of large axes, looking-glasses, and other articles of considerable value, to any of the natives, who should be instrumental in apprehending and bringing them back. To enforce his orders he caused all the vessels to be seized, and threatened destruction to the country if his men should be withheld. He even threatened the king and the young princes with death, if they were not brought back within a certain time. This might seem hard usage, yet it had its effect; as without this steady resolute proceeding, the deserters would never have been recovered.

The ship's boats went day after day to all the adjoining islands, without being able to learn the least trace of them; and this they continued, till having searched every island within the distance of two day's sail, they were at length obliged to give over any farther search as fruitless.

At length, after fourteen days absence, some Indians came on board, and acquainted Captain Cook that the fugitives were found, and that in a few days they would be brought back; desiring, at the same time, the release of the prisoners, as a condition without which they would again be set at large. But Captain Cook paid no regard to this information. On the contrary, he renewed his threatnings, which he said he would instantly order to be carried into execution, if the men were not delivered up.

The very day following, about five in the evening, a number of canoes were seen at a distance, making towards the ships, and as they approached nearer they were heard to sing and rejoice as if they had succeeded in finding what they went in search of. About six they came so nigh, that they could discern, with glasses, the deserters fastened together. They were no sooner brought on board, than the royal prisoners were released, to the unspeakable joy of all but the two fugitives, who were under great apprehensions for their lives; their punishment, however, was not so severe as might have been expected.

As soon as Captain Cook, on his third voyage, entered the harbour of Ulietea, in the Resolution, having the Discovery, Captain Clerke, under his command, the natives surrounded the ships in their canoes, for the purpose of exchanging their commodities for those of our people.

A few days after their arrival, a centinel on shore, named John Harrison, deserted, taking with him his musket and accoutrements. As soon as intelligence was gained which way he was gone, a party was detached in search of him; but they returned in the evening without success. The next day the captain applied to the chief concerning this affair, who promised to send a party of the islanders after the fugitive, and gave hopes that he should be brought back in the course of that day. This, however, did not happen; and there was reason to imagine, that Oreo the chief had taken no steps to find him.

At this time, a considerable number of the natives were about the ships, and several thefts committed, the consequences of which, being apprehended by them, very few came on board the next morning. Oreo himself caught the alarm, and fled with his whole family. Captain Cook considered this as a good opportunity to insist upon their delivering up the deserter; and having heard he was at a place called Hamoa, situate on the other side of the island, he repaired thither with two armed boats, attended by a native. In their way, they met with the chief, who embarked with

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them

them. The captain, with a few of his men, landing about a mile from the spot, marched up to it with great expedition, left the sight of the boats should give the alarm, and allow the offender sufficient time to escape to the mountains. This precaution was found unnecessary; for the natives of that part of the island having obtained information of the captain's approach, were prepared to deliver the deserter. He was found with his musket lying before him, seated between two women, who, the instant that the captain entered the house, rose up to plead in his vindication.

As such proceedings deserved to be discouraged, the captain, with a stern look, bid them be gone; upon which they burst into tears, and retired. Paha, the chief of the district, now came with a sucking pig, and a plantain-tree, which he was on the point of presenting to Captain Cook, as a peace-offering, who rejected it; and having ordered the chief to quit his presence, embarked with the deserter in one of the boats, and returned to the ships. After this, harmony was speedily restored. The delinquent made no other excuse for his conduct, than that the natives had enticed him away; which, perhaps, was in a great measure true, as Paha, and the two women above mentioned, had been at the ship the day before his desertion. As he had remained on his post till within a few minutes of the time in which he was to have been relieved by another, the punishment he received was not very severe.

About a fortnight after they arrived at Ulitea, Omai, according to instruction given him by Captain Cook, dispatched two of his people in a canoe, with intelligence, that he continued undisturbed by the inhabitants of Huaheine, and that every thing succeeded with him, except that his goat had died in kidding. This information was accompanied with a request, that the captain would send him another goat, and also two axes. Pleased with this additional opportunity of serving his friend, the captain sent back the messengers to Huaheine, with the two axes, and a male and female kid.

The circumstance attending the desertion of these people, and particularly the confinement of the chiefs, induced the natives to meditate an attempt for their relief, which had it not been prevented, might have involved our people in still greater distress. Captain Cook being on shore, a-breast of the ship, observed all their canoes, in and about the harbour, began to move off. He enquired, in vain, for the cause of this; till information was received from the Discovery, that a body of the islanders had seized Captain Clerke and Lieutenant Gore, as they were walking at a small distance from the ships.

The commodore, struck with the boldness of this scheme of retaliation, which seemed to counteract him in his own way, instantly commanded his people to arm; and in a few minutes, a strong party, under the conduct of Mr. King, were sent to the rescue of the two gentlemen. At the same time, two armed boats were dispatched to intercept the flying canoes in their retreat to the shore. These detachments had scarcely gone out of sight, when intelligence arrived, which proved the information erroneous, so that they were immediately, in consequence of this, called in. However, it appeared from several corroborating particulars, that the natives had actually formed the design of seizing Captain Clerke; and they even made no secret in speaking of it the following day.

The principal part of the plan of their operations was to have secured the person of captain Cook. He was accustomed to bathe every morning in the fresh water; on which occasions he frequently went alone, unarmed. Expecting him to go this evening, as usual, they had resolved upon seizing him, and Captain Clerke likewise, if he had accompanied him. But the commander, after confining the chief's family, had taken care to avoid putting himself in their power; and had cautioned Captain Clerke and the officers not to go any considerable distance from the ships.

Oreo, in the course of the afternoon, asked the commodore, three or four times, if he would not go to the bathing place; till at length finding that he could not be prevailed upon, he retired, with his people, notwithstanding many entreaties to the contrary. Having no suspicion at this time of their design, Captain Cook imagined that a sudden panic had seized them, which would be soon over. Being disappointed with respect to him, they fixed upon those whom they thought more in their power.

It was a fortunate circumstance that they did not succeed in their design, and that no mischief was done on the occasion; no muskets being fired except two or three to stop the canoes; to which firing, perhaps, Captain Clerke and Mr. Gore owed their safety; but Mr. King ascribed this to the captain's walking with a pistol in his hand, which, he says, he once fired; at which time a party of the islanders, armed with clubs, were marching towards them, but dispersed on hearing the report of the muskets.

This conspiracy was first discovered by a girl, who had been brought from Huaheine by one of our officers. Happening to over-hear some of the Uliteans say, they would seize Captain Clerke and Mr. Gore, she immediately ran to acquaint the first of our people that she met with of the design. Those who had been trusted with the execution of the plan threatened to put her to death, as soon as the ships should quit Ulitea, for disappointing them. Being aware of this, it was so contrived, that the girl's friends should come a day or two afterwards, and take her out of the ship, to convey her to a place where she might remain concealed till an opportunity should offer for her escaping to Huaheine.

This is the last occurrence worthy of notice till the ships took their departure from Ulitea.

This island of Ulitea differs essentially from the rest of the Society Islands in one particular instance, which is, that the women have more liberty here, and are not restrained from eating in company with the men.

### SECTION III.

#### BOLABOLA, &c. &c.

THIS island is situated about four leagues distant from Otaha; surrounded by a reef of coral rocks, and several small islands, in compass together about eight leagues, and made up of one forked peak, with seven low islands round it.

Oteavanooa, the harbour of Bolabola, lying on the west side of the island, is very capacious, and though our countrymen did not enter it, they had the satisfaction of being informed, by persons employed for that purpose, that it was a very proper place for the reception of ships. There are many little islets that surround it, which add to the number of its inhabitants, and the amount of its vegetable productions.

The principal reason that induced Captain Cook to touch at this island on his voyage was to procure one of the anchors which had been lost at Otaheite by Monsieur de Bougainville, which he was informed, had been afterwards found by the natives there, and sent by them to Opoony, the chief of Bolabola. It was not on account of the want of anchors that he was anxious to get possession of it; but the people having parted with all the hatchets and other iron tools and implements, in purchasing refreshments, they were now obliged to create a fresh assortment of trading articles, by fabricating them from the spare iron they could find on board, and even the greatest part of that had been already expended. Captain Cook, therefore, supposed Monsieur de Bougainville's anchor would, in a great measure, supply the want of that useful material, and he did not entertain a doubt but Opoony might be induced to part with it.

Oreo,

Oreo, accompanied by six or eight others from Ulietea, attended the commodore to Bolabola; and, indeed, most of the natives, except the chief, would gladly have taken their passage to England.

The commodore, immediately on landing, was introduced to Opoony, surrounded by a vast concourse of people. The necessary formality of compliments being over, he requested the chief to give him the anchor; and by way of inducement produced the present he intended for him. It consisted of a linen nightgown, some gauze handkerchiefs, a shirt, a looking-glass, some beads and toys, and six axes. Opoony, however, refused to accept the present till the commodore had received the anchor; and ordered three persons to go and deliver it to him, with directions to receive from him what he thought proper in return. With these messengers persons deputed set out in boats for a neighbouring island, where the anchor had been deposited; but it was neither so large or so perfect as was expected. By the mark that was upon it, it appeared to have originally weighed 700 pounds; but it now wanted the two palms, the ring, and part of the shank. The reason of Opoony's refusing Captain Cook's present was now apparent; he, doubtless, supposed that the anchor, in its then state, was so much inferior to its former value, that, when he saw it he would be displeased. The commodore, notwithstanding, took the anchor as he found it, and sent the whole of the present which he at first intended.

When the disparity in point of extent between Bolabola and some others of the Society Islands which greatly exceed it is considered, it is remarkable that it should acquire and maintain a predominance. We therefore presume that the following concise account of the war by which it was effected will be acceptable and entertaining.

Ulietea and Otaha had long been friends; or, as the natives emphatically express it, they were considered as two brothers, whose views and interests were the same. The island of Huaheine was also admitted as a friend, but not in so eminent a degree. Like a traitor Otaha leagued with Bolabola, jointly to attack Ulietea, whose people required the assistance of their friends in Huaheine against these united powers. The inhabitants of Bolabola were encouraged by a pretended prophetess, who predicted their success.

Elevated with the hopes of victory, the canoes of Bolabola attacked those of Ulietea and Huaheine: the encounter lasted long, they being lashed strongly together with ropes; and, notwithstanding the prediction, the Bolabola fleet would have been vanquished, had not that of Otaha arrived at the critical moment. The fortune of the day was now turned; victory declared in favour of the Bolabolans; and their enemies were totally defeated. Two days after the conquerors invaded Huaheine, which they subdued, it being weakly defended, as most of its warriors were then absent. Many of its fugitives, however, having got to Otaheite, there related their melancholy tale. This so affected those of their own country, and of Ulietea, whom they found in that island, that they obtained their assistance. They were furnished with only ten fighting canoes; with which inconsiderable force they effected a landing at Huaheine in the night; and, taking the Bolabola men by surprise, killed many of them, and dispersed the rest. Thus were they again, by one bold effort, possessed of their own island, which at this day remains independent, and is governed by its own chiefs. When the combined fleets of Ulietea and Huaheine were defeated, the men of Bolabola were applied to by their allies of Otaha to be allowed an equal share of the conquests. This being refused the alliance broke; and, during the war, Otaha was conquered as well as Ulietea, both of which remain subject to Bolabola; the chiefs by whom they are governed being only deputies to Opoony the king of the islands. Such is the account of the war; and in the reduction of the two islands five battles were fought at different places, in which great numbers were killed on each side.

So exceeding deficient are the natives in recollecting the exact dates of past events, that though this war happened but a few years ago, our people could not guess with any precision at the time of its commencement and duration. Since the conquest of Ulietea and Otaha, the Bolabola men are considered as invincible; and their fame is so far extended, that, even at Otaheite, if not dreaded, they are respected for their valour. It is asserted, they never fly from an enemy, and that they are victorious against an equal number of the other islanders.

The estimation in which the people of Bolabola are held at Otaheite may be gathered from M. de Bougainville's anchor having been sent to their sovereign. The intention of transporting the Spanish bull to their island must be ascribed to the same cause. They also had a third European curiosity brought to Otaheite by the Spaniards. This animal had been so imperfectly described by the natives, that our voyagers had been much puzzled to conjecture what it could be. When Captain Clerke's deserters, however, were brought back from Bolabola, they said the animal had been shewn to them, and that it was a ram. Had our men not deserted, it is probable more would have been known about it. In consequence of this intelligence, Captain Cook, when he landed to meet Opoony, took an ewe with him in the boat, of the Cape of Good Hope breed, whereby a foundation is laid for a breed of sheep at Bolabola. He also left with Oreo, at Ulietea, two goats, and an English boar and sow: so that the race of hogs will be considerably improved, in a few years, at Otaheite, and all the neighbouring islands; and they will, perhaps, be stocked with many valuable European animals. When this is really the case, these islands will be unrivalled in abundance and variety of refreshments for the supply of future navigators. Even in their present state they are hardly to be excelled. When the inhabitants are not disturbed by intestine broils, which had been the case for several years past, their productions are numerous and plentiful.

As the following mode of curing pork adopted by Captain Cook in his several voyages proved of very salutary effect, it is presented on its presumed benefit to future navigators.

The hogs were killed in the evening, and, when cleaned, were cut up, after which the bones were taken out. The meat was salted while hot, and laid in such a manner as to permit the juices to drain from it, till the next morning: it was then salted again, put into a cask, and covered with pickle. It remained, in this situation, four or five days, when it was taken out, and carefully examined; and if any of it appeared to be in the least tainted, which sometimes happened, it was separated from the rest, which was repacked, headed up, and filled with good pickle. It was again examined in about eight or ten days time, but there appeared no necessity for it, as it was generally found to be all thoroughly cured. Bay and white salt mixed together answers the best, though either of them will do alone. Great care was taken that none of the large blood-vessels remained in the meat; and that not too much should be packed together at the first salting, lest those pieces which are in the middle should heat, and hinder the salt from penetrating them. In tropical climates, meat ought not to be salted in rainy and sultry weather.

Captain Cook quitted Bolabola, and took leave of the Society Islands the 8th of December 1777.

#### OTAHA.

This island in all general respects bears resemblance to those adjacent. It is not populous. The harbour on the east side was found safe and convenient, with good anchorage.

Otaha is situated within about two miles of Ulietea, but as both islands are enclosed in one reef of coral rocks, there is no passage for shipping between them.

Like the inhabitants of every part of this social spot, they

they received our countrymen who landed from the boat on their coast with all tokens of courtesy, and paid particular respect to Mr. Banks and Dr. Solander, using the same honorary compliments to them as they did to their kings.

#### T U B A I.

This island is very inconsiderable, producing nothing but cocoa nuts, and is said to be inhabited only by three families. As the coast abounds with fish, the shore is frequently visited by the people of the adjacent islands.

#### M A W R U A, or M O R O U A,

Is a small island surrounded with a reef of rocks, and has no harbour for shipping. It has some few inhabitants, and produces the same articles with those adjacent. In the midst of it is an high round hill, which may be seen at the distance of ten leagues.

#### S E C T I O N IV.

*Persons, Disposition, Manners, Customs, Religion, &c. of the Inhabitants of the Society Islands in general.*

AS the productions, both animal and vegetable, of these islands resemble, in a very near degree, those of Otaheite heretofore described, we shall pass them over, and proceed to the consideration of such particulars only as are conducive to our main design.

These islanders in general are stout and well made, and many of them tall. They are not of so dark a complexion as those of Otaheite, and the women are in general as handsome, and nearly of the same colour as Europeans.

With respect to disposition, they are exceeding indolent, and have very little curiosity. Dogs, in spite of their stupidity, are in great favour with all the women, "who (says an ingenious observer) could not have cared less them with a more ridiculous affection if they had been European ladies of fashion." Here was seen a middle aged woman, whose breasts were full of milk, offering them to a little puppy that had been trained up to suck them: the sight disgusted those who saw it to such a degree that they could not forbear expressing their dislike of it; but the woman only smiled at them, and said, that she suffered little pigs to do the same: it appeared afterwards that this woman had lost her child.

The veneration of the inhabitants for certain kinds of birds is evident from the following circumstance. On a shooting party our people happened to kill several king-fishers; and just as they had brought down one of those birds, they met Oreo and his family walking with Captain Cook; the chief took no notice of the bird, but his fair daughter lamented the death of her Eatooa; her mother, and most of the women, seemed also grieved at its fate; and on stepping into the boat, Oreo himself desired them, with a very serious air, not to kill the king-fishers and the herons, allowing them, at the same time, the liberty of killing any other sorts of birds.

The inhabitants mix the cocoa-nuts with yams, and make a food which they call *pes*; having scraped both very fine, and mixed them together, they put the whole into a kind of wooden trough, with a number of hot stones, by which an oily kind of hasty pudding is produced, which, when fried, tastes very agreeable.

Great quantities of the root called *ava ava* are cultivated in these islands, with which the natives make their intoxicating liquor. This is no other than the pepper plant. It seems, however, that drunkenness here is punished like all other excesses, with diseases; the old men who make a practice of hard-drinking are lean, and covered with a scaly or scabby skin, have

red eyes, and red blotches on all parts of their bodies: they acknowledge these evils to arise from intemperance, and perhaps those leprous disorders that some were seen to be afflicted with at Otaheite are produced by taking large potions of this liquor.

Their entertainments of a public nature consist of dancing, and a kind of dramatic exhibition.

As their dances resemble those of Otaheite, already described, we pass on to some account of their dramatic exhibitions, as well as festive entertainments, which, from their singularity, are worthy of attention.

A party of our people were present at Ulietea, where a performance was exhibited, called by the natives *Mi-diddij Marramy*; which signifies "the child is coming." It concluded with a representation of a woman in labour, acted by a set of great brawny fellows, one of whom brought forth a great strapping boy about six feet high, who ran about the stage, dragging after him a large whisp of straw, which hung by a string from his middle. Captain Cook observed, that the moment they got hold of the fellow, they flattened or pressed his nose, from whence he concludes, that their new born infants are so treated, which accounts for the natives in general having flat noses.

The only actress at Oreo's theatre was his daughter Poyadua, a pretty brown girl, at whose shrine many offerings were made by her numerous votaries on these occasions.

Another dramatic exhibition was presented to our people at Huaheine: the piece represented a girl running away from her parents, and seemed to be levelled at a female passenger whom they had brought from Otaheite, who happened to be present at the representation. It had such an impression upon the girl, that she could scarcely be persuaded to see the piece out, or to refrain from tears while acting. It concluded with the reception she was supposed to meet with from her friends at her return, which was made out to be not a very favourable one.

These people introduce extempore pieces on occasion, and it is most probable, that this was meant as a satyr upon the girl, and to discourage others from acting in the same manner.

Oreo likewise gave a public dinner to the captains Cook and Furneaux, several of the officers of both ships, and the passengers. On this occasion a great part of the spacious house was spread with large quantities of leaves, which served for a table-cloth, round which the visitants seated themselves, together with the principal people of the island. Soon after, one of the servants, or tow-tows, brought a hog smoking on his shoulders, which was roasted whole, and wrapped in a large bundle of plantain leaves; this he threw upon the floor, round which the company was seated. Another smaller hog was tossed in the same manner, and both so hot as hardly to be touched; the table, or rather floor, was garnished about with hot bread-fruit and plantains, with a quantity of cocoa-nuts for drink. Each man being ready with his knife in his hand, the hogs were presently cut to pieces, and the European part of the company agreed, that they tasted better than an English barbiecue: the equal degree of heat with which it stews under ground, had preserved and concentrated all its juices; the fat was not luscious and surfeiting, and the skin, instead of being very hard which is the case of roasted pork with us, was as tender as any other part. One of these hogs weighed between 50 and 60 pounds, and the other about half as much, yet all the parts were equally done.

The chief, his son, and some others of his male friends, partook of this repast with their guests: the men eat with great gusto; but all the women were stationed behind, and were not admitted as sharers in the feast.

It is the custom at these islands for all the great families to have burial places of their own, where their remains are interred. This undoubtedly gave rise to Oreo's enquiring of Captain Cook, (when he could not



not obtain his promise to return in departing from Ulietea in his second voyage,) the name of his Morai, or burying-place. Hence it appears that these people could not give a greater proof of their affection to their English friends, than in expressing a desire to remember them even beyond the period of their lives.

From the best accounts that could be obtained of the religion of the inhabitants of the Society Islands, it appeared that they had a diversity of gods peculiar to each island. But they believe in general every man to have a separate being within himself, named *Tee*, which acts in consequence of the impression of the senses, and combines ideas into thoughts, which they call *parou no te oboo*, which literally signifies "words in the belly." This mind they suppose to have an existence after the dissolution of the body, and that the man in that state feasts on bread-fruit and pork, which need no preparation from the fire.

Besides their greater divinities, they have a number of inferior ones, some of whom they suppose to be inimical

to mankind. The high priest of the island is called Tahowarahai; to him the Eatooa, or God, is supposed to descend, and hold converse with him, whilst he remains invisible to the people that surround him. Offerings are made to the deities of hogs and poultry roasted, and of all kinds of eatables; but the inferior, and particularly the malevolent spirits, are only revered by a kind of hissing.

The priests in these islands continue in office for life, and the dignity is hereditary. The high priest is always an Earee who has the highest rank next to the king.

They are consulted upon many important occasions; partake largely of the good things of the country, and, in short, have found means to make themselves necessary.

Besides the priests, there are in every district teachers, or *tata-o-rerros*, who instruct the people in astronomy and the navigation of those Seas.

## C H A P. XI.

### Description of the MARQUESAS ISLANDS, and the Low Islands to the South-West.

#### SECTION I.

##### MARQUESAS ISLANDS.

**T**HIS group of islands being discovered in 1597, by Mendana, a Spaniard, received from him the general appellation of Marquesas, as did the respective islands which compose it (one excepted) their particular names. These are la Magdalena, St. Pedro, La Dominica, and Santa Christina.

Hood Island, not seen by Mendana, but discovered by Captain Cook in April 1774, was so called, by him, from the name of one of the crew of the Resolution, who first saw the land. The whole group of these islands occupy one degree of latitude and near half a degree of longitude.

##### HOOD ISLAND

Is the most northern of the group, and situated five leagues and an half from the east end of La Dominica, in latitude 9 deg. 26 min. south, and 139 deg. 13 min. west longitude.

##### LA MAGDALENA

Was only seen at 9 leagues distance, and was supposed to be about 5 leagues in circuit, to lie in latitude 10 deg. 25 min. south, and longitude 138 deg. 50 min. west.

##### ST. PEDRO,

Called by the natives *Onateyo*, is very inconsiderable in extent, fertility and number of inhabitants. It is about three leagues and an half distant from the east end of La Dominica.

##### LA DOMINICA

Is six leagues in extent, and fifteen in circumference. This island is called by the natives Heevaroa; is in general mountainous; but, to the northward, there are vallies covered with trees, among which a few huts are scattered. It appears, from many craggy rocks, like spires, and several hollow summits, in the centre of the  
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island, that it has been subject to the tremendous effects of volcanos and earthquakes. All the eastern side is one prodigious steep, almost perpendicular, of vast elevation, which forms a sharp ridge scattered into spires and precipices.

##### ST. CHRISTINA,

Called by the natives WAITAEOA, is the most western of the group, and lies in latitude 9 deg. 55 min. south, and longitude 139 deg. 8 min. west. It is in extent, from north to south, about three leagues, and about seven or eight in circumference. One ridge of hills runs through the island; but the vallies are luxuriant in vegetation, and watered by sweet rivulets. The soil is rich, well cultivated, and copious in its productions. This island has also undergone the effects of volcanos, as different kinds of lava, some of which were full of white and greenish shells, were seen on the rocks. On the western side, under the highest land is an harbour, in which Mendana anchored in 1595, and to which he gave the appellation of *Madre de Dios*; but Captain Cook called it Resolution Bay.

#### SECTION II.

*Persons. Dress. Habitations. Canoes. Weapons. Beasts. Birds. Food. Drink. Disposition, &c. of the Inhabitants of the Marquesas Islands in general.*

**T**HE inhabitants of the Marquesas Islands in general are declared, by Captain Cook, to excel all the nations of the South Seas, in symmetry of form and regularity of features. He mentions in particular, that not one disproportioned person was seen upon the island of Christina; but that all were robust, well made and active. Their countenances were open and lively. The men are about five feet six inches in stature; their hair is of divers colours, but none red. It is mostly worn short, unless it be a bunch tied in a knot on each side of the crown. Their complexion, naturally tawny, is rendered almost black by punctures over the whole body. Their only covering was a small piece of cloth round the waist and loins.

The women were inferior to the men in stature, but well

well proportioned. Their general complexion was brown. They were some of them punctured, and their body dress was a single piece of cloth made of the mulberry bark, which covered them from the shoulders to the knees.

They use a head-dress, a kind of broad fillet, curiously made of the fibres of the husks of cocoa-nuts. This fillet is interspersed with mother-of-pearl and tortoise-shells, wrought into curious figures, and displayed in divers forms. To the fillet is fixed the tail feathers of tropic birds, which, standing upright when it is tied on, the whole together makes a very brilliant appearance. They wear a kind of ruff, or necklace, made of light wood; the outer and upper sides covered with small peas, fixed on with gum. They have also some bunches of human hair fastened to a string and tied round the legs and arms.

But no one person is ever decorated with all these ornaments. They were none of them held in estimation like the human hair, the bunches of which, it is probable, were worn in remembrance of their deceased relations, and therefore looked upon with a degree of veneration. Or, they might have been the spoils of their enemies, worn as badges of conquest.

They had a kind of fan to cool themselves in hot weather, formed of a tough bark or grass, very firmly and curiously plaited, and frequently whitened with shell lime. Some had large feathered leaves of a kind of palm, which answered the purpose of an umbrella.

The king, on a visit to Captain Cook, was completely decorated with all these ornaments, and the only one ever seen so dressed. He complimented the captain with some presents, and gave him to understand the superiority of his rank.

Their extraordinary ornaments are necklaces and amulets made of shells. They had all their ears pierced, though none were seen with ear-rings.

Their habitations, which are in the vallies and on the sides of the hills near the plantations, resemble, in form, those of Otaheite, but are much meaner, and covered with leaves of the bread-fruit tree. They are built, in general, on a square or oblong pavement of stone, raised some height above the level of the ground. They have also a pavement near their houses for the purpose of sitting to eat, regale and amuse themselves. Our people, by the help of glasses, could discern, along the uppermost edge of a mountain, a row of stakes or palisades closely connected together, like a fortification, which seemed to resemble the Hippias of New Zealand already described.

Their canoes are like those of Otaheite in form, but not in size. On the heads was a human face, coarsely carved. The sails were composed of mats of triangular form, and broad at the top. The paddles were short, but sharp pointed, with a knob at the upper end. The general length of the canoes were from sixteen to twenty feet, and the breadth about fifteen inches.

Their weapons were plain spears, clubs, and slings. The two former were made of the club-wood, or casuarina. They threw stones with their slings with great velocity, and to a great distance, but were not expert marksmen.

Hogs and rats were the only quadrupeds seen here. There were also fowls, and many small birds in the woods, that warbled most melodiously. Notwithstanding these islands produce fowls, hogs, and, at certain times, fish in abundance, the inhabitants subsist chiefly on vegetable food. As cocoa nuts do not abound, pure water is their drink in ordinary. In the article of eating, these people are by no means so cleanly as those of Otaheite. They are also dirty in their cookery. Pork and fowls are dressed in an oven of hot stones: but fruit and roots they roast on the fire; and after taking off the rind or skin, put them into a platter or trough, with water, out of which Captain Cook affirms, he saw both men and hogs eat at the same time: though he very candidly acknowledges, that the actions of a few indi-

viduals, should by no means fix a stigma on a whole nation.

From the volcanic productions beforementioned, it appears that these islands are similar in their origin, and the nature of their minerals, to the Society Islands, the greater part of which seem to have been burning mountains.

These islanders discovered the same timidity on the approach of strangers, in common with the natives of those southern climes; nor could be induced for some time, to come on board the ships, by any signs of friendship that could be made them. They ventured indeed to come along-side, and offered some pepper-roots, which were fixed on the throats, as tokens of reciprocal friendship. The exchange of nails for fish and bread-fruit, in great perfection, was highly salutary, as well as gratifying to the whole ship's company, who, for the course of nineteen weeks, had subsisted on salt provisions, which having then been two years on board, were neither agreeable in flavour, nor of a nutritive quality. The canoes retired a little after sun-set, according to the general custom of the natives of the South-sea islands, who cannot be prevailed on to keep awake a single night, by the most attracting novelty.

Such parts of these islands as are capable of cultivation are very populous; but as they are in general mountainous, and have many inaccessible rocks, it is doubted whether the whole group contain fifty thousand inhabitants. According to Dalrymple's account, the manners of these people are gentle and inoffensive: though these good qualities did not prevent the Spaniards, on their first landing, from butchering several of the natives at Magdalena.

Intercourse had not been long held between our people and the natives, before it was evident they were more disposed to receive than to give; for having taken a nail in exchange for some bread-fruit, they withheld the article so purchased, till Captain Cook had recourse to the ordinary means of firing a musket over their heads, and thus terrified them into fair dealing.

Nor were these islanders exempt from that propensity to theft, which characterizes the nations of the South Seas. Soon after they had courage enough to venture on board, one of them stole an iron stanchion from the gangway, with which he sprang into the sea, and notwithstanding its weight, swam with it to his canoe, and was making to the shore with all speed. A musket was fired over his head to frighten him back, but to no effect; he still continued to make off with his booty. The whistling of another ball over his head was as ineffectual. An officer, less patient of such an injury than reason and humanity should have taught him to be, levelled at him, and shot him through the head. Captain Cook had given orders to fire over the canoe, but not to kill any one. He was in a boat, and came up with the canoe soon after. There were two men in her; one sat bailing out the blood and water, in a kind of hysteric laugh; the other, a youth of about fourteen or fifteen years of age, who afterwards proved to be the son of the deceased, fixed his eyes on the dead body, with a serious and dejected countenance. This act of severity, however, did not estrange the islanders to the ship, and a traffic was carried on to the satisfaction of both parties. Bread-fruit, bananas, plantains, and some hogs, were given in exchange for small nails, knives, and pieces of Amsterdam cloth. Red feathers of the Amsterdam island were greatly esteemed here. Captain Cook, accompanied with the gentlemen of the ship, in their walks about the country, came accidentally to the house which had been the habitation of the man who had been shot; there they found his son, who fled at their approach: they enquired for his female relations, and were told that they remained at the top of the mountain, to weep and mourn for the dead. Notwithstanding they were then among the relations of a man who had been killed by them, not the least tokens of animosity or revenge, were discernible among the natives.

As

As these islanders, like the natives of the Society Isles, look on themselves as one family, so they entertained an idea of the same relative tie subsisting between our people. A sailor having been chastised by Captain Cook for neglect of duty, they exclaimed, on seeing him receive several blows, *tape-a-bai-te-tina!* "He beats his brother!" From other instances, however, that occurred, it was evident that they knew the superiority of the commander over his people.

When the natives became familiar with our people, they frequently danced upon deck, for the diversion of the sailors. Their dances and musical performances resemble those of Otaheite; as did their language, more than any other dialect in the South Seas.

### SECTION III.

*Description of Islands termed by Navigators, "The Low Islands in the South-West."*

THE most considerable of this group of islands, which are connected by a reef of coral rocks, and lie scattered in general, between the latitude of 14 deg. 28 min. south, and the longitude of 138 deg. and 56 min. west, are the following: King George's, Disappointment, Palliser, Dog, Queen Charlotte's, Lagoon, Thumb-Cap, Bow, The Groups, Bird, Chain, Osna-burg, and Pitcairn Islands. Of these we shall treat in their respective order.

#### KING GEORGE'S ISLANDS.

These are two islands, first discovered by Commodore Byron in 1765. When the English first went on shore, they found many huts deserted by the natives, the dogs being the only tenants; and those animals, terrified by the appearance of strangers, kept an incessant howling all the time they continued on shore. The hovels, though very mean and low, were situated in a charming spot, amidst a grove of lofty trees, some of which were the cocoa, and others of a species unknown. The natives seemed to derive the necessaries of life in general, from the cocoa nut tree, as it supplied them not only with food, but sails, cordage, and timber. The cocoa-palm may well be deemed the staple of life, as it produces every essential requisite for the support of many nations on the globe. Every part of it is converted to some useful purpose: as for instance; the nuts, whilst green, contain a liquor pleasant to the palate, and of a quality so singularly cooling, that it allays thirst, and affords refreshment in a hot climate, beyond any other production. When in due progress the kernel forms, it is at first of the substance of a rich cream; and afterwards growing firm and oily, like an almond, becomes equally balsamic and nourishing. The oil extracted from it is adapted to divers purposes, and particularly that of anointing the hair, and frequently the whole body. Cups are made of the hard shell; and a variety of cordage, elastic and durable, from the fibrous coating around it. Several articles of Indian household furniture, and divers kinds of ornaments, are fabricated of these materials. The long-feathered leaves or branches, which spread from the top of the stem, are convenient coverings for their houses; and those, when plaited, make excellent baskets for provisions. A cloth sufficient for covering the body in a hot climate is made of the inner bark: and the very stem itself, when grown too old to bear, may be used in the construction of a hut, or the mast of a canoe. All these very essential benefits are derived from this one production.

The shore was covered with coral, and the shells of very large pearl oysters.

The best description that can be given of the natives, their customs, &c. from Commodore Byron's account, is the following. The women wear a piece of cloth hanging from the waist down to the knee; and the men were naked. Near their houses were buildings of a dif-

ferent kind, which were supposed to be burying places. These were situated under lofty trees; the sides and tops were of stone; and in their figure, they sometimes resembled the square tombs with a flat top, which are in our country church-yards. Near these buildings were found many neat boxes, full of human bones: and upon the branches of the trees which shaded them hung a great number of the heads and bones of turtle, and a variety of fish, enclosed in a kind of basket-work of reeds; on examining which, nothing appeared to remain but the skin and the teeth: the bones and entrails seemed to have been extracted, and the muscular flesh dried away.

But Captain Cook, who gives a more ample and satisfactory account of them, failed between these two islands in April 1774: he says they lie nearly east and west. The island to the eastward is called by the natives *Tiookea*; it is something of an oval shape, and about ten leagues in circuit. The inhabitants of this island, and probably of all the low ones, are of a much darker colour than those of the higher islands, and of an hostile disposition. Their origin is doubtless one and the same; but being dependent on the sea for a subsistence, and from their way of life exposed to the sun and weather, their colour is darker; and their bodies become more hardy and robust. The figure of a fish is punctured or marked on their bodies. A lieutenant, with two boats well armed, were sent on shore; two gentlemen were of the party; they landed without any opposition from the natives. As soon as they came on shore, the islanders embraced them by touching noses, a mode of civility used in New Zealand, which is some hundred leagues distance, and the chief place besides this where the custom has been observed to prevail.

Our naturalists found here various plants, and particularly a scurvy-grass. The natives shewed them that they bruised this plant, mixed it with shell fish, and threw it into the sea, whenever they perceived a shoal of fish, which, intoxicated by it, were caught on the surface of the water without trouble. The soil is but barren, the foundation consisting of coral, very little elevated above the surface of the water.

The officer of the boats perceiving the Indians collecting into a body, having distributed presents to those who surrounded him, soon prepared to go, desirous of avoiding any affray. The collected body crowded about the boats, and seemed doubtful whether they should detain our people, or suffer them to depart. At length, however, they assisted them in pushing off the boats. Some of the most turbulent threw stones into the water, and seemed to glory as if they had driven them off. Captain Cook, from this circumstance, found it expedient to give orders for firing four or five cannon shot into the sea, close by the shore, and over the heads of the Indians, as they were seated along the beach, to shew them that they were entirely at the mercy of their visitors. Notwithstanding these inimical appearances, the party brought off to the ship five dogs, with which the island seemed to be plentifully supplied. These they purchased with small nails, and some ripe bananas, which latter they brought from the Marquesas. The dogs had fine long hair, and were of a white colour.

The other island, which is inconsiderable, is situated two leagues to the westward of *Tiookea*, is four leagues in length, and from five to three miles in breadth.

#### ISLANDS OF DISAPPOINTMENT.

These were first discovered by Commodore Byron in 1765, and so named from the shores affording no anchorage for his ships, on which account he was obliged to quit them, without landing or procuring any refreshments for his crew, who were then languishing with sickness. They are a cluster of small islands, and lie in latitude 14 deg. 10 min. south; longitude, 141 deg. 6 min. west. They are inhabited by Indians, who appeared on the beach with spears in their hands, that were at least sixteen feet long. They every where discovered

hostile

hostile intentions, and seemed by signs, to threaten the people in the boat with death, if they came on shore. There are cocoa trees in great abundance; and the shore abounds with turtle.

### PALLISER ISLANDS.

These islands, discovered by Captain Cook in April 1774, lie in 15 deg. 26 min. south; and 14 deg. 20 min. west. They are four in number: the largest is seven miles long, and not above two broad. The greatest distance of one from the other is not above six leagues.

People, huts, canoes, and places erected for drying fish, were seen here. The natives were armed with long spikes.

DOG-ISLAND, 15 deg. 12 min. south, was discovered by Le Mair and Schouten, April 1616, who gave it that name from having seen three Spanish dogs on the island.

QUEEN CHARLOTTE'S ISLAND, 19 deg. 18 min. south; 138 deg. 4 min. west; first discovered by Captain Wallis, in the Dolphin, in 1767, who took possession of it in the name of King George the Third. Here is good water, and plenty of cocoa-nuts, palm-nuts, and scurvy-grass. The inhabitants are of a middle stature, and dark complexion, with long hair hanging loose over their shoulders. The men well made, and the women handsome. Their cloathing is a kind of coarse cloth, or matting, which they fasten about their middle.

LAGOON ISLAND, 18 deg. 47 min. south; 139 deg. 28 min. west; is of an oval form, with a lake in the middle, which occupies much the greatest part of it. The whole island is covered with trees of different verdure. It is inhabited by a race of Indians, tall, of a copper colour, with long black hair. Their weapons are poles, or spikes, which reach twice as high as themselves. Their habitations were seen under some clumps of palm trees, which formed very beautiful groves. This island was discovered by Captain Cook, April 1769.

THUMB-CAP lies about seven leagues north-west of Lagoon Island: it is a low, woody island, of a circular form, and not much above a mile in compass. There was no appearance of inhabitants: the land was covered with verdure.

BOW ISLAND, so called by Captain Cook, in 1769, on account of its singular figure, being shaped exactly like a bow; the arch and curve of which is land, and the space between them water. The curve is a flat beach, without any signs of vegetation, having nothing upon it but heaps of sea-weed. It appeared to be narrow, and about three or four leagues in length. The horns, or extremities of the bow, were two large tufts of cocoa-nut trees, of different height and figure. From the smoke seen in different parts the island appeared to be inhabited.

THE GROUPS are long, narrow strips of land, ranging in all directions; some of them ten miles or upwards in length, but none more than a quarter of a mile in breadth. Trees of various kinds, particularly the cocoa-nut, abound here. The people appeared to be well made, of a brown complexion; most of them carried in their hands a slender pole, about fourteen feet long, pointed like a spear: they had likewise something shaped like a paddle, about four feet long. Their canoes were of different sizes; some so small, as to carry no more than three men; others had six or seven; and some of their boats hoisted a sail.

BIRD ISLAND, so called by Captain Cook, from the great number of birds that were seen on it, is supposed to be about four miles in circumference. It is low,

with a piece of water in the middle. No inhabitants appeared.

CHAIN-ISLAND seemed about five leagues long, in the direction of north-west and south-east, and about five miles broad. It appeared to be a double range of woody islands, joined together by reefs, so as to compose one island in the form of an ellipsis, or oval, with a lake in the middle. The trees are large, and from the smoke that issued from the woods it seemed to be inhabited.

OSNABURGH-ISLAND, called by the natives Maitea, was first discovered by captain Wallis in 1767. It is an high round island, not above a league in circuit; in some parts covered with trees, in others a naked rock, and is 44 leagues distant from Chain Island, west by south.

PITCAIRN-ISLAND was discovered by captain Carteret. Captain Cook was very near it in August 1773, but could not fall in with it.

Besides these, which we have described from the most authentic accounts, Captain Wallis also saw five other islands, which he named *Whitsunday*, *Egmont*, *Gloucester*, *Cumberland*, and *Prince William Henry*; and in August 1773 Captain Cook fell in with five others, which he named *Resolution*, *Doubtful*, *Ferneaux*, *Adventure* and *Chane*. Some of the most westwardly of these scattered islands were seen by M. de Bougainville, and called *Les quatre Facardins*, and *Ile des Lanciers*. That navigator very properly calls this cluster of low, overflowed islands, *The dangerous Archipelago*.

To the south-west of this group is the island of

### TOOBOUAI,

Discovered by Captain Cook in 1777. It is situated in latitude 23 deg. 25 min. south, longitude 218 deg. 37 min. east. The spot, at first view, appeared like several distinct islands, but on nearer approach it was found to be connected, and to form but one island. It is guarded by a reef of coral rock, extending in some places a mile from the land, with an high surf breaking upon it. Our people observed from the ships the natives walking or running along shore, and then saw two canoes launched, in which were about a dozen men making towards them. Stopping suddenly when they came near the ships, Omai, according to custom, was desired to use his endeavours to prevail on them to come nearer, but all his efforts proved ineffectual. Those in the canoes, however, indicated by signs a strong desire for our people to go on shore, and those on the beach displayed something white, which was considered as an intimation to the same purport.

Their landing might have been effected with ease and safety: there was good anchorage without the reef, and an opening in it free from surf. But as no refreshments were wanting, and Captain Cook was desirous of availing himself of a fair wind for the prosecution of his voyage, after divers ineffectual attempts to prevail on the natives to come near the vessel, and hold intercourse, he left them, and stood to the northward.

From observation on board, the greatest extent of this island, in any direction, could not be above five or six miles. There are hills in it of considerable height. At the foot of these is a narrow border of flat land, extending almost round it, with a white sand-beach. The hills, except a few rocky cliffs, were covered with herbage. According to the information our people derived from the men in the canoes, the island abounds with the same animal and vegetable productions as were found in its vicinity.

Those of the natives seen in the canoes were copper-coloured: some wearing their hair (which was straight and black) flowing about the shoulders, and others having it tied in a bunch on the crown of the head. Their faces



faces were rather round and full, and expressed a ferocity of disposition. All the covering of those in the canoes was a piece of narrow stuff wrapped round the waist, and passing between the thighs; but some upon the beach were observed to be completely dressed in white. Several in the canoes wore ornaments of pearl shells about their necks. One in particular continued a considerable time blowing a large conch-shell, in a

long tone without any variation; but what it portended our people could not determine. The men in the canoes, finding the captain's resolution to depart, stood up and repeated something aloud, though it was not known whether it expressed hostile or friendly designs. They had, however, no weapons with them; nor could it be discovered by the glasses, that those on shore were armed.

## C H A P. XII.

## E A S T E R I S L A N D.

## SECTION I.

*Discovery, Situation, Soil, Climate, &c.*

THE first discovery of this island is attributed to Captain Davis, an Englishman, in 1686; and Captain Cook observes, that the view of it from the east answered the geographical description given of it. Hence it was called Davis's Land. Admiral Roggeveen touched at it in 1722, and gave it the name of Easter Island: but the accounts given of it by the writers of his voyage appear rather fabulous than authentic; at least they by no means agree with the state in which it was found by those British navigators who last visited it. This island was called by the natives by a variety of names, as *Wachu*, *Tamarebi*, *Whybue*, and *Teapy*. It seems that the Spaniards had visited it in 1769, and given it the appellation of the Island of St. Carlos. Some signs of this visit were seen among the natives, and in particular, several articles of wearing apparel, which were of European manufacture.

It is situated in latitude 27 deg. 30 min. south; and longitude 109 deg. 46 min. west; and is about ten or twelve leagues in circuit.

Soon after the Resolution, Captain Cook, made the island, the master being sent out in a boat to sound the coast, one of the natives swam off to her, and insisted on coming aboard the ship. The first thing he did was to measure the length of the ship, by fathoming her from the taffarel to the stem, and as he counted the fathoms, it was observed by our people, that he called the numbers by the same names that they do at Otaheite; nevertheless, his language was nearly unintelligible to all of them.

When Captain Cook went on shore, accompanied by a party, to see what the island was likely to afford, they landed at the beach, where some hundreds of the natives were assembled; and who were so impatient to see them, that many of them swam off to meet the boats.

Not one of them had so much as a stick, or weapon of any sort in his hand. After distributing a few trinkets among them, our people made signs for something to eat, on which they brought down a few potatoes, plantains, and sugar-canes, and exchanged them for nails, looking-glasses, and pieces of cloth.

Near the place where they landed were some tall statues, which shall be described hereafter. The country appeared quite barren, and without wood. There were, nevertheless, several plantations of potatoes, plantains, and sugar-canes. They also saw some fowls, and found a well of brackish water.

The captain was obliged to content himself with remaining at the landing place among the natives, as he was not yet quite recovered from a bilious cholic, which had been so violent as to confine him to his bed. It was several days before the most dangerous symptoms of his disorder were removed; during which time, the surgeon was to him not only a skilful physician, but an affectionate adviser. When he began to recover, a favourite dog fell a sacrifice to his disordered stomach. They had

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no other fresh meat whatever on board; and the captain could eat of this flesh, as well as broth made of it, when he could taste nothing else. Thus he received nourishment and strength from food, which would have made most people in Europe sick. So true it is, that necessity is governed by no law.

The soil of this island is in general a dry, hard clay; but towards the highest part of the south end it is a fine red earth, seemed much better, bore a longer grass; and was not covered with stones, as in the other parts.

The most remarkable curiosity belonging to this island, is a number of gigantic statues, of which, however, very few remain entire. These statues are placed on the sea-coast. On the east side of the island were seen the ruins of three platforms of stone-work, on each of which had stood four of these large statues; but they were all fallen down from two of them, and one from the third: they were broken or defaced by the fall. One which had fallen, being measured, was fifteen feet in length, and six broad over the shoulders. Each statue had on its head a large cylindric stone, of a red colour, wrought perfectly round. Others were found that measured near twenty-seven feet, and upwards of eight feet over the shoulders: and still a larger one was seen standing, the shade of which was sufficient to shelter all the party, consisting of near thirty persons, from the rays of the sun. The workmanship was rude, but not bad, nor were the features of the face ill formed: the ears were long, according to the distortion practised in the country; and the bodies had hardly any thing of a human figure about them. How these islanders, wholly unacquainted with any mechanical power, could raise such stupendous figures, and afterwards place the cylindric stones upon their heads, is truly wonderful!

The party, on their further progress, came to a more fertile part of the island, interspersed with plantations, and not so much encumbered with stones, as those they had seen before: but they could find no water, except what the natives twice or thrice brought them, which, though brackish and stinking, was rendered acceptable, by the extremity of their thirst. They also passed some huts, the owners of which met them with roasted potatoes and sugar-canes, and placing themselves a-head of the party (for they marched in a line, in order to have the benefit of the path) gave one to each man as he passed by. But at the very time some were relieving the thirsty and hungry, there were others who endeavoured to steal from them the very things which had been given them. At last, to prevent worse consequences, they were obliged to fire a load of small shot at one, who was so audacious as to snatch the bag which contained every thing they carried with them. The shot hit him on the back, on which he dropped the bag, ran a little way, and then fell: but he afterwards got up and walked, and what became of him they knew not, nor whether he was much wounded. This affair occasioned some delay, and drew the natives together. They presently saw the man who had hitherto led the way, and one or two more, coming running towards them; but instead of stopping when they came up, they continued to run

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round



round them, repeating, in a kind manner, a few words, until they set forwards again. Then their old guide hoisted his flag, leading the way as before; and none ever attempted to steal from them the whole day afterwards.

Towards the eastern end of the island they met with a well whose water was perfectly fresh, being considerably above the level of the sea; but it was dirty, owing to a custom of the natives, who never go to drink without washing themselves all over as soon as they have done: and if ever so many of them are together, the first leaps right into the middle of the hole, drinks, and washes himself without the least ceremony; after which another takes his place, and does the same.

## SECTION II.

### *Productions, animal and vegetable.*

**N**O quadrupeds were seen upon this island, except black rats, which are common to all the islands of the South Seas. It appeared that the islanders eat these rats; for our people saw a man with some dead ones in his hand, and seemed unwilling to part with them, giving them to understand, they were for food. There were a few domestic fowls, small, but well tasted: and two or three noddies were seen, which were so tame as to settle on the shoulders of the natives.

The coast did not appear to abound with fish, at least our people could catch none with hook and line; and they saw but very little among the natives.

This country produces only a few shrubs, the leaf and seeds of one of which (called by the natives *Torremedo*) was not much unlike that of the common *Petch*: the seeds had a disagreeable bitter taste, and are considered by the natives as poisonous: the wood is of a reddish colour, hard and heavy, but crooked, and exceeding six or seven feet in height: and not a tree was seen on the whole island that exceeded the height of ten feet. Another small shrub was seen here, whose wood is white and brittle, and, as well as its leaf, somewhat resembles the ash. There are also some of the Otaheitean cloth plant, but dwarfish and weak, being from two to four feet high. They are planted in rows among very large rocks, where the rains have washed a little soil together. Here are sugar-canes, bananas, and yams, which thrive to admiration, considering the stony quality of the ground. The sugar-canes were about nine or ten feet high, and contained a very sweet juice, which the inhabitants very hospitably presented to their guests, whenever they asked for something to drink. These are said to be sweeter than those at Otaheite. The whole number of plants growing on this island does not exceed twenty species.

Here are potatoes of a gold-yellow colour, as sweet as carrots: these were found very nourishing, and antiscorbutic. Here is likewise a species of nightshade, which is made use of at Otaheite, and the other islands, as a vulnerary medicine, and is probably cultivated here for the same purpose. The grass, which commonly springs up among the stones, on the uncultivated soil, is carefully plucked up, and spread over their plantations as a manure, or to preserve them in some measure from the parching beams of the sun. This is mentioned as a proof of the economy and industry of the natives.

## SECTION III.

### *Persons, Dress, Dispositions, Customs, Manners, Weapons, Canoes, Government, &c. of the Natives.*

**T**HE natives of this island are in general slender, but brisk and active, have good features, and countenances not disagreeable. Their colour is of a chestnut brown, their hair black, curling, and remarkably strong; that on the head, as well as on the

face, is cut short. The men for the most part are in a manner naked, wearing nothing but a slip of cloth betwixt their legs, each end of which is fastened to a cord or belt they wear round the waist. The cloth from Otaheite, as indeed any sort, was much valued by these people. The men have punctures on their bodies, which is common, in a greater or less degree, to all the South-sea islands. The greatest singularity is the size of their ears, the lobe or extremity of which is so stretched out, as almost to rest on the shoulder, and is pierced by a very large hole, through which three or four fingers might be thrust with ease. The chief ornaments for their ears are the white down of feathers, and rings, which they wear in the inside of the hole, made of the leaf of the sugar-cane, which is very elastic, and rolled up like a watch-spring. Some were seen covered with a kind of bright cloth, of an orange colour, and these were supposed to be chiefs.

One of the natives who came on board the ship had a belt round his middle, from whence a kind of network descended before, but too thin to answer the purpose of a concealment. A string was tied about his neck, and a flat bone, something shaped like a tongue, and about five inches long, was fastened to it, and hung down on the breast, which he gave our people to understand was the bone of a porpoise. He was presented with nails, medals, and strings of beads, all of which he desired to have tied round his head.

At first he shewed signs of fear and diffidence, asking in a dialect of the language generally used in the South Seas, and which was somewhat understood by many on board, whether they would kill him as an enemy? On being assured of good treatment, he became perfectly unconcerned, and at ease, and talked of nothing but dancing.

The women of this island are small, slender limbed, and have punctures on the face, resembling the patches sometimes in fashion among European ladies. They paint their whole face with a reddish brown ruddle, over which they lay a bright orange colour, extracted from the turmeric root; or they variegate their faces with strokes of white-shell lime; which led an observer to remark, that the art of painting is not confined to those ladies who have an opportunity of imitating French fashions. All the women were clad in scanty pieces of cloth; one piece wrapped round their loins, and another over their shoulders, made a complete dress. Both sexes have thin, but not savage features. The women wear their hair long, and sometimes tied on the crown of their head.

The violent action of the sun upon their heads, has led them to contrive various coverings for that part. Their head-dress is a round fillet adorned with feathers, and a straw bonnet, something like a Scotch one; the former worn by the men, the latter by the women. Many of the men wore a ring about two inches thick, strong and curiously plaited of grass, and fitted close round the head. This was covered with the long feathers of the man of war bird. Others had huge bushy caps of brown gull's feathers, which were almost as large as the full-bottomed wigs of European lawyers; besides which, some wear a single hoop of wood, round which the long white feathers of the gannet hung nodding. In colour, features, and language, the inhabitants of Easter Island bear such affinity to the people of the more western islands, that there can be no doubt of their having had the same origin.

The nicest calculation that could be made never brought the number of inhabitants in this island to above seven hundred, and of these the males bore no proportion in number to the males. Either they have but few females, or else their women were restrained from appearing during the stay of the ship; notwithstanding, the men shewed no signs of a jealous disposition, or the women any scruples of appearing in public: in fact, they seemed to be neither reserved or chaste. But as all the women who were seen were liberal of their favours, it is more than probable, that all the married

and

and modest had concealed themselves from their impetuous visitants, in some distant parts of the island; and what further strengthens this supposition is, that heaps of stones were seen piled up in little hillocks, which had one steep perpendicular side, where a hole went under ground. These islanders, in common with those of the South Seas, soon gave proofs of their propensity to theft, as before observed. It was with difficulty the ship's crew could keep their hats on their heads, and hardly possible to keep any thing in their pockets. One thief was fired at with small shot, which wounded him so that he fell soon after he had thrown down the fatal acquisition.

There is a mildness and good-nature in the disposition of these people, which prompt them to behave as kindly and hospitably as their barren country will permit them. A party who had rambled up the island, and were returning to the ship, passed a native who was digging potatoes in a field; they no sooner complained to him of great thirst, than he ran immediately to a large plantation of sugar-canes, and brought out a load of the best and juiciest on his back, for their refreshment. Their disposition is far from being warlike, although they have weapons of defence.

Potatoes, bananas, yams, sugar-canes, and about fifty fowls, were the only provisions obtained here; in exchange for which the natives received, with great pleasure, empty cocoa-shells, which had been procured upon other South-sea islands. The cloth made at Otaheite, and European cloth, bore the next degree of esteem, and iron ware held the lowest place. Most of the natives, on receiving a cocoa-nut, piece of cloth, or a nail, in the way of barter, ran away immediately, as if apprehensive, lest the other should repent his bargain, and insist on a re-exchange. Their eagerness for cloth led them to part with their caps, head-dresses, necklaces, ornaments for the ears, and several human figures, made out of narrow pieces of wood, about eighteen inches or two feet long, and wrought in a much neater and more proportionate manner, than could have been expected from such a forlorn race. They represented men and women. The features were not pleasing, and the whole figure was much too long to be natural; but notwithstanding, there was something characteristic in them, which bespoke a taste for the arts. The wood of which they were made was finely polished, close grained, and of a dark brown: nor can it be explained how such toys could come into their possession, as nothing could be found on the island, after the nicest scrutiny, which produced this kind of wood, it being the perfume wood of Otaheite. A very singular figure thus carved, with long nails and fingers bent downwards, was brought to England, and presented to the British Museum.

Their houses are low, miserable huts, constructed by setting sticks upright in the ground, at six or eight feet distance, then bending them towards each other, and tying them together at the top, forming thereby a kind of Gothic arch. The longest sticks are placed in the middle, and shorter ones each way, and at less distance asunder; by which means the building is highest and broadest in the middle, and lower and narrower towards each end. To these are tied others horizontally, and the whole is thatched over with leaves of sugar-cane. The door way is in the middle of one side, formed like a porch, and so low and narrow as just to admit a man to enter upon all fours.

The weapons of these islanders are short wooden clubs, and spears about six feet long, crooked, and armed at one end with pieces of flint. They have likewise a weapon made of wood, like the patoo-patoo of New Zealand.

Not more than three or four canoes were seen on the whole island, and these very mean, and badly constructed. From the small number, and slightness of their boats, it may be supposed, that they procure very little of their subsistence from fishing, and particularly as no mention is made of any fishing implements seen here.

A circumstance happened during the short time that the Resolution lay at Easter Island, which plainly proved that the natives had no idea of private property. A field of sweet potatoes furnished a desirable article of traffic to the ship's company. Several of the natives dug up these roots, and exchanged them with the officers for what they most valued. After they had employed themselves in this manner for some hours, another native arrived, who with great fury drove the intruders away, and himself alone dug up the roots, and sold them in the manner that the others had done; from which circumstance it was inferred very naturally, that this man was the owner of the field, whom the others had robbed of the fruits of his labour, being tempted to commit the trespass, by the ready market to which they brought their plunder.

They have a king, whom they stile *aree*, or *bareekec*: he is described as a middle-aged man, rather tall, his face and whole body strongly punctured. He wore a piece of cloth made of the mulberry bark, quilted with threads of grass, and stained yellow with turmeric. On his head he had a cap of long shining black feathers, which might be called a diadem. No great degree of homage was observed to be paid to him by the people; and from the poverty of the country, his subjects can afford to shew but few distinctions to their monarch. Of the religion of these people, our navigators declare themselves entirely ignorant.

## C H A P. XIII.

# NEW GUINEA, NEW BRITAIN, NEW IRELAND, NEW HANOVER, and other small Islands.

## NEW GUINEA.

FROM the best accounts that can be obtained, this island was first visited by an European ship, in 1529. It was called by Saavedra, a Portuguese, who discovered the north-west part of it, Terra de Papuas, or Papos, as was the south-west part of it New Guinea, by Van Schouten, a Dutch discoverer. The eastern part of it was stiled by a French navigator, Louisiade. Dampier touched here; and after him Admiral Roggewein. Captain Cook made the coast of this island in September 1770, in latitude 6 deg. 15 min. south; longitude 130

deg. east. But his survey of the island could be but transient; for perceiving when he landed with a party of our people, that the Indians were resolutely bent on hostilities, it was generally agreed upon, to prevent the destruction of those people, as they had no intention to invade their country, to return to the boat. They are said by Captain Cook to make the same personal appearance as the New Hollanders; and the country in general is by him described, as resembling the South-sea islands, New Zealand, and New Holland, in its vegetable productions. Indeed, New Guinea was supposed to be connected with New Holland, until Capt. Cook

Cook discovered the strait which separates them. The only particular circumstance relative to the people of this island, mentioned in Captain Cook's account, is the following.

When our people got on board the boat, they rowed along the shore, and the number of Indians assembled seemed to be between sixty and an hundred. All the while they were shouting defiance, and throwing something out of their hands, which burnt exactly like gunpowder, but made no report. What these fires were, or for what purpose intended, could not be guessed at. Those who discharged them had in their hand a short piece of stick, possibly a hollow cane, which they swung sideways from them, and immediately fire and smoke issued, exactly resembling the discharge of a musket, and of no longer duration. This wonderful phenomenon was observed from the ship, and the deception was so great, that the people on board thought they had fire-arms: and even in the boat, if they had not been so near as that they must have heard the report, if there had been any, they should have thought they had been firing volleys. After looking at them attentively some time, without taking any notice of their flashing and vociferation, the sailors fired some muskets over their heads. Upon hearing the balls rattle among the trees, they walked leisurely away, and the boat returned to the ship. Upon examining some weapons which the natives had thrown, they were found to be light darts, about four feet long, very ill made, of a reed or bamboo cane, and pointed with hard wood, in which there were many baibs. They were discharged with great force; for at sixty yards distance they went beyond the party; but in what manner they were thrown could not be exactly seen. But the general opinion was, that they were thrown with a stick, in the manner practised by the New-Hollanders.

The latest accounts of New Guinea are those of Captain Forest, who visited it in 1775. As the Tartar galley, belonging to the East India Company, then under his command, stood on towards Dory harbour, two of the natives of Papua came on board, and appeared perfectly complacent. Their hair was bushed, or rather frizzled out to an incredible extent. To render it as bulky as possible, it was combed in a direction straight from the head, which is sometimes ornamented with feathers. The left ears of the women were perforated, and adorned with small brass rings.

Coming to an anchor, our countrymen had an opportunity of taking a view of one of the capital mansions of these people, situated on the bank. These were erected on posts fixed several yards below low water mark, for the convenience of the tenants, who occupied divers distinct parts of the mansion, that contained many families. In this country, the married people, unmarried women, and children, live in the larger tenements; and the batchelors by themselves in the smaller.

The common dress worn by the men was a thin stuff, produced from the cocoa-nut tree, tied about the middle, and taken up behind between the thighs. That of the women was a coarse blue stuff, worn round the middle, and tucked up behind like the men. The boys and girls went naked. Laborious offices here seemed to fall to the lot of the women, while the men idly sauntered about. The natives follow the diversion of hunting the wild hog, which they called Ben, with a kind of fox-looking dogs they called Naf. Among small islands, the wild hogs often swim in a string from one island to another; the hog behind, leaning his snout on those before; so that the sportsmen kill them with ease.

The coast of the promontory of Dory is described as extending about thirteen or fourteen leagues; the height not extreme, and the rise gradual. The country abounds with lofty trees, whose branches afford the traveller an agreeable shade. There are many rivulets of fresh water; and, scattered in particular tracks, good herbage.

Of animal productions, the country abounds with hogs; and there are albecores, and other kinds of fish.

The birds of paradise, which so much excite the curiosity of speculatists, are said to have been first found by the Portuguese, on the Island of Gilolo, the Papuas Islands, and on New Guinea. They were denominated *Passaros de Sol*, i. e. "Birds of the sun." By some they were called *Manuco Deivata*, "the bird of God." Capt. Forest was informed at an island called Linty, on this coast, (the small islands on which are numberless,) that the birds of paradise came thither at certain seasons in flocks, and that settling on trees, they are caught with bird-lime, after which their bodies are dried with the feathers on, as they are seen in Europe. It appeared further, that the account of these birds having no legs, being constantly on the wing, and living on the air, which gave rise to the custom of cutting off their legs when offered to sale, was without foundation. The natives kill them as soon as taken. They have formidable bills, and defend themselves with great resolution. But what they subsist on has not been yet discovered. There are six distinct species of these birds; and they have afforded great scope for the speculation of naturalists.

In Dory were found neither fowl or goat. All the refreshment that could be procured on shore was the flesh of the wild hog, some species of fish and vegetables excepted. The quadrupeds seen were hogs, dogs, and wild cats.

The nutmeg tree was found at different islands on this coast, but when cut down, it appeared that the fruit was not ripe. Our people were informed by the natives, that there were many such trees about the country; but they did not discover any knowledge of their worth and importance, though they seemed to set a due value upon other productions. They acknowledged that quantities of nutmegs were collected at certain places, but for what use could not be learnt. The natives, indeed, did not seem inclined to gratify the curiosity of our people, as to this and other particulars.

As the Dutch derive such a source of wealth from the nutmeg tree, they are jealous lest any foreign power should deprive them of so profitable a monopoly; and being apprehensive that the Chinese, from being so near, should establish a trade with the natives for this useful commodity, they have prevented them by an agreement from coming to this place, though a trade might be so advantageously carried on between the parties. They even send out people yearly to destroy all the nutmeg trees, wherever they can find them: but it being the natural produce of this part of the country, it will grow, in spite of their utmost efforts to prevent it.

Such is the value of iron amongst these people, that for the consideration of receiving an axe or a chopping-knife, the receiver subjects his lands or his labour to a continual tax of some article or other for its use.

The natives, and especially the females, seemed to be of a musical turn. Some of them being asked by one of our people to sing, she gave proofs of a good voice and ear; as did others upon future occasions.

Their mode of courting is rather extraordinary. The lover comes freely to the mansion of the favourite female, and without ceremony places himself by her. The old folks at a distance are then said often to call out, "Well, have you agreed?" If the parties agree before witnesses, a cock, procured with great difficulty, is killed, and thus ends the ceremony.

The tenements in which they dwell are poorly furnished; and as they cook in each separate apartment, and have no chimney, the smoke issues out at every part of the roof; so that at a distance the whole roof seems to smoke.

They are very expert with the bow. Some of their arrows are six feet long. The former is made of bamboo, and the string of split ratan. They carry on a considerable traffic with the Chinese, of whom they purchase their iron tools, beads, plates, basons, &c. They trade also in slaves, ambergrease, tortoiseshell, small pearls, and divers kinds of birds, and particularly the bird of paradise.

The

The inhabitants of New Guinea are in general represented as numerous, fierce and hostile, as appeared from their behaviour when visited by Capt. Cook.

It appears, that the people of New Guinea are frequently invaded and carried into slavery by the Mahometans of the Molucca islands adjacent.

### NEW BRITAIN

Was supposed to be connected with New Guinea until Dampier discovered it to be divided by a streight. Its most northern point is in 4 deg. south latitude, and it extends to 6 deg. 30 min. south. Dampier gave its most eastern point the name of Cape Orford: it lies in 151 deg. 34 min. east longitude: the western limits had not then been accurately surveyed. Dampier likewise gave names to several small islands which he saw in passing between New Guinea and New Britain. From four of these volcanos were observed emitting smoke and fire. The country appeared to be high land mixed with vallies every where abounding with large and stately trees, and well inhabited by a strong race of people of a very dark complexion. M. Bougainville represents the natives of this island as entirely black, with frizzled woolly hair, which some of them powdered white, having pretty long beards and white ornaments round their arms in form of bracelets; their nudities but indifferently covered with leaves of trees, and in their persons tall, active and robust. He observes, that they kept at some distance from the ships, and discovered a disposition alternately inclined to war and traffic. No European had ever yet any friendly intercourse with the inhabitants of this island.

### NEW IRELAND

Was supposed by Dampier, who sailed round its northern coast, to be a part of New Britain. That navigator called the most southern point of it Cape St. George, which, together with Cape Orford in New Britain, were thought to be the two points that formed a deep bay, which he called St. George's Bay. But Captain Carteret, who sailed round it in 1767, found it to terminate in a narrow channel, to which he gave the name of St. George's Channel. This island is a long narrow slip of land lying north-west and south-east, in extent about eighty leagues. The harbour, called by Captain Carteret English Cove, lies in lat. 5 deg. south, long. 157 deg. 19 min. east. There is another harbour about four leagues to westward, which he named Carteret Harbour.

The crew of the Swallow, who at that time were in general perishing with sickness, obtained relief from some cocoa nuts found upon this island, as they did also from some rock oysters and cockles they procured from the rocks at low water.

The upper part of the tree which bears the cocconut is called the cabbage. This is a white, crisp, juicy substance: it tastes somewhat like a chesnut, but when boiled is superior to the best parsnip, and is, perhaps, the most powerful antiscorbutic in the world. For every one of these cabbages which were obtained, they were forced to cut down a tree, which was done with great regret, but this depredation on the parent stock was unavoidable. These almost-expiring navigators likewise received great refreshment from the fruit of a tall tree that resembles a plumb, and particularly that which in the West Indies is called the Jamaica Plumb.

The shore about this place is rocky, and the country high and mountainous, but covered with trees of various kinds, some of which are of an enormous growth. Among others, the nutmeg-tree was found in great plenty. Captain Carteret gathered a few of the nuts, but they were not ripe. They did not appear to be the best sort, but he imputes that to their growing wild, and being too much in the shade of taller trees. The woods abound with pigeons, doves, rooks, parrots, and a

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large bird with a black plumage, which makes a noise somewhat like the barking of a dog.

The only quadrupeds seen in this island by the crew of the Swallow were two of a small size, which were supposed to be dogs; they were very wild, and ran with great swiftness: here were seen centipedes, scorpions, and a few serpents of different kinds, but no people. They fell in, however, with several deserted habitations, and by the shells that were scattered about them, and seemed not to have been long taken out of the water, and some sticks half burnt, the natives were supposed to have just left the place when they arrived. Captain Carteret was in so enfeebled a state of body as to be prevented from attending circumstantially to a description of the country. However, in English Cove he took possession of it for his Britannic majesty, and nailed upon a high tree, a piece of board faced with lead, on which was engraved an English union, with the name of the ship and her commander, the name of the cove, and the time of her coming in and going out of it. M. de Bougainville touched here about a year after, and gave it the name of Port Praslin. He found part of Captain Carteret's inscription, which seemed to have been taken down and defaced by the natives.

In this island were found some wild boars, large pigeons of beautiful plumage, turtle doves, parrots, and crown birds. Ants swarmed about the thatch-palm and cabbage-trees. The country appeared mountainous; the soil light, yet producing several kinds of fine timber trees. The pepper-tree is said to be common. Here was found a very extraordinary insect about three inches long; almost every part of its body was of such a texture as to appear like a leaf, even when closely viewed. Each of its wings forms one half of a leaf, and when the two are closed together, it appears like an entire leaf. The under side of its body resembles a leaf of a more dead colour than the upper one. It has six legs, of which the upper joints are likewise similar to parts of leaves. Several shocks of an earthquake were felt here, which lasted about two minutes, and were very distinctly noticed on board, as well as on shore. Here was a prodigious cascade precipitated through vast rocks, which diversify the fall of water.

In the western part of St. George's Channel lies SANDWICH ISLAND, on which coast the Swallow anchored. Soon after ten canoes put off from New Ireland, with about one hundred and fifty men on board: they exchanged some trifles, but none of them would venture up the side of the ship. They preferred iron to every thing else, although none of it was manufactured except nails, there being no cutlery ware on board. One of these canoes was not less than ninety feet long, being very little shorter than the ship, notwithstanding which, it was formed of a single tree. It had some carved ornaments about it, and was rowed or paddled by thirty-three men. There was no appearance of sails. The Indians were black and woolly headed like negroes, without their flat noses and thick lips. They were all stark naked, except ornaments of shells about their legs and arms. Their hair, as well as their beards, was profusely covered with a white powder. They were armed with spears, and long sticks or poles, like the quarter staff. As they kept a watchful eye upon the ship's guns, it is probable that they were not wholly unacquainted with the effect of fire-arms. They had fishing nets with them, which, as well as their cordage, seemed to be very well made. After they had continued this intercourse for some time, a breeze sprung up, and they returned to the shore.

The Swallow having reached the western point of New Ireland, a fine large island presented itself, to which Captain Carteret gave the name of

### NEW HANOVER.

The land is high, and finely covered with trees, among which are many plantations, and the whole has a beautiful



a beautiful appearance. About eight leagues to the westward, appeared six or seven small islands, which received the name of the DUKE OF PORTLAND'S ISLANDS.

ADMIRALTY ISLANDS lie in about 2 deg. 18 min. south latitude; and 146 deg. 44 min. east longitude. There are between twenty and thirty islands said to be scattered about here, one of which is very extensive. Captain Carteret, who first discovered them, was prevented touching at them, although their appearance was very inviting, on account of the condition of his ship; and as he was entirely unprovided with such articles of barter as suited the Indian trade.

These islands abound with vegetable productions of various kinds; and the natives seemed to be very numerous. Captain Carteret was of opinion that they produced spices, as he found the nutmeg tree upon a soil comparatively rocky and barren, upon the coast of New Ireland.

### CHRISTMAS ISLAND.

This island was discovered by Captain Cook, on the 24th of December, 1777, and called by him Christmas Island, from the ships companies having kept that festival there. It lies in latitude 1 deg. 58 min. north; longitude 202 deg. 28 min. east. Its form is semicircular, and, like most other isles in this ocean, it is surrounded by a reef of coral rocks, extending but a little distance from the shore: and further out than this reef, on the western side, is a bank of sand, which extends a mile into the sea. There is good anchorage on this bank, between eighteen and thirty fathoms.

The soil of this island is in some places light and blackish, composed of sand, the dung of birds, and rotten vegetables. In other parts, it is formed of broken coral stones, decayed shells, and other marine productions. These are deposited in long narrow ridges, parallel with the sea coast, and must have been thrown up by the waves. This seems to prove that the island has been produced by different accessions from the sea, and is in a state of augmentation; the broken pieces of coral, and likewise many of the shells, being too large and heavy, to have been brought from the beach by any birds, to the places where our navigators found them lying.

Not a drop of fresh water could be found in the whole island, though our people frequently dug for it. They met with several ponds of salt water, which having no visible communication with the sea, were supposed to have been filled by the water filtrating through the sand, during the time of high tides. Not the smallest trace of any human foot-step could be discerned by our people, who went on shore for the purpose of observing an eclipse of the sun, which happened on the 30th of December; and also for the catching of turtle. Indeed, should any human being be accidentally driven upon the island, or left there, they could scarcely be able to prolong their existence; for though there are birds and fish in abundance, there are no visible means of allaying thirst, nor any vegetable that would serve as a substitute for bread, or correct the bad effects of our salt diet. Very little fruit was found on the few cocoa-nut trees upon the island, and though little, not good.

A few low trees were observed in some parts, besides several small shrubs and plants, which grew in a very languid manner. There was a kind of purslane, a species of fida, or Indian mallow, with two sorts of grass.

Under the low trees sat vast numbers of a new species of

tern or egg-bird, black above, and white below, having a white arch on the forehead. These birds are somewhat larger than the common noddy: their eggs are blueish, and speckled with black. There were likewise many common boobies, a sort resembling a gannet, and a chocolate-coloured species with a white belly. Man-of-war birds, curleus, plovers, tropic birds, petrels, &c. were also seen here. There were small rats, numbers of land crabs, and lizards.

Fish was in such abundance on this island, that a party of our people brought on board as many as weighed upwards of two hundred pounds, from a grappling near the shore. A great quantity were also taken with the hook and line, principally consisting of cavalias, snappers, and a few rock-fish of two species, one with whitish streaks scattered about, and the other with numerous blue spots.

At this island was procured for both ships, about three hundred turtles, which weighed one with another about ninety pounds: they were all of the green sort, and perhaps not inferior in goodness to any in the world.

The only occurrence worthy of notice, during the short stay of the ships upon this island, was the following. When the party that was employed in catching turtle returned on board, a sailor that belonged to the *Discovery*, had been missing two days. At first there were two men who had lost their way; but happening to disagree with respect to the track that was most likely to bring them to their companions, they had separated, and one of them found means to rejoin the party, after an absence of twenty-four hours, during which he had experienced great distress. There being, as before observed, no fresh water upon the island, and not one cocoa-nut tree in that part of it where he was straggling, in order to allay his thirst, he had recourse to the extraordinary expedient of drinking the blood of a turtle, which he had killed for that purpose. His method of refreshing himself, when fatigued, was equally singular, though he said he felt the good effects of it. He undressed himself and lay down in the shallow water on the beach for some time.

It was matter of astonishment how these two men lost their way. The land over which their journey lay, from the sea coast to the place where the boats were stationed, did not exceed three miles across; nor was there any thing that could obstruct their view, for the country was level, with a few shrubs dispersed about it; and from many parts, the masts of the vessels could be easily discerned. This, however, seemed to be a rule of direction which they did not think of; nor did they recollect in what part of the island the ships lay at anchor; and they were totally at a loss how to get back to them, or to the party they had so carelessly strayed from.

A party was detached in search of the other man, and they soon had the good fortune to find their lost companion. The distress of this man must have been much greater than that of the other straggler, not only as he had been lost a longer time, but he was too delicate to drink turtle's blood.

As there were some yams and cocoa-nuts on board, in a state of vegetation, they were planted, by Captain Cook's order, on the small island where the astronomers had observed the late eclipse; and some seeds of melons were sown in another place. The captain also left on that little isle a bottle, containing the following inscription:

*Georgius Tertius, Rex, 31 Decembris, 1777.*

*Naves { Resolution, Jac. Cook, Pr.*

*{ Discovery, Car. Clerke, Pr.*



## C H A P    X I V .

## S A N D W I C H    I S L A N D S .

## SECTION I.

*General Description.*

**T**HESE islands were discovered by Captain Cook, on his last voyage to the Pacific Ocean in 1778, and by him distinguished by the name of the Sandwich Islands, in honour of the Earl of Sandwich.

The first five which he saw were called by the natives Woahoo, Atooi, Oneehew, Oreehoua, and Tahoorā. He received some intelligence with respect to the existence of a low uninhabited island in the neighbourhood, named Tammata-pappa, which was never visited. Besides, he was farther informed, that there were other islands both to the eastward and westward. Owhyhee, the spot where our celebrated navigator fell a victim to the fury of the natives, with some others, was not discovered till some time after those just mentioned, and will therefore be introduced, with every transaction relative to that memorable event, in its proper place. All these islands, he observed, were situated between the latitude of 21 deg. 30 min. and 22 deg. 15 min. north; and between the longitude of 199 deg. 20 min. and 201 deg. 30 min. east.

All the information that could be derived respecting Woahoo, the most easterly of the islands discovered, was, that it is high land, and inhabited.

Captain Cook touched at Oneehew, and was paid a degree of homage by the natives that came on board, as they crouched down upon the deck, nor would quit that humble posture till they were requested to rise. When he went on shore, he took with him three goats, a young boar and sow of the English breed, and also the seeds of onions, pumpkins, and melons. These he disposed of in such a manner, as he thought would best tend to promote the production of the respective species. This island is chiefly low land, excepting one part, which rises immediately from the sea to a considerable height; as does also its south-east point, which terminates in a round hill. Its chief vegetable productions are yams, and the sweet root called *tee*. Our people procured some salt here, called by the natives *patai*, which is produced in salt ponds. With it they cure both fish and pork; and some of the fish being purchased, proved good, and kept well. The anchoring place at this island was in latitude 21 deg. 50 min. north; and longitude 199 deg. 45 min. east. Oreehoua and Tahoorā, are two little islands in the vicinity of the former. Tahoorā is uninhabited.

Of Atooi, as the largest seen, and affording the most extensive scope for observation, as well as exhibiting a full display of the natives, manners, customs, &c. of the islanders in general, we shall give a particular description in the two following sections.

## SECTION II.

*Of the Natives of Atooi. Manner in which they were affected on first coming on board the Ship. Reception of the Commodore on landing. Remarks on the Country. Description of a Motai and its Obelisk. Divers Customs, Incidents, &c.*

**W**HEN the ships approached the island, many of the inhabitants put off in their canoes, and very readily came along-side. Our people were agreeably surprised to find that they spoke a dialect of the Otaheitean language. They could not at first be prevailed upon by any intreaties to come on board. Captain Cook tied some brass medals to a rope, which he gave

to those who were in one of the canoes; and they, in return, fastened some mackarel to the rope, by way of equivalent. This was repeated, and some small nails, or pieces of iron, were given them; for which they gave in exchange some more fish, and a sweet potatoe; a sure indication of their having some notion of bartering, or, at least, of returning one present for another. One of them even offered for sale the piece of stuff which he wore about his waist.

The natives of this island were of the middling stature, and of a robust form. Their complexion was brown; and though there appeared to be little difference in the casts of their colour, there was a considerable variation in their features. Most of them had their hair cropped rather short; a few had it tied in a bunch at the top of the head; and others suffered it to flow loose. It seemed to be naturally black; but the generality of them had stained it with some stuff, which changed it to a brownish colour. Most of them had pretty long beards. They had no ornaments about their persons; nor was it observed that they had their ears perforated. Some of them were tattooed on the hands, or near the hips: and the pieces of cloth which were worn by them round their middle were curiously coloured with white, black, and red. They seemed to be mild and good-natured; and were furnished with no arms of any kind, except some small stones, which they had manifestly brought for their own defence; and these they threw into the sea when they found that there was no occasion for them.

In process of time, as the ships ranged along the coast, in quest of a convenient spot for anchorage, some of the natives ventured to come on board; and it is remarked by our people, that none of the inhabitants they ever met with before, in any other island or country, were so astonished as these people were, upon entering a ship. Their eyes were incessantly roving from one object to another: and the wildness of their looks and gestures fully indicated their perfect ignorance with respect to every thing they saw; and strongly pointed out, that they had never, till the present time, been visited by Europeans, nor been acquainted with any of their commodities, except iron. This metal, however, they had in all probability only heard of, or had perhaps known it in some inconsiderable quantity, brought to them at a remote period. They asked for it by the appellation of *bamaite*, referring probably to some instrument, in making which iron could be serviceably employed: for they applied that name to the blade of a knife, though they had no idea of that particular instrument, which they could not even handle properly. They also frequently called iron by the name of *toe*, which signifies a hatchet or adze. On being shewn some beads, they first asked what they were, and then whether they were to be eaten? But on their being informed, that they were to be hung in their ears they rejected them as useless. They were equally indifferent with regard to a looking-glass that was offered them, and returned it for a similar reason. China cups, plates of earthen ware, and other things of that kind, were so new to them, that they asked whether they were made of wood? They were, in many respects, naturally polite; or, at least, cautious of giving offence. Some of them, just before their venturing on board, repeated a long prayer; and others afterwards sung, and made various motions with their hands.

When the boats, with a proper officer, were dispatched to look out for a convenient landing place, the Commodore gave peremptory orders, that none of the crew should go on shore, to prevent, if possible, the importation of a dangerous disease into this island, which he

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knew some of the people now laboured under, and which they unfortunately had already communicated to other islands in this ocean.

From the same motive, he commanded that all female visitants should be excluded from both the ships. Many persons of this sex had come off in the canoes. Their complexion and stature were not very different from those of the men: and though their countenances were extremely open and agreeable, few traces of delicacy were visible, either in their faces or other proportions. The only difference in their dress, was their having a piece of cloth about their bodies, reaching from near the middle, almost down to the knees, instead of the *maro*, worn by the male sex. Another prudent precaution was taken, by strictly enjoining, that no person, capable of communicating the infection, should be sent upon duty out of the ship.

When the ships were brought to anchor, the Captain went on shore, and was received as at Oneeheow, in the most submissive manner by the islanders, who fell prostrate upon their faces, and continued in that posture of humiliation, till, by signs, he prevailed on them to rise. They then presented to him many small pigs, with plantain trees, making use of nearly the same ceremonies, which had been practised on similar occasions at the Society and other isles; and a long oration, or prayer, being pronounced by an individual, in which others of the assembly occasionally joined. Captain Cook signified his acceptance of their proffered friendship, by bestowing on them in return such presents as he had brought on shore.

The captain, determining on an excursion into the country, was accompanied by two gentlemen, and followed by a numerous train of natives, one of whom, who had been very active in keeping the others in order, the captain made choice of as a guide. This man, from time to time, proclaiming the approach of the strangers, every person who met them fell prostrate on the ground, and remained in that humble position till they had passed. This they were afterwards informed is their method of shewing respect to their own great chiefs.

On their excursion they saw a *morai*, which bore a striking resemblance, in several respects, to those they had seen at Otaheite, and other islands in this ocean. It was an oblong space, of considerable extent, environed by a stone-wall, four or five feet high. The enclosed space was loosely paved; and at one end of it was placed the obelisk or pyramid, called by the natives *benanano*, which was an exact model of the larger one that they had discerned from the ships. It was about twenty feet in height, and four feet square at the base. Its four sides were formed of small poles, interwoven with twigs and branches, thus composing an indifferent wicker-work, hollow within, from the top to the bottom. It appeared to be in a ruinous state, and had been originally covered with a thin greyish cloth. On each side of it were long pieces of wicker-work, termed *berance*, in a condition equally ruinous; with two poles inclining towards each other at one corner, where some plantains were placed on a board, fixed at the height of about half a dozen feet. This was called by the islanders *berairemy*; and they said, that the fruit was an offering to their deity. Before the *benanano* were several pieces of wood, carved into some resemblance of human figures. There was also a stone near two feet in height, covered with cloth. Adjoining to this, on the outside of the *morai*, was a small shed, which they denominated *bareepaboo*; and before it there was a grave, where the remains of a woman had been deposited.

On the further side of the area of the *morai*, there was a house or shed, called *bemanaa*; it was about forty feet in length, ten or eleven feet in height, and ten in breadth in the middle, but narrower at each end; tho' considerably longer, it was lower than their common habitations. Opposite the entrance into this house stood two images, near three feet high, cut out of one piece of wood, with pedestals. They were said to be *Eatooa no Veheina*, or representations of goddesses, and

were not very indifferent, either in point of execution or design. On the head of one of them was a cylindrical cap, not unlike the head-dress at Otaheite, called *tomou*; and on that of the other, a carved helmet, somewhat resembling those of the ancient warriors; and both of them had pieces of cloth fastened about the loins, and hanging down a considerable way. There was also, at the side of each, a piece of carved wood, with cloth hung on it. Before the pedestals lay a quantity of fern, which had been placed there at different times. In the middle of the house, and before the images just described, was an oblong space, enclosed by an edging of stone, and covered with shreds of cloth. This was the grave of seven chiefs, and was called *beneene*.

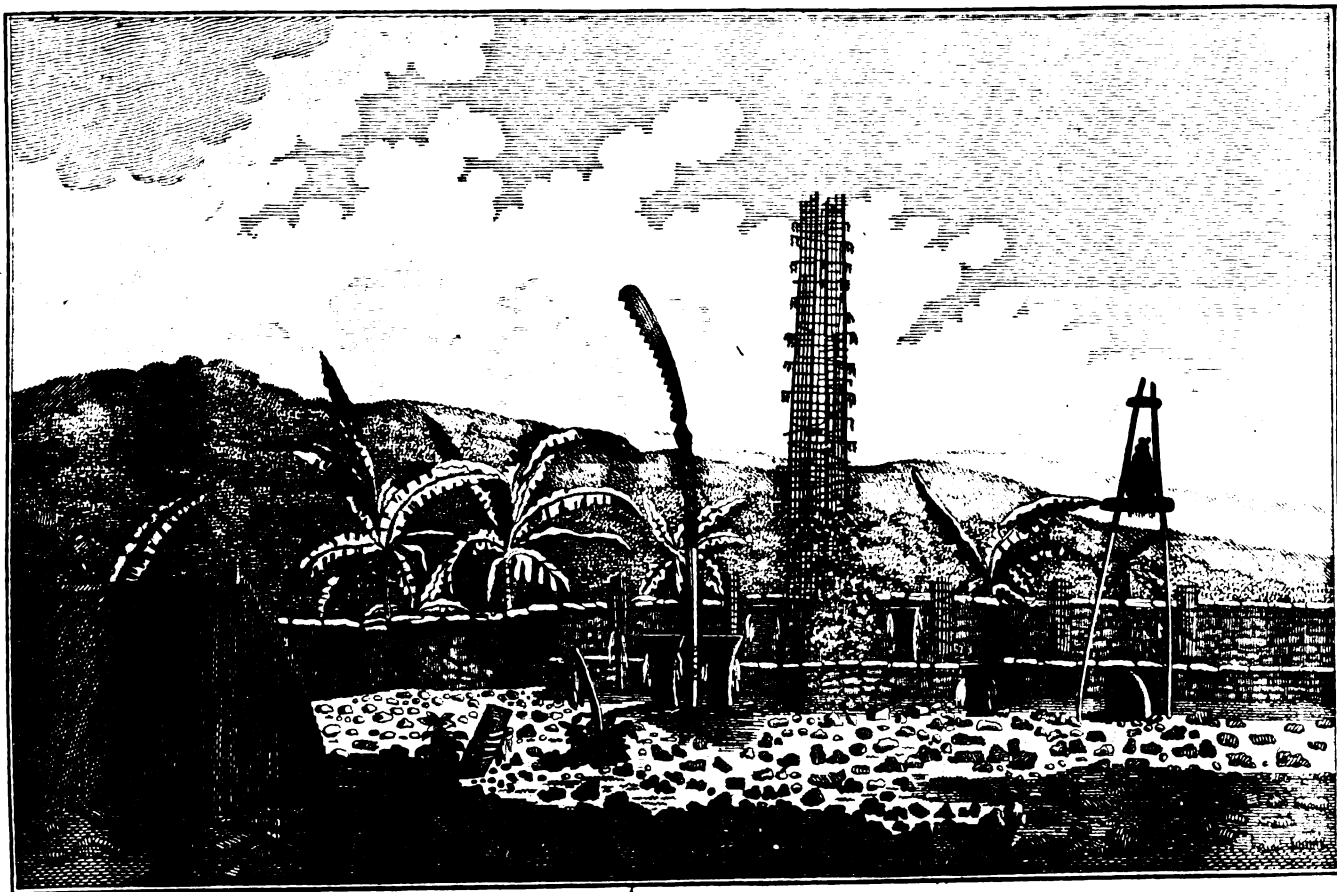
From the similarity between this *morai*, and those of the islands they had lately quitted, little doubt was entertained by our people, that a similarity existed also in the rites here solemnized, and particularly in the horrid oblation of human victims. Their suspicions were soon confirmed: for on one side of the entrance into the *bemanaa*, they observed a small square place, and another still smaller; and on asking what these were, they were informed by their conductor, that in one of them was interred a man who had been sacrificed; and in the other a hog, which had also been offered up to the deity. At no great distance from these were three other square enclosed places, with two pieces of carved wood at each of them, and an heap of fern upon them. These were the graves of three chiefs; and before them was an enclosed space, of an oblong figure, called *Tangata-taboo*, by the guide, who declared to them, that three human sacrifices, one at the funeral of each chief, had been there buried. Upon the whole, from appearances in general, there was not room to doubt of the universal prevalence of this practice in the island under description.

Of all the various articles which the natives brought to exchange with our people, nothing so much attracted their notice, and, it might be added, their admiration, as a sort of cloak and cap, which, even in more polished countries, might be esteemed elegant. These cloaks are nearly of the shape and size of the short ones worn by the men in Spain, and by the women in England, tied loosely before, and reaching to the middle of the back. The ground of them is a network, with the most beautiful red and yellow feathers so closely fixed upon it, that the surface, both in point of smoothness and glossiness, resembles the richest velvet. The method of varying the mixture is very different; some of them having triangular spaces of yellow and red alternately; others, a sort of crescent; while some were entirely red, except that they had a broad yellow border. The brilliant colours of the feathers, in those cloaks that were new, had a very fine effect. The natives, at first, refused to part with one of these cloaks for any thing that was offered in exchange, demanding no less a price than one of the muskets. They afterwards, however, received as the purchase of them some very large nails. Those of the best sort were scarce; and it is probable, that they are used only on particular occasions.

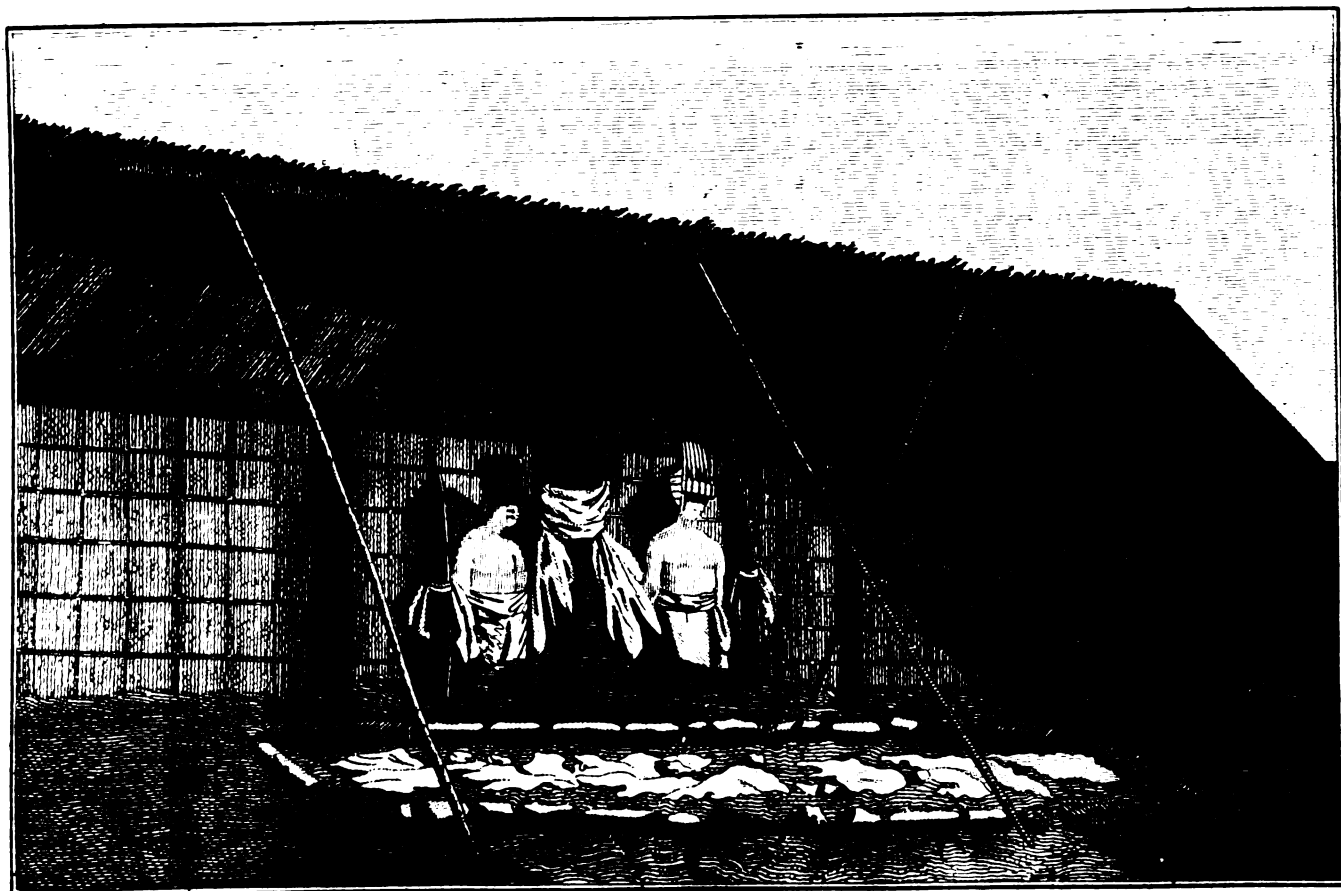
The caps are made in the form of an helmet, with the middle part, or crest, frequently of an hand's breadth. They fit very close upon the head, and have notches to admit the ears. They consist of twigs and osiers, covered with a net-work, into which feathers are wrought, as upon the cloaks, but somewhat closer, and less diversified; the major part being red, with some yellow, green, or black stripes on the sides. These caps, in all probability, complete the dress, with the cloaks; for the islanders appeared, sometimes, in both together.

Our people were at a loss at first to conjecture by what means they procured such a quantity of these beautiful feathers, but were soon made acquainted with that particular from the great number of skins of a small red species of bird they brought for sale. Those that were first purchased consisted only of the skin from behind

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*The Outside of a MORAI, or Burial Place in ATOOI.*



*The Inside of a House, in the MORAI in ATOOI.*



hind the shoulder of the wings; but they afterwards got many with the hind part, including the feet and tail. The reason assigned by the inhabitants of Atooi, for the custom of cutting off the feet of these birds is, that by this practice they can preserve them the more easily, without losing any part which they consider as valuable.

The red-bird of this island was a species of *merops*, about as large as a sparrow: its colour was a beautiful scarlet, with the tail and wings black; and it had an arched bill, twice as long as the head, which, with the feet, was of a reddish hue. The contents of the heads were taken out, as in the birds of paradise. But it was not observed, that they practised any other mode of preserving them, than simple drying; for the skins, though they were moist, had neither smell or taste.

Some instances occurred, which proved beyond a doubt, that the inhabitants of this island feed upon human flesh. One of them that came out in a canoe, bringing articles by way of barter, and amongst the rest some fish-hooks, was observed to have a very small parcel fastened to the string of one of them, which he carefully separated, and reserved for himself, when he disposed of the hook. Upon enquiry what it was, he pointed to his belly, and intimated something of its being dead; saying, at the same time, that it was bad. He was requested to open the parcel, which he did with great reluctance, and it was found that it contained a small thin piece of flesh, which had, to all appearance, been dried, but was then wet with salt water. Our people imagining it might be human flesh, put the question to the producer of it, who answered, that the flesh was part of a man. Another of the islanders, who stood near him, was then asked, whether it was a custom among them to eat their enemies who had been slain in battle, on which he replied in the affirmative.

Candour, however, rendering our people extremely averse to entertain a belief of the prevalence of this horrid custom, notwithstanding the late suspicious circumstance, they made further enquiries on this subject. A small instrument of wood, beset with shark's teeth, had been purchased, which, as it resembled the saw or knife made use of by the savages of New Zealand, to dissect the bodies of their enemies, was suspected to be employed here for the same purpose. One of the islanders being questioned on this point, acknowledged that the instrument before mentioned served the purpose of cutting out the fleshy part of the belly, when any person was slain. This explained and confirmed the circumstance before related, of the man's pointing to his belly. The native, however, from whom this intelligence was received, being asked whether his countrymen eat the part thus cut out, strongly denied it; but, when the question was repeated, he shewed some degree of apprehension, and swam off to his canoe. An elderly man, who sat foremost in the canoe, was then asked whether they eat the flesh, and he answered in the affirmative. The question being put a second time, he again affirmed the fact, adding, that it was savoury food.

The curious enquiry, whether these islanders were cannibals, was renewed when the ships were off Oneehow. The subject did not arise from any questions put by our people, but from a circumstance that seemed to remove all doubt. One of the natives, who wished to get in at the gun-room port, was refused; and he then asked, whether they would kill and eat him, if he should come in? accompanying this question with signs so expressive, that a doubt could not be entertained with respect to his meaning. Our people had now an opportunity of retorting the question as to this practice; and a man behind the other in the canoe, instantly replied, that if they were killed on shore, they would not scruple to eat them: not that he meant the natives would destroy them for that purpose, but that their devouring them would be the consequence of creating enmity.

The observations which Captain Cook was enabled to make of the island of Atooi, combined with those of a very expert natural philosopher who accompanied him, will furnish materials for the following section.

No. 9.

### SECTION III.

*More particular Description of the Island of Atooi, as to extent, Face of the Country, Soil, Climate. Productions, animal and vegetable. Disposition of the Natives. Drefs. Ornaments. Habitations. Food. Cookery. Diversions. Musical Instruments. Manufactures. Tools. Weapons. Canoes. Agriculture. Government. Religion. Manners. And Language.*

FROM the best observations that could be made, the island of Atooi is at least ten leagues from east to west, from whence its circumference may be nearly guessed.

The land does not in the least resemble, in its general appearance, any of the islands which our late navigators had visited within the tropic of Capricorn, except its hills near the center, which are high, but slope gradually towards the sea, or lower lands. Though it presents not to the view the delightful borders of Otaheite, or the luxuriant plains of Tongataboo, covered with trees, which at once afford a shelter from the scorching rays of the sun, a beautiful prospect to the eye, and food for the natives, yet its possessing a greater portion of gently rising land renders it, in some degree, superior to the above mentioned favourite islands, as being more capable of improvement. The height of the land within, and the number of clouds hanging over it, seemed to indicate that there was a sufficient supply of water, and that there were some running streams, though our people had not an opportunity of seeing them. The ground, from the woody part to the sea, was covered with an excellent kind of grass, about two feet in height, which sometimes grew in tufts, and appeared capable of being converted into abundant crops of fine hay. But on this extensive space not even a shrub grows naturally.

In the narrow valley leading to the *morai* the soil is of a dark brown colour, rather loose; but on the high ground it is of a reddish brown, more stiff and clayey. Its quality may be better estimated from its productions, than from its appearance. For the vale, or moist ground, produces *taro*, much larger than any seen before; and the more elevated ground furnishes sweet potatoes, that seldom weigh less than two or three pounds, frequently ten, and sometimes a dozen or fourteen.

The temperature of the climate may be easily guessed from the situation of the island. It was remarked, however, by those of our people who were most capable of judging, that, from what they experienced, it might be said to be very variable; for, according to the general opinion, it was, at this time, the season of the year when the weather is supposed to be most settled, the sun being at its greatest annual distance. The heat was now very moderate; and few of those inconveniences to which many countries lying within the tropics are subject, either from heat or moisture, seems to be experienced here. Nor were there any dews of consequence; a circumstance which may partly be accounted for by the lower part of the country being destitute of trees.

The rock that constitutes the sides of the valley is a dark grey ponderous stone, but honey-combed, with some spots of a rusty colour, and some very minute shining particles interspersed. It is of an immense depth, and seems to be divided into *strata*, though nothing is interposed; for the large pieces always broke off to a determinate thickness, and did not appear to have adhered to those that were below them. Other stones are, in all probability, much more various than in the southern islands. For during the short time the ships remained here, besides the *lapis lydius*, was found a species of cream-coloured whetstone, sometimes variegated with whiter or blacker veins, like marble; and common writing slate.

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The only tame or domestic animals found here were dogs, hogs, and fowls, which were all of the same kind as those met with in the South Sea Islands in general. There were some small lizards and some rats, resembling those of the other islands.

Our people did not meet with the scarlet birds alive that were brought for sale; but saw one small one, about the size of a canary bird, of a deep crimson colour. They also saw a large owl, two brown hawks or kites, and a wild duck; and heard from the natives the names of some other birds, among which were the *otoo*, or blueish bird, and the *tarata*, a sort of whimbrel. It is probable that the species of birds are numerous, if a judgment may be formed from the quantity of fine yellow, green, and small, velvet-like, blackish feathers used upon the cloaks, and other ornaments, worn by these people.

The island did not appear to produce fish either in quantity or variety, as the only fish seen by our people, besides the small mackerel, were common mullets; a species of a chalky colour; a small brownish rock fish, adorned with blue spots; a turtle, which was penned up in a pond; and three or four sorts of fish salted. The few shell-fish seen were converted into ornaments, tho' they were destitute of the recommendation either of beauty or novelty.

Of vegetables produced in this island are six different kinds of plantains, bread-fruit, a few cocoa-palms, some yams, the *kappe* of the Friendly Islands, or Virginian *arum*; the *etooa* tree, and odoriferous *gardenia*, or *cape jasmine*. There were several trees of the *dooe dooe*, that bear the oily nuts, which are stuck upon a kind of skewer, and made use of as candles. The islanders wear these nuts, hung on strings; round their necks. There is a species of *sida*, or Indian mallow; also the *morinda citrifolia*, which is here called *none*; a species of *convolvulus*, the *ava*, or intoxicating pepper, besides a great quantity of gourds. These last grow to a very large size, and are of a remarkable variety of shapes, which are, perhaps, the effect of art. Upon the dry sand, about the village, grew a plant, that had never been seen by our people in this ocean, of the size of a common thistle and prickly, but bearing a fine flower, greatly resembling a white poppy.

The natives of Atooi appear to be of a frank, cheerful disposition; equally free from the fickle levity that characterizes the inhabitants of Otaheite, and the feckle cast which is observable among many of those of Tongataboo. They seem to cultivate a social intercourse with each other, and, except the propensity to thieving, which is, as it were, innate in most of the people of these seas, they were exceeding friendly. It does no small credit to their sensibility to observe, that when they saw the different articles of European manufacture, they could not refrain from expressing their astonishment, by a mixture of joy and concern, that seemed to apply the case as a lesson of humility to themselves; and, on every occasion, appeared to have a proper consciousness of their own inferiority. It was pleasing to observe with what affection the women managed their infants, and with what alacrity the men contributed their assistance in such a tender office.

They are active, vigorous, and expert swimmers; leaving their canoes upon the most frivolous occasion, diving under them, and swimming to others, though at a considerable distance. Women were frequently seen with infants at their breasts, when the surf was so high as to prevent their landing in the canoes, leap overboard, and swim to the shore.

If judgment might be formed from the number seen by our people as they ranged along the coast, the inhabitants of this island are pretty numerous. Including the straggling houses, there might, perhaps, be in the whole island, sixty such villages as that near which the ships anchored; and, if allowance is made of five persons to each house, there would be, in every village, five hundred; or thirty thousand upon the island. This number is by no means exaggerated, for there were

sometimes three thousand people, at least, collected on the beach, when it could not be supposed that above a tenth part of the natives were present.

We have already described the ordinary dress of the natives of both sexes; but shall now attend to particulars. The women have often much larger pieces of cloth wrapped about them, extending from just below the breasts to the hams, and sometimes lower; and several were observed with pieces thrown loosely over their shoulders, which covered the greatest part of the body; but the children, when very young, go entirely naked. They do not wear any thing on the head; but the hair, both of men and women, is cut in various forms, and the general fashion, particularly among the latter, is, to have it short behind and long before. The men frequently had it cut on each side in such a manner, that the remaining part somewhat resembled the crest of their caps or helmets. Both sexes, however, seemed to be very careless about their hair, and had no combs, or any thing of the kind, to dress it. The men sometimes twist it into a number of separate parcels, like the tails of a wig, each about as thick as a finger; though most of these, which are so long as to reach far down the back, are artificially fixed upon the head, over their own hair.

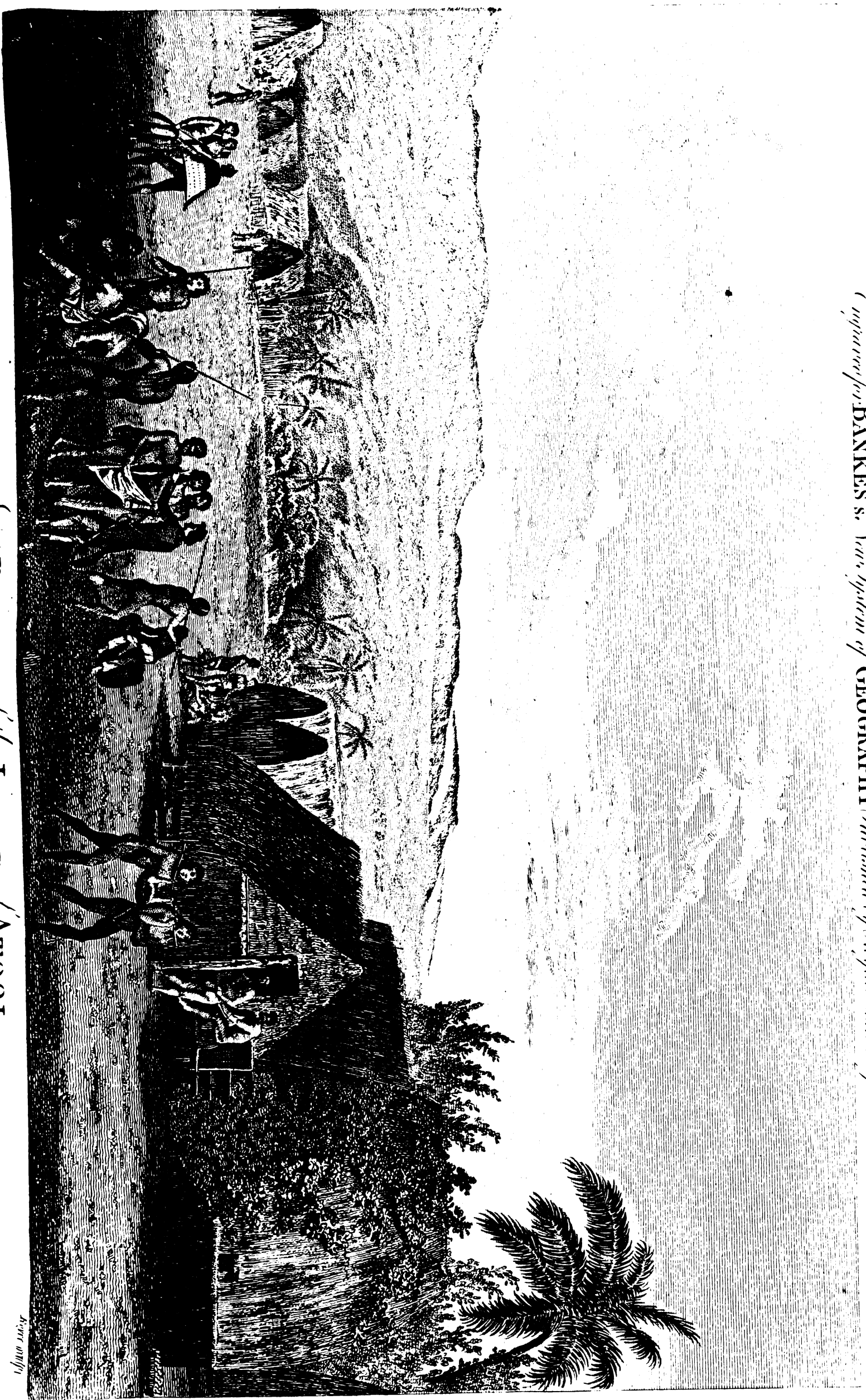
The people of the Sandwich Isles have not their ears perforated, nor do they wear any ornaments in them. Both men and women, however, adorn themselves with necklaces composed of bunches of small black cord, like our hat string, often above an hundred-fold. They have also necklaces of many strings of very small shells, or of the dried flowers of the Indian mallow; and they sometimes hang round their necks a small human figure of bone, about the length of three inches. The women likewise wear bracelets of a single shell, pieces of black wood, with bits of ivory interspersed, and neatly polished, fastened together by a string drawn closely through them; or others of hogs teeth placed parallel to each other, with the concave part outward, and the points cut off; some of which, formed only of large boar's tusks, are very elegant.

The men sometimes fix on their heads plumes of feathers of the tropic bird, or those of cocks, fastened round neat polished sticks two feet in length; and, for the same purpose, they sew the skin of a white dog's tail over a stick, with its tuft at the end. They also frequently wear on the head a kind of ornament of the thickness of a finger or more, covered with yellow and red feathers, curiously varied, and tied behind; and, on that part of the arm which is above the elbow, a sort of broad shell-work grounded upon net-work.

The men sometimes puncture themselves upon the hands or arms, but frequently no marks at all were seen; though a few individuals had more of this species of ornament than had been usually noticed at other places, and curiously executed in a great variety of lines and figures, on the arms and fore-part of the body.

Their habitations are scattered about without the least order; some are large and commodious, from 40 to 50 feet in length, and 20 or 30 in breadth; while others are the most contemptible hovels. Their figure resembles that of hay stacks, or, perhaps, a better idea may be conceived of them, by supposing the roof of a barn placed on the ground in such a manner as to form an high sharp ridge with two low sides. The gable at each end, corresponding to the sides, makes these dwelling places close all round; and they are well covered with long grass, which is laid on slender poles. The entrance is made either in the end or side, and is an oblong hole extremely low: it is often shut up by a board of planks fastened together, which serves as a door; but, as it has no hinges, must be removed occasionally. No light enters the house except by this opening; and though such close habitations may be comfortable places of retreat in bad weather, they seem but ill adapted to the warm climate of this country. They are kept remarkably clean, and the floors are  
strewn

*Companion for BANKES'S New System of GEOGRAPHY Published by Hooper, Publisher.*



*HABITATIONS and PEOPLE of the ISLAND of ATOOI.*









A MAN of the SANDWICH ISLANDS.



A WOMAN of the SANDWICH ISLANDS.



strewed with dried grafs, over which mats are spread to sit and sleep on. At one end stands a bench about three feet high, on which the domestic utensils are placed. These consist of gourd shells, which the natives convert into vessels that serve as bottles to hold water, and as baskets to contain their food and other things; and also of a few wooden bowls and trenchers of various sizes.

Sweet potatoes and plantains constitute the principal part of their vegetable diet; so that yams and bread-fruit are rather to be considered as rarities. Of animal food they appear to be in no want, as they have great numbers of hogs, which run without restraint about the houses; and, if they eat dogs, which is not altogether improbable, their stock of these seemed very considerable. The quantities of fishing-hooks found among them indicated that they procure some supply of animal food from the sea. They have a custom of salting fish, and likewise pork, which they preserve in gourd shells. The salt which they use for this purpose is of a reddish colour, but not very coarse.

They bake their vegetable articles of food with heated stones, and from the great quantity which was seen dressed at one time, it was supposed that all the inhabitants of a village, or at least a considerable number of people, joined in the use of a common oven.

They eat out of a sort of wooden trenchers, and, as far as our people could judge from one instance, the women, if restrained from feeding at the same dish, as is the custom at Otaheite, are at least allowed to eat at the same place near them.

The diversions of these islanders are various. Our people did not see the dances in which they use the feathered cloaks and caps; but, from the motions which they made with their hands, on other occasions, when they sung, they judged that they were somewhat similar to those they had met with at the southern islands, tho' not so skilfully performed. They had not among them either flutes or reeds, and the only two musical instruments seen were of a very rude kind. One of them does not produce a sound superior to that of a child's rattle. It consists of what may be denominated a conic cap inverted, but very little hollowed at the base, made of a sedge-like plant, the upper part of which, and likewise the edges, are embellished with beautiful red feathers, and to the point, or lower part, is fixed a gourd shell. Into this they put something to rattle, which is done by holding the instrument by the small part, and shaking it briskly before the face, at the same time striking the breast with the other hand. The other instrument was a hollow vessel of wood not unlike a platter, combined with the use of two sticks, on which one of the natives was observed performing. He held one of the sticks, about two feet in length, with one hand, in the same manner as the Europeans hold a violin, and struck it with the other, which was smaller, and resembled a drum-stick, in a quicker or slower measure; beating with his foot at the same time upon the hollow vessel that lay upon the ground inverted, and thus producing a tune that was not disagreeable. This music was accompanied by the vocal performance of some women, whose song had a pleasing effect.

These people display a considerable deal of ingenuity in their different manufactures. Their cloth is made from the *morus papyrifera*, and, doubtless, in the same manner as at Tongataboo and Otaheite; for our people bought some of the grooved sticks with which they beat it. Its texture, however, though thicker, is inferior to that of the cloth of either of the places just mentioned; but in colouring or staining it, the inhabitants of Atooi display a superiority of taste, by the infinite variety of figures which they execute. Their colours, indeed, are not very bright, except the red; but the regularity of the figures and stripes is amazing; for, as far as was known, they have nothing like stamps or prints, to make the impressions. Besides the variegated sorts, they have some pieces of plain white cloth, and others of a single colour, particularly light blue, and dark

brown. In general, the pieces brought for exchange were about the breadth of two feet, and four or five yards in length, being the form and quantity made use of by them for their common dress, or *maro*; and even some of these were composed of pieces sewed together.

They have also a particular sort that is thin, and greatly resembles oil-cloth; and which is either oiled or soaked in some kind of varnish. They fabricate numbers of white mats, which are strong, with many red stripes, quadrangular and other figures interwoven on one side. These, in all probability, make a part of their dress; for when they offered them to sale, they put them on their backs. They manufacture others of a coarser sort, plain and strong, which they spread over their floors to sleep upon.

They stain their gourd-shells neatly with undulated lines, triangles, and other figures of a black colour. They also seem to be acquainted with the art of varnishing; for some of their stained gourd-shells are covered with a sort of lacker; and, on other occasions, they make use of a strong size, or glutinous substance, to fasten things together. Their wooden dishes and bowls, out of which they drink their *ava*, are of the *ptoa* tree, or *cordia*, extremely neat, and well polished. They likewise make small square fans of mat or wicker-work, with handles of the same, or of wood, tapering from them, which are curiously wrought with small cords of hair, and cocoa-nut fibres, intermixed. Their fishing-hooks are ingeniously made; some of bone, many of pearl-shell, and others of wood, pointed with bone. The bones are for the most part small, and consist of two pieces; and the various sorts have a barb, either on the inside, or the outside: but others have both, the exterior one being farthest from the point. Of the latter sort, one was procured, nine inches in length, made of a single piece of bone; the elegant form and polish of which could not be exceeded by any European artist. They polish their stones by constant friction, with pumice-stone in water; and such of their tools as were seen resembled those of the southern islanders. Their hatchets, or rather adzes, were exactly of the same pattern, and were either formed of a blackish stone, or of a clay-coloured one. They have also small instruments, composed of single shark's tooth, some of which are fixed to the fore part of the jaw-bone of a dog, and others to a thin wooden handle of a similar shape; and at the other end there is a bit of string fastened through a little hole. They serve occasionally as knives, and are probably used in carving.

The only iron tools seen among them, and which they possessed before the arrival of our ships, were a piece of iron hoop, about the length of two inches, fitted into a wooden handle; and another edge-tool, which was supposed to have been made of the point of a broad sword. Their having the actual possession of these, and their being well acquainted with the use of this metal, inclined some of our people to imagine, that they were not the first European visitors of these islands. But the very great surprise which they testified on seeing our ships, and their perfect ignorance of the use of fire-arms, cannot be reconciled with such an opinion.

Indeed, very ingenious observations and reflections have been made by men of speculation, to shew that the natives of Atooi might have received this metal from intermediate islands, situated between them and the Ladrões, which the Spaniards have frequented almost ever since the period of Magellan's voyage in 1719.

Besides their spears, formed of a fine brownish wood, beautifully polished, some of which are barbed at one end, and flattened to a point at the other, they have a kind of weapon which our people had never met with before: it somewhat resembles a dagger, and is, in general, about eighteen inches in length, sharpened at one or both ends, and secured to the hand by a string. Its use is to stab in close combat, and it seems well adapted for that purpose. Some of these may be denominated double daggers, having a handle in the middle, with which they are the better enabled to strike different ways.

ways. They have likewise bows and arrows; but, both from their slender construction, and their apparent scarcity, it is probable that they never make use of them in battle. The knife or saw, with which they dissect the dead bodies of their enemies, may also be ranked among their weapons, as they both strike and cut with it when engaged in close fight. It is a small flat wooden instrument, about a foot in length, of an oblong shape, rounded at the corners: its edges are surrounded with shark's teeth, strongly fixed to it, and pointing outwards; and it has generally a hole in the handle, thro' which passes a long string, which they wrap several times round the wrist.

The canoes of these people are commonly about four and twenty feet in length, and have the bottom, in general, formed of a single piece of wood, hollowed out to the thickness of an inch, or more, and brought to a point at each end. The sides are composed of three boards, each about an inch thick, neatly fitted, and lashed to the bottom. The extremities, both at head and stern, are a little elevated, and both are made sharp, somewhat resembling a wedge, but they flatten more abruptly, so that the two side-boards join each other, side by side, for upwards of a foot. As they seldom exceed a foot and a half in breadth, those that go single (for they sometimes join them) have outriggers, which are shaped and fitted with more judgement than any before seen. They are rowed by paddles, such has had been generally observed at other islands: and some of them have a light triangular sail, extended to a mast or boom. The ropes which they use for their boats, and the smaller cords for their fishing-tackle, are strong, and nearly made.

From appearances in general, the natives possess a knowledge of agriculture. The vale-ground is one continued plantation of *taro*, and some other articles, which have all the appearance of being carefully attended to. The potatoe-fields, and spots of sugar-cane, or plantains, on the higher grounds, are planted with great regularity; but neither these, or the others, are enclosed with any fence, unless the ditches in the low grounds may be considered as such: which, it is more probable, are designed to convey water to the *taro*. The great quantity and excellence of these articles may, perhaps, be as much owing to skilful culture, as natural fertility of soil, which seems better adapted to them, than to bread-fruit and cocoa-nut trees; the few of these latter which were seen, not being in a thriving state. Notwithstanding this skill in agriculture, the island, from its general appearance, seemed to be capable of more extensive improvement, and of maintaining thrice as many inhabitants as are now upon it; for the greater part of it, that now lies waste, was apparently as good a soil as those parts that were cultivated. It must therefore be inferred, that these people do not encrease in that proportion, which would render it necessary for them to take advantage of the extent of their island, towards raising a greater quantity of its vegetable productions for their maintenance.

Our people had not an opportunity of forming an accurate judgement of the mode of government established amongst these people; but, from their general observation, it seemed reasonable to imagine, that it is of the same nature with that which prevails in all the islands they had hitherto visited; and, in all probability, their wars among themselves are equally frequent. This indeed might be inferred from the number of weapons which were found in their possession, and from the excellent order in which they kept them. But they had proofs of the fact from their own confession; being informed, these wars are carried on between the different districts of their own island, as well as between it and the inhabitants of the neighbouring islands. No other cause than this need be assigned, to account for the appearance before mentioned, or their population not being proportioned to the extent of their ground that is capable of cultivation.

As we do not deem it sufficient to observe in general,

that there is an affinity between the manners of these people, and the natives of the Friendly and Society Islands, we shall cite a few particulars, that will serve to place this in a striking point of view.

With respect to religious institutions, and the manner of disposing of the dead, the inhabitants of Tongataboo bury the dead with great decency, and they also inter their human sacrifices; but they do not offer any other animal, or even vegetable to their deities. The Otaheiteans do not inter their dead, but expose them to waste by time and putrefaction, though they afterwards bury the bones; and this being the case, it is remarkable that they should inter the entire bodies of their human sacrifices. They also offer up to their gods other animals and vegetables; but are far from being attentive to the condition of the places where they celebrate those solemn rites; most of their *morais* being in a ruinous state, and shewing manifest tokens of neglect. The people of Atooi, again, bury both their common dead, and their human sacrifices, as at Tongataboo; but they resemble those of Otaheite, in offering vegetables and animals to their gods, and in the neglected state of their religious places.

As a farther instance to subserve our purpose on the present occasion, it may be observed, that the *taboo* also prevails in Atooi, in its full extent, and apparently with greater strictness than even at Tongataboo. For the natives here always asked with great eagerness, and with indications of a fear of offending, whether any particular thing which they desired to see, or our people were willing to shew, was *taboo*, or (as they pronounced the word) *tafoo*? meaning, forbidden.

But in no instance does the resemblance between the natives of Atooi, and those of Otaheite, appear in so striking a light, as in the similarity of language. Indeed, the languages of both places may be said to be almost entirely the same.

#### SECTION IV.

*Two Islands discovered, called Mowee and Owhyee. Character of the Natives of the latter. Description of Karakakooa Bay. Instances of the despotism of the Chiefs. Singular Construction and Ceremonies of the Morai. Divers Ceremonies, Forms, Customs, and Manners.*

OUR late navigators were obliged to quit these islands before they had procured a necessary supply of refreshments, by an unfortunate incident. The anchor of the Resolution having started, she drove off the bank a considerable way to the leeward of the ship's last station; so that the commodore foreseeing it would require more time to regain it than he chose to employ, he made the signal for the Discovery to weigh anchor, and both ships directed their course to the northward, in prosecution of discoveries, which was in February 1778.

Captain Cook, after having explored the dreary regions of the north, for the course of several succeeding months, determined to revisit the Sandwich Islands, in order to pass a few of the winter months, provided he should meet with the necessary refreshments.

From a more extensive view of the spot on the second visit, which was November 26, 1778, it appeared that the former discovery made by our navigators, of the group of the Sandwich Islands, had been very imperfect; those which they had visited in their progress northward, all lying to the leeward of their present station.

An elevated hill appeared in the country, whose summit rose above the clouds. The land, from this hill, fell in a gradual slope, terminating in a steep rocky coast; the sea breaking against it in a most dreadful surf. Unable to weather the island, they bore up, and ranged to the westward. They now perceived people on many parts of the shore, and several houses and plantations. The country appeared to be well supplied with wood and

19  
*Engraved for BANKES's New System of GEOGRAPHY Published by Royal Authority.*



*A CANOE of the SANDWICH ISLANDS, with the Rowers Masked.*



*Page sculp.*

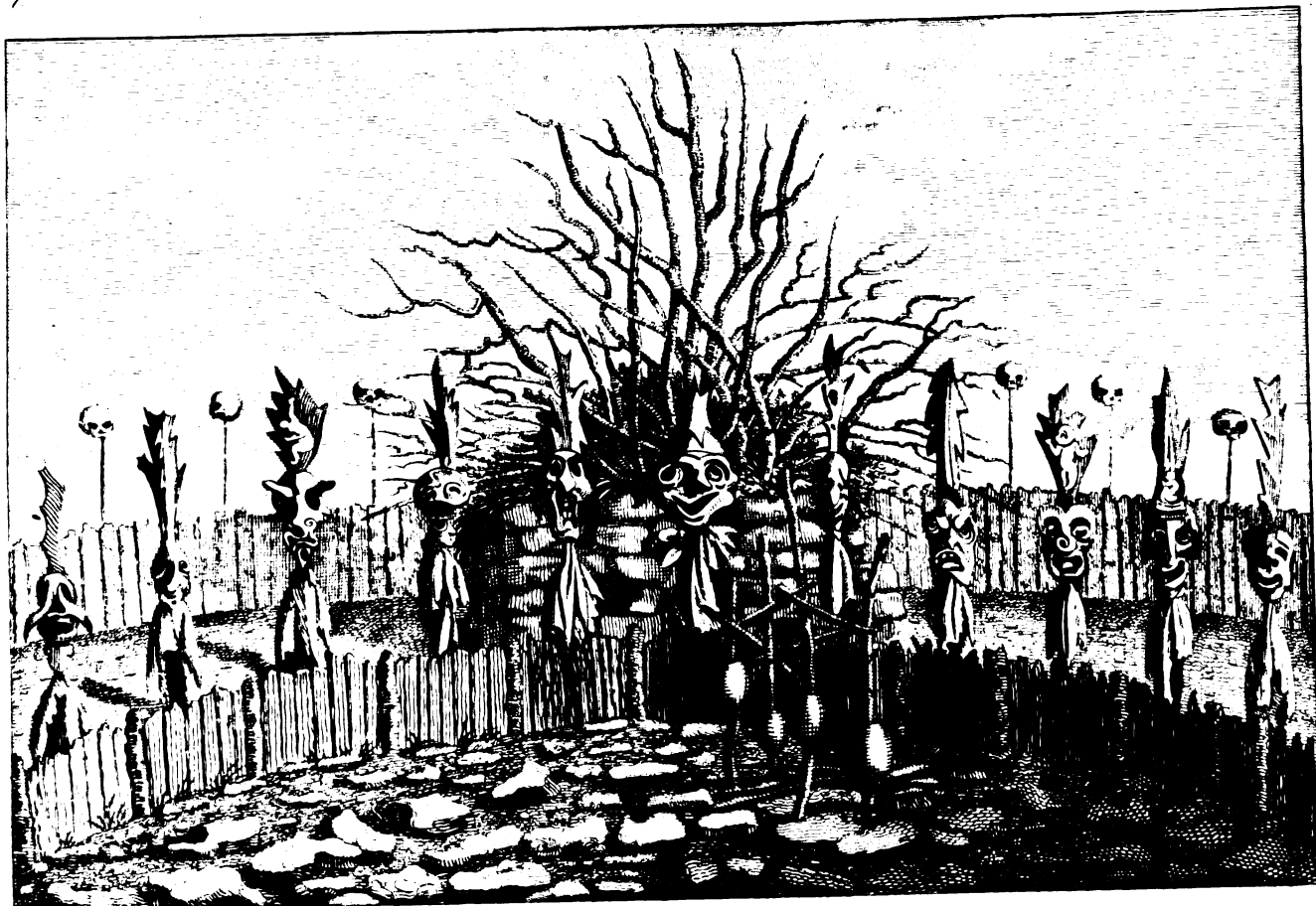
*An OFFERING before CAPT<sup>n</sup> COOK in the SANDWICH ISLANDS.*







*Engraved for BANKES's New System of GEOGRAPHY Published by Royal Authority.*



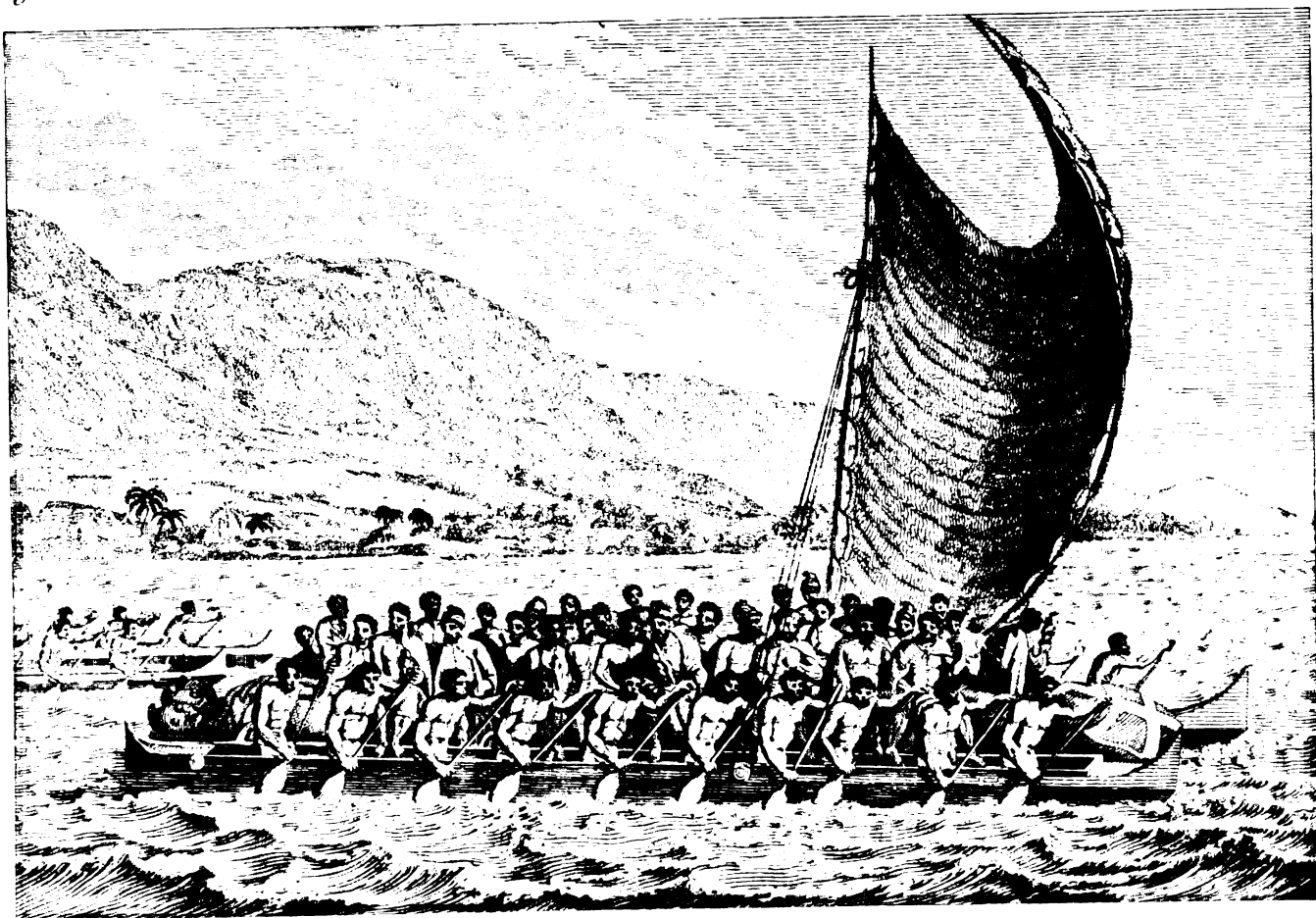
*A Representation of a Morai or Burial Place at Owhyhee?*



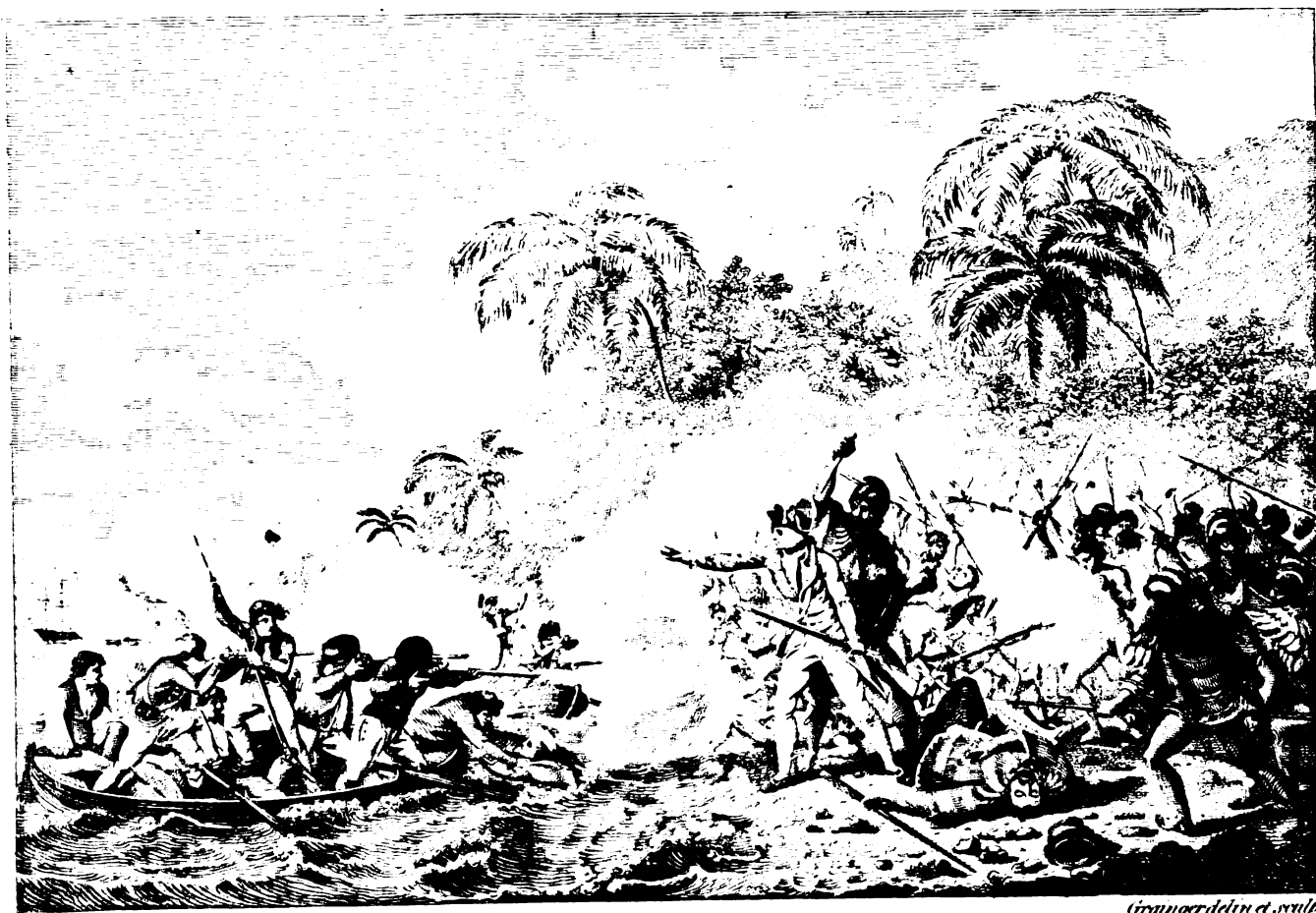
*A View in Owhyhee: with one of the Priest's Houses.*



Engraved for **BANKES's** *New System of GEOGRAPHY* Published by Royal Authority.



*Terrerooboo King of Whyhee, bringing Presents to Capt<sup>n</sup> Cook.*

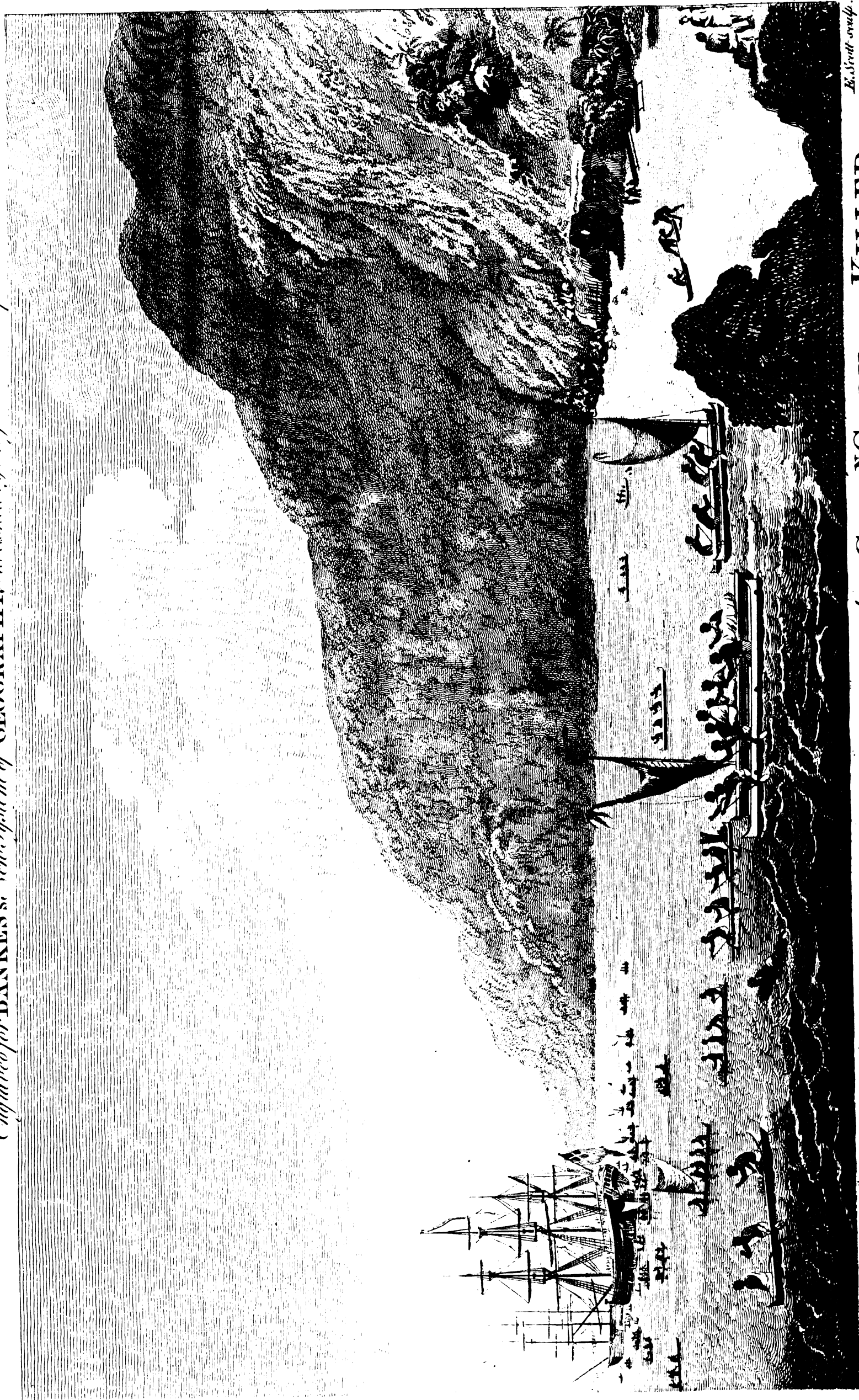


*The Death of Captain Cook by the Natives of Whyhee.*

*Published as the Act directs by C. Cooke, N<sup>o</sup> 7 Paternoster Row, Oct. 31. 1782.*



Engraved for BANKES'S *Science System of GEOGRAPHY*, Published by *Boydell*, *author*.



*E. Smith sculp.*

*View of KARAKAKOOA BAY in OWHYHEE, where CAPT<sup>N</sup> COOK was KILLED.*



and water, and streams were seen, in various places, falling into the sea.

As the main design of revisiting these islands, which was to procure a competent supply of provisions, would be frustrated, if a free trade with the natives was permitted, Captain Cook published an order, prohibiting all persons on board the ships from trading, except those appointed by himself and Captain Clerke; and these were under limitations of trading only for provisions and refreshments. Injunctions were also laid against the admittance of women into the ships, but under certain restrictions. But the evil which was intended to have been prevented by this regulation had already got amongst them.

As the ships were ranging along the coast, some canoes came off, and, when they got along side, many of the conductors of them came on board without hesitation. Our people perceived that they were of the same nation as those islanders more to the leeward, which they had already visited; and, as they understood, they were no strangers to their having been there.

These visitors supplied them with a quantity of cuttle fish, in exchange for nails and iron. They brought but little fruit or roots, but said they had plenty of them on their island, as well as hogs and fowls.

Many of them afterwards brought divers commodities, which were bartered for such articles as our people had to dispose of. This island was called by the natives *Mowee*. The chief, who is named Terreeoboo, visited the commodore on board, and made him a present in the usual form.

Soon after, another island was seen to the windward, called by the natives *Owhyhee*. Standing on and off the island during the night, our people were greatly surprised in the morning, at seeing the summits of the mountains covered with snow. Though they were not of an extraordinary height, the snow, in some places, appeared to be of a considerable depth, and to have remained there some time. Drawing near the shore, the natives approached, and appeared a little shy at first; but some were prevailed on to come on board; and, at length, induced to return to the island, to bring a supply of what was wanted. Numbers followed, and brought a tolerable supply of pigs, fruit, and roots.

The commodore having procured a great quantity of sugar-cane, and, upon trial, discovering that a decoction of it made very palatable beer, he ordered some of it to be brewed for general use; but, on broaching the casks, not one of the crew would even taste the liquor. Having no other motive in preparing this beverage, than that of preserving the spirits for a colder climate, he neither exerted his authority, or had recourse to persuasion, to induce them to drink it; well knowing, that so long as they could be plentifully supplied with vegetables, there was no danger of the scurvy. But, that he might not be disappointed in his views, he ordered that no grog should be served in either of the ships. The officers continued to drink this sugar-cane beer, whenever materials could be procured for brewing it. Some hops, which were on board, improved it much; and it was, doubtless, extremely wholesome; though the inconsiderate crew thought it injurious to their health.

Our people met with less reserve and suspicion, in their intercourse with the people of this island, than they had ever experienced among any tribe of savages. They frequently sent up into the ship, the articles they meant to barter, and afterwards came in themselves, to traffick on the quarter deck. The inhabitants of Otaheite, whom they had often visited, had not that confidence in their integrity. Whence it may be inferred, that those of Owhyhee are more faithful in their dealings with each other, than those of Otaheite.

It is but justice to observe, that, at first, they never attempted to over-reach in exchanges, or to commit a single theft. They perfectly understood trading, and clearly comprehended the reason of the ships plying upon the coast. For though they brought off plenty of

pigs, and other provisions, they were particular in keeping up their price; and, rather than dispose of them at an undervalue, would carry them ashore again.

Canoes coming off from all quarters, there were at least a thousand about the two ships, crowded with people, and laden with hogs and other provisions. Our people were perfectly convinced of their having no hostile intentions; not a single person having a weapon with him of any sort. Trade and curiosity were their only inducements to make the visit. From the numbers frequently on board, it might be expected that some of them should betray a thievish disposition. One of them took a boat's rudder from the ship, and was not detected, till it was too late to recover it. Captain Cook imagined this to be a proper opportunity to shew these islanders the use of fire-arms. Two or three muskets, and as many four pounders, were, by his orders, fired over the canoe, which went away with the rudder: but as the shot was not intended to take the effect, the surrounding multitude were only surprised and frightened.

When the ships anchored in the bay, called by the natives Karakahooa Bay, they continued much crowded with the natives, and surrounded by a vast multitude of canoes. In the course of their voyage, our people had nowhere seen such vast numbers of people assembled at one place. Besides those who came in canoes, all the shore was covered with spectators; and hundreds were swimming about the ships, like shoals of fish. They were struck with the singularity of this scene; and few on board lamented their having failed, in their late endeavours, to find a northern passage homeward the last summer; since to this disappointment they were indebted for revisiting the Sandwich Islands, and for enriching their voyage with a discovery, in many respects, the most important that has been made by Europeans in the Pacific Ocean.

Karakahooa Bay is situated in the district of Akona, on the west side of the Island of Owhyhee. It extends about a mile in depth, and is bounded by two points of land, bearing south-east and north-west from each other, at the distance of half a league. The north point is flat and barren, on which is situated the village of Kowrowa. A more considerable village, called Kakooa, stands in the bottom of the bay, near a grove of stately cocoa-trees. An high rocky cliff, inaccessible from the sea-shore, runs between them. Near the coast, on the south-side, the land has a rugged appearance; beyond which the country gradually rises, and abounds with cultivated enclosures, and groves of cocoa-trees. The habitations of the people are scattered about in great plenty. Round the bay the shore is covered with a black coral rock, except at Kakooa, where there is an excellent sandy beach, with a *morai* at one extremity, and a spring of fresh water at the other.

The ships were no sooner brought to anchor, than the natives came off in astonishing numbers, expressing their joy by singing, shouting, and the most extravagant gestures. The decks, sides, and rigging, of the ships, were covered with them. Women and boys, who were unable to procure canoes, came swimming round in great multitudes; some of whom, not finding room to get on board, amused themselves the whole day by playing in the water.

Amongst those of the natives who came on board the Resolution, was a chief named Pareca. Though a young man, he was soon discovered to be a person of great authority. He told Captain Cook that he was *Jakane* to the sovereign of the island, who was then on a military expedition at Mowhee, from whence he was expected to return in a few days. Our people could not learn whether the word *Jakane* was a name of office, or expressive of affinity. Some presents from the commodore attached him to their interests, and they found him exceedingly useful. Before they had been long at anchor, the Discovery had so many people hanging on one side, that she was observed to heel considerably; and our people found it impossible to prevent the crowds

from pressing into her. Captain Cook, apprehensive that she might receive some injury, communicated his fears to Pareea, who instantly cleared the ship of its encumbrances, and dispersed the canoes that surrounded her.

It appears evident, from this circumstance, that the chiefs have a most despotic authority over the inferior people. An instance similar to this, happened on board the *Resolution*, where the crowd so far impeded the ordinary business of the ship, that it was found necessary to apply to Kaneena, another chief, who had also attached himself particularly to Captain Cook. The inconvenience suffered was no sooner mentioned, than he ordered the natives immediately to quit the vessel, when, without a moment's hesitation, they all jumped overboard, except one person, who loitered behind, and, by his manner, expressed some degree of unwillingness to obey. Kaneena, observing this contempt of his authority, took hold of him immediately, and threw him into the sea.

These two chiefs were exceedingly well proportioned, and had countenances remarkably pleasing. Kaneena was a fine figure. His height was about six feet; his features were regular and expressive; his deportment was easy, firm, and graceful; and he had dark lively eyes.

The two chiefs, Pareea and Kaneena, afterwards introduced a third on board, whose name was Koah. He was represented as a priest, and one who, in his early days, had distinguished himself as a warrior. He was a little, old, emaciated figure, having sore red eyes, and his body covered with a leprous scurf, occasioned by the immoderate use of the *ava*. Being conducted to the cabin, he approached the commodore with the greatest deference, threw a piece of red cloth over his shoulders, and retreating a few paces, made an offering of a small pig, at the same time pronouncing a discourse of a considerable length.

During their continuance at Owhyhee, this ceremony was repeated often, and, from a variety of circumstances, appeared to be a kind of religious adoration. Red cloth is an article with which their idols are arrayed; and a pig is a common offering to the *Eatoos*. Their speeches were delivered with a volubility that indicated them to be conformable to some ritual.

At the conclusion of this ceremony, Koah dined with the commodore, and eat plentifully of the viands before him; but, like most of the islanders in those seas, he could hardly be induced to taste wine or spirits a second time. In the evening, the commodore went on shore. As soon as they landed on the beach, they were preceded by four men, bearing each a wand tipped with dog's hair, and pronouncing, with a loud voice, a short sentence, in which the word *Orono* was very distinguishable. The crowd which had assembled on the shore, retired at their approach; and not an individual was to be seen, except a few who had prostrated themselves on the ground, near the habitations of the adjacent village.

Here it may be proper to observe, that *Orono* was Captain Cook's general appellation among the natives of Owhyhee. Sometimes it was applied by them to an invisible being inhabiting heaven. It was also a title of great rank in the island.

Though we have already described several *morais* appertaining to different islands of the South Seas, that of Owhyhee is so singular in its construction, and so peculiar in its ceremonies, that we presume it cannot fail of being entertaining in the detail.

This *morai* consisted of a square solid pile of stones, of the length of forty yards, the breadth of twenty, and the height of fourteen. The top of it was flat, and a wooden rail surrounded it, on which were displayed the skulls of those natives, who had been sacrificed on the deaths of their chiefs. A ruinous wooden building was situated in the center of the area, connected with the rail by a stone wall, dividing the whole space into two parts. Five poles, of about twenty feet in height, supported an irregular kind of scaffold, on the side next

the country; and, on the side towards the sea, were two small houses; with a covered communication.

The commodore, accompanied by a party of gentlemen, was conducted to the summit of this pile by Koah, one of the chiefs before-mentioned. They beheld, at their entrance, two large wooden images, with most distorted features, having a long piece of wood proceeding from the top of their heads, of a conical form inverted: the other parts were covered with red cloth. Here Captain Cook was received by a tall young man, having a long beard, who presented him to the images, and chanted a kind of hymn, in which he was assisted by Koah. The party were then led to that side of the *morai* where the poles were erected, at the foot of which twelve images were ranged in the form of a semicircle; the middle figure having a high table before it, on which was a putrid hog; and under it some cocoa-nuts, plantains, potatoes, bread-fruit, and pieces of sugar-cane. The commodore was conducted under this stand by Koah, who, taking down the hog, held it towards him, when, having again addressed him in a long and vehement speech, he suffered it to fall upon the ground, and ascended the scaffolding with him, tho' at the peril of their falling.

Ten men now advanced in solemn procession, and entered the top of the *morai*, bearing a live hog, and a piece of large red cloth of considerable dimensions. Advancing a few paces, they stopped, and prostrated themselves; and a young man approaching them, received the cloth, and carried it to Koah, who wrapped it round the commodore, and made him an offering of the hog.

The situation of the commodore was truly whimsical. He was aloft, swathed in red cloth, and hardly able to keep his hold in the rotten scaffolding. He was entertained, however, with the chanting of Koah and Kaireekaea, sometimes in concert, and sometimes alternately. After this office was performed, which was of considerable duration, Koah let the hog drop, and he and the commodore immediately descended. He then conducted him to the images, to each of which he expressed himself in a sneering tone, snapping his fingers at them as he passed. He then presented him to that in the center, which, from its being habited in red cloth, appeared to be in the highest estimation. He fell prostrate before this figure, and kissed it, requesting Captain Cook would do the same; which he readily submitted to, being determined to follow Koah's directions throughout the whole of this ceremony.

The party were now conveyed into the other division of the *morai*, where a space, of about twelve feet square, was sunk three feet below the level of the area. They descended into this, and the commodore was immediately seated between two idols, one of his arms being supported by Koah, and an officer was requested to support the other.

A second procession of natives at this time arrived with a baked hog, a pudding, some cocoa-nuts, bread-fruit, and other vegetables. As they drew near, Kaireekaea placed himself before them, and presented the hog to the commodore, in the usual manner, chanting as before, and his companions making regular responses. Their speeches and responses grew gradually shorter and shorter; and, towards the conclusion, Kaireekaea's did not exceed three or four words, which was answered by the word *Orono*.

At the conclusion of this offering, the natives seated themselves fronting our people, and began to cut up the baked hog, to break the cocoa-nuts, and to peel the vegetables. Others were employed in brewing the *ava*, by chewing it in the same manner as at the Friendly Islands. Kaireekaea then chewed part of the kernel of a cocoa-nut, and wrapped it in a piece of cloth, with which he rubbed the captain's head, face, hands, arms, and shoulders. The *ava* was afterwards handed round, and when they had all tasted it, Koah and Pareea pulled the flesh of the hog in pieces, and proceeded to put some of it into the mouths of our people. An officer

had

had no particular objection to being fed by Pareea, who was remarkably cleanly in his person; but Capt. Cook, to whom a piece was presented by Koah, could not swallow a morsel, the putrid hog being strong in his recollection; and as the old man, from motives of civility, had chewed it for him, his reluctance was much increased.

When the ceremony was finished, the party quitted the Morai, after distributing among the populace some pieces of iron, and other articles, with which they were much delighted. They were then conducted in procession to the boats, the men attending with wands, and pronouncing sentences as before. Most of the natives again retired, and the remaining few prostrated themselves as they passed along the shore.

Curiosity being excited by the regular attendance of the priests at the Morai, the party determined to visit the habitations of a society of them which they had lately discovered. Their huts were erected round a pond enclosed with a grove of cocoa trees, by which they were separated from the beach and the village, and which gave the situation an air of religious retirement.

When the Commodore arrived at the beach, he was conducted to Harre-no-Orono, or the house of Orono. On his approaching this sacred place, he was seated at the foot of a wooden idol, resembling those which he had seen at the Morai. Here an officer again supported one of his arms. He was then arrayed in red cloth, and Kaireekkea, assisted by twelve priests, presented a pig with the usual solemnities. After this ceremony, the pig was strangled, and thrown into the embers of a fire prepared for that purpose. When the hair was singed off, a second offering was made, and the chanting repeated as before; after which the dead pig was held, for some time, under Captain Cook's nose, and then laid, with a cocoa-nut, at his feet. This part of the ceremony being concluded, the performers sat down, and the *ava* was brewed and handed about; a baked hog was brought in, and the party were fed as in the former ceremony.

Whenever the commodore went on shore, during the continuance of the ships in the bay, he was preceded by one of the priests, who proclaimed the landing of the Orono, and ordered the inhabitants to prostrate themselves. He was constantly attended by the same person on the water, where he was stationed in the bow of the boat, having a wand in his hand to give notice of his approach to the natives, who were in canoes; on which they instantly ceased paddling, and fell on their faces till he had passed.

Lest the astronomical gentlemen should be incommoded at the observatory on shore by the intrusion of the natives, the place was consecrated by the priests, by placing their wands round the wall by which it was enclosed.

This interdiction the natives call *taboo*, a term frequently repeated by these islanders, and seemed to be of extensive operation. No canoes attempted to land near the spot; the natives only sat on the wall, not daring to come within the *tabooed* space without obtaining permission. The men, indeed, would bring provisions into the field, but all endeavours were ineffectual to induce the women to approach. Presents were tried, but without success. Attempts were made to prevail on Pareea and Koah to bring them, but to no purpose: the Eatooa and Terreeoboo, they said, would kill them if they did.

This circumstance afforded great amusement to the people on board, whither multitudes of people (particularly women) continually flocked; insomuch that they were frequently obliged to clear the vessel, in order to have room to perform their necessary duties. Two or three hundred women were sometimes obliged to jump at once into the water, where they continued to swim and play till they could be re-admitted.

The civilities of these people were not confined to ostentation; for the party on shore from the ships were daily supplied by them with hogs and vegetables suffi-

ent for subsistence, and to spare; and canoes, laden with provisions, were as regularly sent off to the ships. Nothing was demanded in return, nor was the most distant hint ever given that any compensation was expected. Their manner of conferring favours appeared more like the discharge of a religious duty than the result of mere liberality. All this munificence was at the expence of Kaoo, the chief priest, and grandfather to Kaireekkea, who was then in the suit of the sovereign of the island.

Soon after the ceremony of the reception of the Commodore at the habitations of the priests, the king in a large canoe, with some attendants in two others, was seen paddling from the village, in great state, towards the ships. Their appearance was noble and magnificent. Terreeoboo and his chiefs were in the first canoe, arrayed in feathered cloaks and helmets, and armed with spears and daggers. In the second came Kaoo, the chief priest, together with his brethren, having their idols displayed on red cloth. These idols were figures of an enormous size, made of wicker work, and curiously ornamented with small feathers of a variety of colours. Their eyes were large pearl oysters, with a black nut placed in the centre; a double row of the fangs of dogs was fixed in each of their mouths, which, as well as the rest of their features, appeared distorted. The third canoe was laden with hogs and vegetables. As they advanced, the priests, in the second canoe, chanted their hymns with great solemnity. After paddling round the vessels they did not come on board as was expected, but made immediately towards the shore at the beach, where our people were stationed.

On their approach the officers of the party ordered the guard to be drawn up in form to receive the king; and Captain Cook, seeing that he intended to go on shore, went thither also, and landed almost at the same instant. They were ushered into the tent, and the king was hardly seated, when he rose up, and gracefully threw over the Captain's shoulders the rich feathered cloak himself had wore, placed an helmet on his head, and presented him with a curious fan. Five or six other cloaks, of great beauty and value, were spread at the Commodore's feet.

Four hogs were then brought forward by the king's attendants, together with bread-fruit, cocoa-nuts and sugar canes. Then followed the ceremony of Terreeoboo's changing names with Captain Cook, the strongest pledge of friendship among all the islanders of the Pacific Ocean. A solemn procession now advanced, consisting of priests, preceded by a venerable personage, followed by a train of people leading large hogs; others being laden with potatoes, plantains, &c. It was easily perceived, by the countenance and gestures of Kaireekkea, that the old man who headed the procession was the chief priest, on whose bounty our people had so long subsisted. He wrapped a piece of red cloth round the shoulders of Captain Cook, as a mark of peculiar respect.

The officers were not a little surprised to recognize, in the person of the king, an emaciated old man, who had come on board the *Resolution*, from the north-east side of the island of Mowee; and perceived that several of his attendants were the same persons as before accompanied him.

After the usual ceremonies of interview had passed, Captain Cook conducted Terreeoboo, and several of his chiefs, on board the *Resolution*. They were received with every possible attention and respect; and the Commodore put a linen shirt upon the sovereign, and girt his own hanger round him. Kaoo, and about half a dozen other ancient chiefs, remained on shore.

All this time not a canoe was permitted to appear in the bay, and those natives who did not confine themselves to their huts lay prostrate on the ground. Before the king quitted the *Resolution*, he granted leave for the natives to trade with the ships as usual, except the women, who were prohibited from this privilege.

SECTION

## SECTION V.

*Social Disposition of the Natives. Propensity to Theft. A boxing Match. Attention of the Priests, and Ceremony of the Natives, at the Funeral of a Seaman. Opinion of the Natives concerning the Object of the Visit from our People. Magnificent Presents from Terreebooo. Departure of the Ships. Cause of their return.*

THE natives of this island seem to have exceeded all others in the South Seas, in the hospitable reception, and civil treatment, of their European visitors, inasmuch, that all apprehensions of danger were banished from their minds. Such confidence was placed in them by our people, that the officers, &c. frequently made excursions up the country, either singly, or in small parties, and even ventured to continue out the whole night. Indeed, it would be endless to relate all the instances of generosity they received upon these occasions.

In all places the people flocked about them, anxious to afford every assistance in their power, and appeared highly gratified, if they condescended to accept of their services. Variety of innocent arts were practised to attract their notice, or to delay their departure. The boys and girls ran through their villages before them, stopping at every opening, where there was a commodious place to form a group for dancing. They were at one time solicited to take a draught of the milk of cocoa-nuts, or accept of such other refreshment as their huts afforded: at another they were encircled by a company of young women, who exerted their skill and agility in amusing them with songs and dances.

The more agreeable the natives rendered themselves to our people, by their instances of hospitality, the greater was their disgust and concern, at finding them prone to theft, the general vice of the islanders of these seas. This was a distressing circumstance, and sometimes obliged them to exercise severity, which they would have been happy to have avoided, if it had not been essentially necessary. Some expert swimmers were one day detected under the ships, drawing out the nails from the sheathing, which they ingeniously performed with a flint stone, fastened to the end of a short stick. This practice was so injurious to the vessels, that our people fired small shot at the offenders: but that they easily evaded, by diving to the bottoms of the ships. It therefore became highly necessary to make an example of one of them, by flogging him on board the ship.

An excursion into the country, by a large party from both ships, afforded Kaoo a fresh opportunity of exercising his civility and generosity. No sooner was he informed of their departure, than he sent after them a large quantity of provisions, with orders, that every attention and assistance should be granted them by the inhabitants of those districts through which they were to pass. His conduct, on this occasion, was so delicate and disinterested, that even the people he employed, were not permitted to accept of the smallest present. At the end of six days the party returned, without having penetrated more than twenty miles into the island.

To add to the amusement of their visitors, the natives presented them with the exhibition of a boxing-match. Though these games were inferior, in every respect, to those they had seen exhibited at the Friendly Islands, yet, as they were somewhat different, a short account of them may not be thought improper.

A vast concourse of people assembled on an even spot of ground, not far distant from the tents. A long vacant space was left in the center of them, at the upper end of which the judges presided, under three standards. Slips of cloth, of various colours, were pendant from these standards; as were the skins of two wild geese, some small birds, and a few bunches of feathers.

When the necessary preparations were made, the judges gave the signal, and two combatants appeared

in view. They advanced slowly, drawing up their feet very high behind, and rubbing their hands upon the soles. As they came forward, they frequently surveyed each other from head to foot, with an air of contempt, looking archly at the spectators, distorting their features, and practising a variety of unnatural gestures. When they were advanced within the reach of each other, they held both arms straight out before their faces, at which part they always aimed their blows. They struck with a full swing of the arm; did not attempt to parry, but endeavoured to elude their adversary's attack, by stooping or retreating. The battle was expeditiously decided; for if either of them fell, whether by accident, or from a blow, he was deemed vanquished; and the victor expressed his triumph by a variety of strange gestures, which usually excited a loud laugh among the spectators, for which purpose it seemed to be calculated. The successful combatant waited for a second antagonist; and, if again victorious, for a third; and so on, till he was at last defeated.

A singular custom prevails in these combats, which is, that when any two were preparing to attack each other, a third may advance, and make choice of either of them for his antagonist, when the other is under the necessity of withdrawing. If the combat proved long and tedious, or appeared unequal, a chief generally interfered, and concluded it by putting a stick between the combatants. As this exhibition was at the desire of our people, it was expected that some of them would have engaged with the natives; but, though they received pressing invitations to bear a part, they did not hearken to the challenges, not having forgot the blows they received at the Friendly Islands.

As death had hitherto been uncommon amongst the crews of the ships, and as it is laudable to preserve the memory of a worthy character, though inferior in station, the departure of William Whatman, a seaman, of the gunner's crew, is particularly mentioned. He was a man in years, and much respected for his attachment to Captain Cook. He had served twenty-one years as a marine, and then entered as a seaman in 1772, on board the *Resolution*, and served with the commodore in his voyage towards the south pole. On their return, he got admittance into Greenwich Hospital, through the interest of Captain Cook, at the same time with himself; and, anxious to follow the fortunes of his benefactor, he also quitted it with him, on his appointment to the command of the present expedition. He had been often subject to slight fevers in the course of the voyage, and was infirm when the ships arrived in the bay; where having been sent a few days on shore, he thought himself perfectly restored, and requested to return on board. His request was complied with; but the day following he had a stroke of the palsy, which, in two days afterwards, put a period to his life.

As an additional instance of respect to his visitors, Terreebooo caused the remains of this honest seaman to be buried in the *morai*, with great solemnity. Kaoo and his brethren were present at the funeral, who behaved with great decorum, and paid due attention while the service was performing. On our people beginning to fill up the grave, they approached it with great awe, and threw in a dead pig, together with some cocoa-nuts and plantains. For three successive nights they surrounded it, sacrificing hogs, and reciting hymns and prayers till morning.

A post was erected at the head of the grave, and a piece of board nailed thereon, on which was inscribed the name and age of the deceased, and the day of his departure from this life. These the natives assured them they would not remove; and they will probably be permitted to remain, so long as such frail materials can endure.

The ships being much in want of fuel, Capt. Cook desired Lieutenant King to treat with the priests for the purchase of the rail on the *morai*. Mr. King had his doubts about the decency of this overture, and apprehended that the bare mention of it might be deemed impious:



pious: but in this he was exceedingly mistaken. They expressed no kind of surprise at the application, and the wood was delivered without the least stipulation.

Strange as it must appear to all who are tenacious of their religious rites, these people were so unaffected by the circumstance, that they even assisted in the removal. When the particulars were mentioned to Kaoo, he seemed exceedingly indifferent about the matter, desiring only the restoration of the center image, which being immediately complied with, it was conveyed to one of the priest's houses.

As the chiefs of the island had frequently expressed an importunate desire to know the precise time fixed for the departure of their visitors, a curiosity was excited in the minds of the speculative part of them, to learn the opinion entertained by the islanders, relative to them and the objects of their visit. The only information that could be obtained was, that they supposed our people had left their native country on account of the scantiness of provisions, and had visited them for the sole purpose of filling their bellies. This conclusion was natural enough, considering the meagre appearance of some of the crew, the voracity with which they devoured their fresh provisions, and their anxiety to purchase as much of it as possible. One circumstance may be added to these, which puzzled them exceedingly, namely, that of our people having no women with them.

It was truly laughable to see the natives patting the bellies of the sailors (who were much improved in sleekness after their arrival at the bay) and telling them, in the best manner they could, that it was time for them to depart; but if they would return the next bread-fruit season, they should be better able to supply them.

The ships had now continued sixteen days in the bay, during which time the consumption of hogs and vegetables had been so enormous, that our people could not be surprised at their wishing to see them take their leave. It rather appeared that Terreeoboo had no other view in his enquiries, than a desire of having sufficient notice, to prepare suitable presents for them at their departure: for when he was informed of their intention to quit the island in two days, a kind of proclamation was immediately made, requiring the natives to bring in their hogs and vegetables, for the king to present to the *Orono*.

A droll genius among them, exhibited a variety of tricks for the entertainment of our people on shore. In his hand he held an instrument of music; bits of seaweed were fastened round his neck; and, round each leg, some strong netting; on which were fixed some rows of dogs teeth, hanging loose. His dancing was accompanied with strange grimaces, and unnatural distortions of the features, which, though sometimes highly ridiculous, were, upon the whole, without meaning or expression. This diversion was closed with wrestling and boxing matches: and our people, in return, exhibited the few fire-works they had remaining. Nothing could more effectually excite the admiration of these islanders, or strike them with more exalted ideas of the superiority of their visitors, than such a representation. Though this was, in every respect, much inferior to that at Hapae, yet the astonishment of the people was equally great.

Previous to the departure of the ships from the island, the time of which was now fixed on, Terreeoboo invited the commodore, principal officers, &c. to attend him to Kaoo's residence. On their arrival there, they saw large quantities of cloth lie scattered on the ground; abundance of red and yellow feathers fastened to the fibres of cocoa-nut husks; and plenty of hatchets and iron ware, which had been received in barter. Not far from these was deposited an immense quantity of various kinds of vegetables; and, at a little distance, a large herd of hogs. It was supposed, at first, that the whole was intended as a present for them, till they were informed by Kaireekaea, that it was a tribute to the king, from the inhabitants of that district. The guests were no sooner seated, than the bundles were brought,

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and laid severally at Terreeoboo's feet; and the cloth, feathers, and iron, were displayed before him.

The king expressed the highest degree of satisfaction at this mark of duty and affection from his subjects; and having caused about a third of the iron utensils, and some pieces of cloth to be selected, ordered these to be set aside by themselves; and the remainder of the cloth, hogs, vegetables, &c. were afterwards presented to Captain Cook. The value and magnitude of this present, far exceeded any thing they had met with. The whole was immediately conveyed on board. The large hogs were selected, in order to be salted for sea store; but the smaller pigs, and the vegetables, were divided between the crews.

Lieutenant King being the last on shore, and waiting for the return of the boat, the inhabitants crowded about him, and having prevailed on him to sit down among them, expressed their regret at his separation from them. It was even with difficulty that they would suffer him to depart. He was, indeed, highly esteemed among them, as will appear from the following relation.

Having had, while the ships were in the bay, the command of the party on shore, he became more acquainted with the natives, and they with him, than those who were required to be on board. He experienced great kindness and civility from the inhabitants in general; but the friendship shewn by the priests was constant and unbounded.

Being anxious to conciliate their esteem, he so happily succeeded, that, when they were acquainted with the time of his departure, he was urged to remain behind, and received overtures of the most flattering kind. When he endeavoured to excuse himself, by alledging, that Captain Cook would not permit it, they proposed to conduct him to the mountains, and there conceal him till the departure of the ships. On further assurance that the captain would not fail without him, the king and Kaoo repaired to Captain Cook (whom they supposed to be his father) formally requesting that he might be suffered to remain behind. The commodore, unwilling to give a positive refusal to a proposal so generously intended, assured them, that he could not then part with him; but he should return thither the next year, when he would endeavour to oblige them.

Orders were at length given for the ships to unmoor, which being done, they sailed out of the bay, attended by a vast number of canoes. It was Captain Cook's intention to finish the survey of Owhyee, before he went to the other islands, hoping to meet with a road more sheltered than Karakakooa Bay; and if he should not succeed here, he meant to examine the south-east part of Mowee, where, he had been informed, there was a most excellent harbour.

The people on board, in their progress to the northward, observed two men in a canoe paddling towards them. They naturally conjectured that they had been driven off the shore by stress of weather, and stopped the ship's way, in order to take them in. They were so exhausted with fatigue, that had not one of the natives on board jumped into the canoe to their assistance, they would hardly have been able to fix it to the rope thrown out for that purpose. With difficulty, however, they were got up the ship's side, together with a child about four years of age, which had been lashed under the thwarts of the canoe, with only its head above the water. They informed our people, that they had quitted the land the morning before, since which time they had not had food or water. Provision was given them with the usual precautions, and the child entrusted to the care of one of the women on board; and the next morning they were all perfectly recovered.

The resolution having received very essential damage in a gale of wind, inasmuch as totally to obstruct her further progress, Captain Cook for some time hesitated whether he should return to Karakakooa, or take the chance of finding a harbour in the islands to leeward. The bay was not so commodious, but that a better might probably be met with, either for repairing the

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masts,



mafts, or procuring refreshments; the latter of which, it was imagined, the neighbourhood of Karakakooa had lately been pretty well drained of. It was, on the other hand, considered as an imprudent step, to leave a tolerable good harbour, which, once lost, could not be regained, for the mere possibility of meeting with a better; especially as the failure of such a contingency, might have deprived them of any resource.

Concluding, at length, upon a return, the ships stood in for the bay, and, upon arrival, came to anchor in their former station.

## SECTION VI.

*Reverse of Behaviour in the Natives, on the return of the Ships to Karakakooa Bay. Consequences of a Theft on board the Discovery. An attack on our People by the Natives. Reflections of Captain Cook upon the occasion. Incidents which cause animosity. A Chief threatens Captain Cook, and is shot by him. General attack from the Natives. Death of Captain Cook. Sketch of his Character.*

**I**NEXPRESSIBLE was the astonishment of our people, at the very different reception they met with on coming to anchor in Karakakooa Bay a second time, from that which they had experienced on their first arrival. No shouts, bustle, or confusion, but a solitary bay, with hardly a canoe stirring. The curiosity of the natives, indeed, might be supposed to be diminished by this time: but the hospitable treatment our people had continually been favoured with, and the friendly footing on which they parted, induced them to expect that, on their return, they would have received them with the greatest demonstrations of joy.

The cause of this strange appearance was explained by the return of a boat, which had been sent on shore, bringing intelligence, that Terreeoboo was absent, and that the bay was *tabooed*. This account appeared very satisfactory to many of our people; but others were of opinion, that there was, at this time, something very dubious in the behaviour of the natives; and that the *taboo*, or interdiction, on pretence of Terreeoboo's absence, was artfully contrived, to give him time to consult his chiefs in what manner they should be treated. They never could ascertain whether these suspicions were well founded, or whether the natives had given a true account.

A cause of suspicion might also arise from the following circumstance. A native having sold a hog on board the Resolution, and received the price agreed on, Pareea, who saw the transaction, advised the seller not to part with his hog, without an advanced price. For his interference in this business, he was harshly spoken to, and pushed away: and as the *taboo* was soon laid on the bay, it was at first supposed to be in consequence of the affront offered to the chief. These two causes considered, it is extremely difficult to draw any certain conclusions.

Circumstances in proof of this suspicion on the part of the islanders, soon began to encrease. Lieutenant King received information that several chiefs were assembled near the beach, and were driving away the natives, who assisted the sailors in rolling the casks to the shore; that their behaviour seemed exceedingly suspicious, and liable to raise farther disturbance. The lieutenant sent a marine with the officer who brought the intelligence, agreeable to his request, but permitted him to take only his side-arms. The officer in a short time returned, and informed Mr. King that the inhabitants had armed themselves with stones, and were become tumultuous. He therefore went himself to the spot, attended by a marine with his musket. At their approach the islanders threw away their stones; and on Mr. King's application to some of the chiefs, the mob was dispersed. Every thing being now quiet, Mr. King went to meet Captain Cook, who was then com-

ing on shore in the pinnace. He related to him what had recently happened; and received orders to fire a ball at the offenders, if they again behaved insolently, and began to throw stones. In consequence of these directions, Mr. King gave orders to the corporal, that the centinels pieces should be loaded with ball, instead of shot.

A continued fire of muskets being heard from the Discovery, and perceived to be directed at a canoe which was hastening towards the shore, with one of the small boats in pursuit of it, this firing, it was concluded, was in consequence of a theft. Captain Cook, therefore, ordered Mr. King to follow him with a marine armed, and to endeavour to seize the people as they landed. They accordingly ran to the place where the canoe was expected to come ashore, but did not arrive in time; the people having quitted it, and fled into the country before they came up.

Being wholly ignorant, at this time, that the goods had been already restored, and thinking it probable, from what they had observed, that they might be of importance, they did not choose to relinquish their endeavours to recover them; and having enquired of the natives what course the people had taken, they pursued them till it was almost dark, when they supposed themselves to be about three miles from the tents; and thinking the islanders amused them with false information in their pursuit, gave up the search, and returned.

An incident occurred during their absence, that occasioned a difference of a very serious nature. The officer who had been dispatched in the small boat after the thieves, and who was returning on board with the booty that had been restored, seeing Captain Cook and Mr. King engaged in the pursuit of the offenders, seized a canoe which was drawn up on the shore. This canoe unfortunately belonged to Pareea, who, at that instant arriving from on board the Discovery, claimed his property, and protested his innocence. The officer persisted in detaining it, in which he was encouraged by the crew of the pinnace, then waiting for Captain Cook; in consequence of which a scuffle ensued, and Pareea was knocked down by a violent blow on the head with an oar. Several of the natives, who had hitherto been peaceable spectators, began now to attack our people with a shower of stones, that they were forced to a precipitate retreat, and swam off to a rock at a considerable distance from the shore. The pinnace was plundered immediately by the natives, and would have been entirely demolished, if Pareea had not interposed.

Captain Cook, on hearing these circumstances, expressed the greatest concern, and discovered some apprehensions, that the islanders would oblige him to pursue violent measures; adding, they must not be permitted to suppose that they had gained an advantage. It was then, however, too late to take any steps that evening: he therefore only gave orders that every islander should be immediately turned out of the ship. This order being executed, Lieutenant King returned on shore; and the events of the day having much abated former confidence in the natives, a double guard was posted on the *morai*, with orders to let Mr. King know, if any men were seen lurking about the beach. At eleven o'clock, five of the natives were seen creeping round the bottom of the *morai*: they approached with great caution, and, at last, perceiving they were discovered, immediately retired out of sight. About midnight one of them ventured himself near the observatory, when a centinel fired over him, on which they all fled; and there was no farther disturbance during the remainder of the night.

Next morning Mr. King received information that the Discovery's cutter had, some time in the night, been stolen from the buoy where it had been moored.

On going on board the Resolution, he found the marines were arming themselves, and Captain Cook busied in loading his double-barrelled gun. Whilst he was acquainting him with what had happened in the night at the *morai*, he eagerly interrupted him, inform-

ed him that he had received intelligence of the loss, and was making preparations to recover it.

It was his usual practice, in all the islands of this ocean, when any thing of consequence had been stolen from him, by some stratagem, to get the king, or some of the principal *Erees*, on board, where he detained them as hostages, till the property was restored. This method having hitherto proved successful, he meant to adopt it on the present occasion; and gave orders to stop every canoe that should attempt to leave the bay; resolving to seize and destroy them, if the cutter could not be recovered by peaceable means. Pursuant to this order, the boats of the ships, properly manned and armed, were stationed across the bay; and, before Mr. King quitted the ship, some great guns were fired at two canoes, that were attempting to escape.

Captain Cook and Mr. King quitted the ship together: the former in the pinnace, with Mr. Phillips, lieutenant of marines, and nine privates; and the latter in the small boat. The last orders Mr. King received from Captain Cook were, to quiet the minds of the natives on that side the bay where our people were stationed, by the strongest assurances that they should not be injured; to keep his people together, and to be continually on his guard. Captain Cook and Mr. King then separated; the captain going towards Kowrowa, where Terreeoboo resided; and Mr. King proceeded to the beach. His first business, when he arrived on shore, was to issue strict orders to the marines to continue within the tent, to charge their muskets with ball, and not, on any consideration, to quit their arms. He then attended old Kaoo and the priests at their respective huts, and explained to them, as well as he was able, the reason of the hostile preparations which had so exceedingly alarmed them. He found they were no strangers to the circumstance of the cutter's being stolen, and assured them, that though the commodore was not only resolved to recover it, but also to punish, in the most exemplary manner, the authors of the theft, yet that they, and all the inhabitants of the village, on that side, had not the least occasion to be alarmed, or to apprehend the least danger. He importuned the priests to communicate this to the people, and intreat them not to entertain an idea of fear, but to continue peaceable and quiet. Kaoo interrogated Mr. King, with great emotion, if any harm was to happen to Terreeoboo? He assured him there was not; and both he and his brethren appeared much satisfied with this assurance.

In the mean time Captain Cook, having landed at Kowrowa, with the lieutenant and nine marines, he proceeded immediately into the village, where he was respectfully received; the people, as usual, prostrating themselves before him, and making their accustomed offerings of small hogs. Perceiving that his design was not suspected, his next step was to enquire for the king and the two boys, his sons, who had been almost continually his guests on board the *Resolution*. The boys presently returned with the natives, who had been searching for them, and immediately conducted Capt. Cook to the habitation where Terreeoboo had slept. The old man had just awoke; and after some conversation respecting the loss of the cutter, from which the commodore was convinced that he was not in any wise privy to it, he invited him to accompany him, and spend the day on board the *Resolution*. The king accepted the invitation, and arose immediately to accompany him.

The two boys were already in the pinnace, and the rest of the party approaching the water side, when a woman, named Kane-karabeea, the mother of the boys, and one of Terreeoboo's favourite wives, followed him, beseeching him, with tears and intreaties, not to go on board. Two chiefs, who came with her, took hold of him, and, insisting he should proceed no farther, obliged him to sit down. The islanders, now collecting in vast numbers along the shore, who had probably been alarmed by the discharging of the great guns, and the hostile appearances in the bay, gathered together

round Captain Cook and Terreeoboo. Thus situated, the lieutenant of marines, perceiving that his men were huddled together in the crowd, and consequently unable to use their arms, if there should appear to be a necessity for it, proposed to Captain Cook, to draw them up along the rocks, close to the edge of the water. The populace making way for them to pass, the lieutenant drew them up in a line, within about thirty yards of the place where Terreeoboo was sitting.

The old king continued, all this time, on the ground, bearing the most visible marks of terror and dejection in his countenance. Captain Cook, unwilling to abandon the object which occasioned him to come on shore, urged him most earnestly to proceed; whilst, on the other hand, whenever the king expressed any inclination to follow him, the chiefs who surrounded him interposed: at first they had recourse to prayers and entreaties, but afterwards to force and violence, and even insisted on his remaining on shore. Captain Cook, at length, perceiving the alarm had spread too generally, and that there was not a probability of getting him off without bloodshed, gave up the point, observing, that to compel him to go on board would probably occasion the loss of many of the lives of the inhabitants.

Though this enterprise had now failed, and was abandoned by Captain Cook, yet it did not appear that his person was in the least degree of danger, till an accident happened, which occasioned a fatal turn to the affair. The boats, stationed across the bay, having fired at some canoes for attempting to get out, unfortunately had killed one of their principal chiefs. Intelligence of his death arrived at the village where Captain Cook then was, just as he had parted from the king, and was proceeding with great deliberation towards the shore. The ferment it immediately occasioned was but too conspicuous; the women and children were instantly sent away, and the men were soon clad in their war-mats, and armed with spears and stones.

One of the natives having provided himself with a stone, and a long iron spike (called by the natives a *pabooa*) advanced towards the Captain, flourishing his weapon in defiance, and threatening to throw the stone. The Captain requested him to desist; but the islander repeating his menaces, he was highly provoked, and fired a load of small shot at him. The man was defended in his war-mat, which the shot could not penetrate; his firing, therefore, served only to irritate and encourage them. Volleys of stones were thrown at the marines; and one of the natives attempted the life of one of our people with his *pabooa*, but not succeeding in the attempt, he received from him a blow with the butt end of his piece. Captain Cook immediately discharged his second barrel loaded with ball, and killed one of the assailants. A general attack with stones succeeded, which was followed on the part of our people by a discharge of musquetry, not only from the marines, but those in the boats. The natives received the fire with great firmness; and without giving time for the marines to charge again, they rushed in upon them with dreadful shouts and yells. What followed was a scene of horror and confusion, which can more easily be conceived than properly related.

Four of the marines retreated among the rocks, and fell a sacrifice to the fury of the enemy; three others were dangerously wounded; and the lieutenant stabbed between the shoulders, but having reserved his fire, shot the man from whom he had received the wound at the instant he was preparing to repeat the blow. The last time the unfortunate commodore was distinctly seen, he was standing at the water's edge, ordering the boats to cease firing and pull in.

Those who were present supposed that the marines, and those who were in the boats, fired without Captain Cook's orders, and that he was anxious to prevent the farther effusion of blood: it is therefore probable, that on this occasion his humanity proved fatal to him; for it was observed, that while he faced the natives no violence had been offered him; but, when he turned about

about to give directions to the boats, he was stabbed in the back, and fell with his face into the water. A general shout was set up by the islanders on seeing him fall, and his body was dragged inhumanly on shore, where he was surrounded by the enemy, who, snatching the dagger from each others hands, displayed a savage eagerness to join in his destruction.

Thus ended the life of the greatest navigator that this or any other nation ever could boast, after having successfully led his crews of gallant British seamen thrice round the world; reduced to a certainty the non-existence of a Southern Continent, concerning which the learned of all nations were in doubt; settled the boundaries of the earth and sea, and shewn the impracticability of a north-west passage from the Atlantic to the Great Southern Ocean, for which our ablest navigators had contended, and in pursuit of which vast sums had been expended in vain, and many valuable mariners had unfortunately perished.

How sincerely his loss was lamented by those who owed their security to his skill and conduct, and every consolation to his tenderness and humanity can be better conceived than described, as can also the horror, dejection and dismay which followed so dreadful and unexpected a catastrophe. We shall, therefore, turn from so calamitous a scene, and endeavour to pay a just tribute to his memory in a short sketch of his character.

Captain James Cook raised himself solely by his merit from a very obscure birth to the rank of Post Captain in the Royal Navy. He possessed, in an eminent degree, all the qualifications requisite for his profession and great undertakings. Deliberate in judging; sagacious in determining; active in executing; unsubdued by labour, difficulties and disappointments; fertile in expedients, never wanting presence of mind, but ever possessing the full use of a sound understanding. In discipline, though mild and just, he was exact: he was a father to his people, who were attached to him from affection, and obedient from confidence. By his benevolent and unabated attention to the welfare of his ship's company, he discovered and introduced a system for the preservation of the healths of seamen, which has proved wonderfully efficacious. With a company of 118 persons he performed his second voyage, and but one of these died of a disease. That spirit of humanity and justice with which he treated the savages wherever he found them, when opposed to the ferocious and inhuman conduct of the first conquerors in the New World, does honour to his age and country, and will hand him down with reverence to posterity. Nor was his humanity less conspicuous in his endeavours to civilize the natives of those remote regions, and to introduce into the most dreary wilds some of our most useful animals, vegetables and grain.

Upon a general review of the character of this our worthy countryman, we may justly conclude, that if ancient Rome decreed the highest honours to him who saved the life of a single citizen, what wreaths are due to that man, who, having himself saved many, perpetuates the means by which Britain may now, on the most distant voyages, save numbers of her intrepid sons, her mariners, who, braving every danger, have so liberally contributed to the fame, to the opulence, and to the maritime empire of their country.

## SECTION VII.

*Transactions at Owhyhee after the death of Captain Cook.  
Departure of the ships from Karakakooa.*

**I**T has been already related, that four of the marines were killed on the spot. The rest, with the lieutenant, threw themselves into the water, and made their escape under covert of a smart fire from the boats.

On this occasion a striking instance of gallant behaviour, and of affection for his men, was displayed by the lieutenant; for he had scarcely got into the boat,

when, seeing one of the marines, who was a bad swimmer, struggling in the water, and in danger of being taken by the islanders, he instantly leaped into the sea to his assistance, though considerably wounded himself; and after receiving a blow on his head from a stone, which had almost sent him to the bottom, he caught the man by the hair, and brought him off in safety.

Our people, for some time, kept up a constant fire from the boats, (which, during the whole transaction, were at no greater distance from the land than twenty yards) in order to afford their unfortunate companions, if any of them should still remain alive, an opportunity of effecting their escape. These continued efforts, seconded by a few guns, that were at the same time fired from the *Resolution*, having at length compelled the enemy to retire, a small boat, manned by five midshipmen, pulled towards the shore, where they perceived the bodies lying on the ground without any signs of life. However, they judged it dangerous to attempt to bring them off with so inconsiderable a force, and therefore returned to the ships, leaving the bodies in possession of the natives, together with ten stands of arms.

When the general consternation consequent on the news of the late melancholy event had, in some degree, subsided, the grand object of attention was the party of our people at the Morai, whose situation was highly critical and important. Not only the lives of the men, but the issue of the expedition, and the return of at least one of the ships, were involved in the same common danger. For the mast of the *Resolution*, and the principal part of the sails, were on shore guarded by only six marines.

The first step taken by Lieutenant King was to station the whole body of marines on the top of the Morai, which formed a strong and advantageous post; and having entrusted it to the command of an officer, he went on board the *Discovery*, in order to confer with Captain Clerke on the critical situation of affairs.

The natives at first attacked our people with stones from behind the walls of their inclosures, and meeting with no resistance, they soon became more daring. A few courageous fellows, having crept along the beach, under cover of the rocks, suddenly presented themselves at the foot of the Morai, with an intention of storming it on the side next the sea, which was its only accessible part; and they were not dislodged before they had stood a considerable quantity of shot, and had seen one of their number fall.

The courage of one of these assailants deserves to be recorded. Having returned with a view of carrying off his companion, amidst the fire of our whole party, he received a wound, which obliged him to quit the body, and retire; but a few minutes after he again made his appearance, and receiving another wound was under the necessity of retreating a second time. At that moment Mr. King arrived at the Morai, and saw this man return a third time, faint from the loss of blood and fatigue. Being informed of what had happened, he forbade the soldiers to fire, and the islander was suffered to carry off his friend, which he was just able to accomplish, and then fell down himself, and died by his side.

A strong reinforcement having landed from both ships, the natives retreated behind the wall, which afforded Lieutenant King an opportunity of obtaining a truce, and thereby bringing off with his party the very essential articles that were left on shore.

A consultation having been held on board respecting future measures, the recovery of Captain Cook's body, and the restitution of the boat, were objects universally insisted on, but different opinions were given as to the mode of effecting the same, some being for rigorous and others for lenient measures; the latter, however, were at length agreed upon to be adopted.

The chief command of the expedition having devolved on Captain Clerke, he went on board the *Resolution*, and Mr. Gore took the command of the *Discovery*.

Pursuant

Pursuant to measures agreed upon at the late consultation, Lieutenant King proceeded towards the shore with the boats of both ships, well manned and armed, with a view of bringing the islanders to a parley, and of obtaining, if possible, a conference with some of the *Erees*. If he should succeed in this attempt, he was to demand the dead bodies, and particularly that of Capt. Cook; to threaten them, in case of a refusal, with resentment; but by no means to fire, unless attacked; and not to go on shore on any account whatever.

Mr. King and his detachment left the ships about four o'clock in the afternoon; and, as they approached the shore, they perceived every indication of a hostile reception. The natives were all in motion; the women and children retiring; the men arming themselves with long spears and daggers, and putting on their war-mats. It also appeared, that since the morning they had thrown up breast-works of stone along the beach, where Capt. Cook had landed, in expectation, perhaps, of an attack at that place.

As soon as our party were within reach, the islanders began to throw stones at them with slings, but without doing any mischief. Mr. King concluded, from these appearances, that all attempts to bring them to a parley would be ineffectual, unless he gave them some ground for mutual confidence. He therefore ordered the armed boats to stop, and advanced alone in the small boat, holding in his hand a white flag; the meaning of which, from an universal shout of joy from the natives, he had the satisfaction to find was immediately understood. The women instantly returned from the side of the hill, whither they had retired; the men threw off their mats, and all seated themselves together by the sea-side, extending their arms, and inviting Mr. King to land.

Though such behaviour seemed expressive of a friendly disposition, he could not avoid entertaining suspicions of its sincerity. But when he saw Koah, with extraordinary boldness and assurance, swimming off towards the boat, with a white flag in his hand, he thought proper to return this mark of confidence, and accordingly received him into the boat, though he was armed; a circumstance which did not contribute to lessen Mr. King's suspicions. He had, indeed, long harboured an unfavourable opinion of Koah; and therefore without ceremony informed him that he had come to demand the body of Captain Cook, and to declare war against the natives, unless it was restored without delay. Koah assured him that this should be done as soon as possible, and that he would go himself for that purpose; and after requesting a piece of iron of Mr. King, with marks of great assurance, he leaped into the water, and swam ashore, calling out to his countrymen, that all were friends again.

Our people waited with great anxiety near an hour for his return. During this interval, the other boats had approached so near the shore, that the men who were in them entered into a conversation with a party of the islanders, at a little distance, by whom they were informed, that the captain's body had been cut to pieces, and carried up the country.

There appeared, for some time after, a degree of ambiguity in the conduct of the natives, which raised doubts in the minds of our people, as to the event of their present operations; till at length one night, it being exceedingly dark, a canoe was heard paddling towards the ship, and it was no sooner perceived, than both the sentinels on deck fired into it. There were two of the natives in this canoe, who immediately roared out "*Tinne*," (which was their method of pronouncing Mr. King's name,) said they were friends, and had something with them which belonged to Capt. Cook. When they came on board, they threw themselves at the feet of the officers, and seemed to be extremely terrified. It fortunately happened, that neither of them was hurt, notwithstanding the balls of both pieces had gone through the canoe.

One of them was the person who constantly attended Captain Cook, with the particular ceremonies before

No. 10.

described. After bewailing, with many tears, the loss of the *Orono*, as he called him; he informed the officers, that he had brought a part of his body. He then produced a small bundle, which he brought under his arm; and it is impossible to describe the horror with which our people were seized; upon finding in it a piece of human flesh, of the weight of about nine or ten pounds. This, he said, was all that now remained of the body; that the rest had been cut in pieces, and burnt; but that the head, and all the bones, except those which belonged to the trunk, were in the possession of Terreoboo, and the other chiefs; that what they had brought had been allotted to Kaoo, the chief of the priests, for the purpose of being used in some religious ceremony; and that he had sent it as a testimony of his innocence, and of his attachment to them.

Though these two friendly visitants were pressed by the officers to continue on board till the next morning, they could not be prevailed upon; declaring that if this transaction should come to the knowledge of the king, or any of the *Erees*, it might be attended with the most fatal consequences to their whole society; to prevent which, they had been under the necessity of coming in the dark; and the same precaution, they said, would be requisite in returning on shore. They added, that the chiefs were eager to take revenge for the death of their countrymen; and particularly cautioned our people against trusting Koah, who, he assured them, was the implacable enemy of our people, and ardently longed for an opportunity of fighting. The two natives then took their leave, it being about eleven o'clock at night.

The situation of our people was now extremely awkward and unpromising; none of the purposes for which this pacific plan of proceedings had been adopted, having hitherto been, in any respect, promoted by it. No satisfactory answer had been given to their demands. They did not seem to have made any progress towards a reconciliation with the natives, who still remained on the shore in hostile postures, as if determined to oppose any endeavours that might be made to land; and yet it was become absolutely necessary to attempt landing, as the completing the stock of water would not admit of any longer delay.

The islanders behaved in a manner the most daring and presumptuous. One of them had the insolence to come within musket-shot ahead of the *Resolution*, and, after throwing several stones, waved over his head the hat which had belonged to Captain Cook, while his countrymen on shore were exulting and encouraging his audacity.

Our people were highly enraged at this insult, and coming in a body on the quarter deck, begged they might no longer be obliged to put up with such reiterated provocations, and requested Mr. King to endeavour to obtain permission for them, from Captain Clerke, to take advantage of the first fair occasion of avenging the death of their much-lamented commander. On Mr. King's acquainting the captain with what was passing, he ordered some great guns to be fired at the islanders on shore; and promised the crew, that, if they should be molested at the watering place, the next day, they should then be permitted to chastise them.

Before our people could bring the guns to bear, the natives had suspected their intentions, from the bustle and agitation they observed in the ship, and had retired behind their houses and walls. They were consequently obliged to fire, in some degree, at random; notwithstanding which the shot produced all the effects that could be desired. For, in a short time afterwards, they perceived Koah paddling towards them with the greatest haste; and when he arrived, they learned, that some people had lost their lives, and, among the rest, Maiha-Maiha, a principal *Eree*, nearly related to Terreoboo.

Soon after Koah's arrival, two boys swam off from the *morai* towards the vessel, each armed with a long spear; and after they had approached pretty near, they began, in a very solemn manner, to chant a song; the subject of which, from their frequently mentioning the

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word



word *Orono*, and pointing to the village where Captain Cook had been slain, was concluded to be the late calamitous occurrence. Having sung for near a quarter of an hour in a plaintive strain, during all which time they continued in the water, they repaired on board the *Discovery*, and delivered up their spears; and, after remaining there a short time, returned on shore. Our people could never learn who sent them, or what was the object of this ceremony.

The two natives who had visited them before, came off again in the night, and assured them, that, though the effects of the great guns had greatly alarmed the chiefs, they had by no means relinquished their hostile intentions, and advised them to be on their guard.

When the boats of both ships were dispatched ashore to procure water, the *Discovery* was warped close to the beach, in order to protect the persons employed in that service. Our people soon found that the intelligence sent by the priests, was not destitute of foundation, and that the islanders were determined to neglect no opportunity of annoying them, when it could be done without much hazard.

Matters were now come to such a pass, that it was deemed absolutely necessary to burn down some straggling huts, near the wall behind which they had sheltered themselves. In executing the orders that were given for that purpose, our people were hurried into acts of unnecessary devastation and cruelty.

In escaping from the flames, several of the inhabitants were shot; and our people cut off the heads of two of them, and brought them on board. The fate of one unhappy native was much lamented by them all. As he was repairing to the well for water, he was shot at by one of the marines. The ball happened to strike his calabash, which he instantly threw from him, and ran off. He was pursued into one of the caves, and no lion could have defended his den with greater bravery and fierceness; till at length, after he had found means to keep two of our people at bay for a considerable time, he expired, covered with wounds. This accident first brought our people acquainted with the use to which these caverns were applied.

A man, much advanced in years, was taken prisoner, bound, and conveyed on board the *Resolution*, in the same boat with the heads of his two countrymen. Horror could not be more strongly portrayed than in the face of this person; nor so violent a transition to immoderate joy, as when he was untied, and given to understand, that he might depart in safety. He shewed that he was not deficient in gratitude, as he returned afterwards with presents of provisions.

It was remarked as rather extraordinary, that, amidst all these disturbances, the female natives who were on board, did not offer to depart, or discover any apprehensions, either for themselves or their friends on shore. They appeared, indeed, so perfectly unconcerned, that some of them who were on deck when the village was in flames, seemed to admire the spectacle, and frequently exclaimed, that it was *maimai*, or very fine.

At length a chief named Eappo, a man of the first distinction, came with presents from Terreeoboo, to sue for peace. These presents were accepted; and the chief was dismissed with the following answer: That no peace would be granted, till the remains of Capt. Cook should be restored.

Information was received from Eappo, that the flesh of all the bones of our people who had been slain, as well as the bones of the trunks, had been burnt; that the limb-bones of the marines had been distributed among the inferior chiefs; and that the remains of Capt. Cook had been disposed of as follows: the head to a great *Eree*, called Kahoopeou; the hair to Maiha-maiha; and the arms, legs, and thighs, to Terreeoboo. Eappo was very urgent that one of our officers should go on shore, and offered to remain on board, in the mean time, as an hostage. This request, however, was not complied with; and he departed with a promise of bringing the bones the following day.

Accordingly in the morning was seen a numerous body of the natives descending the hill, which is over the beach, in a sort of procession, each man carrying on his shoulders two or three sugar-canes, and some bread-fruit, plantains, and taro, in his hand. They were preceded by two drummers, who, when they reached the water side, seated themselves by a white flag, and began beating their drums, while those who had followed them advanced, one by one, and deposited the presents they had brought with them; after which they retired in the same order. Soon afterwards Eappo appeared in his long feathered cloak, bearing something with great solemnity in his hands; and having stationed himself on a rock, he made signs that a boat should be sent him.

Captain Clerke, supposing that the chief had brought the bones of Captain Cook (which, indeed, proved to be the case) went himself in the pinnace to receive them, and ordered Mr. King to attend him in the cutter. When they arrived at the beach, Eappo, entering the pinnace, delivered the bones to Captain Clerke, wrapped up in a great quantity of fine new cloth, and covered with a spotted cloak of black and white feathers.

In this bundle were found both the hands of Captain Cook entire, which were well known from a scar on one of them, that divided the fore finger from the thumb, the whole length of the metacarpal bone; the skull, but with the scalp separated from it, and the bones of the face wanting; the scalp, with the ears adhering to it, and the hair upon it cut short: the bones of both the arms, with the skin of the fore-arms hanging to them; the bones of the thighs and legs joined together, but without the feet. The ligaments of the joints were observed to be entire: and the whole shewed sufficient marks of having been in the fire, except the hands, which had the flesh remaining upon them, and were cut in several places, and crammed with salt, most probably with a view of preserving them. The skull was free from any fracture, but the scalp had a cut in the back part of it. The lower jaw and feet, which were wanting, had been seized, as Eappo said, by different *Erees*; and he added, that Terreeoboo was using every means to recover them.

Eappo, and the king's son, came afterwards on board, and brought with them not only the remaining bones of Captain Cook, but likewise the barrels of his gun, his shoes, and some other trifles which had belonged to him. Eappo declared that Terreeoboo, Maiha-maiha, and himself, were extremely desirous of peace; that they had given the most convincing proofs of it; and that they had been prevented from giving it sooner by the other chiefs, many of whom were still distressed. He lamented, with the most lively sorrow, the deaths of six chiefs, who had been killed by our people, some of whom, he said, were among their best friends. He said that the cutter had been taken away by Pareea's people, probably in revenge for the blow that he had received, and that it had been broken up the following day. The arms of the marines, which had also been demanded, had been carried off by the populace, and were irrecoverable.

Nothing now remained on the part of our people, but to perform the last solemn offices to their excellent commander. Eappo was dismissed with orders to *taboo* all the bay; and in the afternoon, the bones having been deposited in a coffin, the funeral service was read over them, and they were committed to the deep with the usual military honours.

Things being now amicably settled, Captain Clerke gave orders for the ships to unmoor, and for all the natives to be dismissed. The chiefs took a friendly leave of their visitors; and the anchor being weighed, they stood out of Karakakooa Bay; but not without many sighs from the crews, at leaving the remains of their unfortunate commander behind them.

## SECTION



## SECTION VIII.

*Occurrences to the departure from the Sandwich Islands. General Account of their Situation, Natural History, Customs, Manners, Religion, &c. of the Natives; as a Supplement to the former Description.*

THE ships, on leaving Karakakooa Bay, in the Island of Owhyhee, passed Tahoorā, and touched at Woahoo; and, in consequence of disappointment in attempting to water, proceeded to Atooi, and came to anchor in their former station. Our people immediately observed, on the natives coming on board, that there was not that complacency in their countenances, or cordiality in their manner, as when they first visited them. Indeed, they gave evident tokens of a disposition totally reverse from that which they had discovered before; and seemed much inclined to hostility. The main design, in touching at this island, was to procure water, in which the people were much annoyed, and obstructed by the natives. At length, however, after great difficulty, and some encounters, it was completed.

When the officers, whose presence was required on shore, returned to the ships, they were informed that several chiefs had been on board, and apologized for the conduct of their countrymen. Presents were afterwards exchanged between Captain Clerke and Toneoneo, who held the supreme power, and apparent amity subsisted till the ships left the island, and proceeded to Onecheow, from which they sailed, in prosecution of their voyage to the northward, in March 1779.

The group of islands called by the general appellation of the Sandwich Islands, were found, at length, to be eleven in number; and as our navigators could never learn that the natives had knowledge of any other islands, it is most probable that there are no others in their vicinity. Of these we have mentioned six, viz. Woahoo, Atooi, Onecheow, Orechoua, Tahoorā, and Owhyhee, the grand and principal scene of action. The others are called Morotoi, Morotinee, Ranai, Kahowrowhee, and Moodoo-papapa. These agree, in general, with the description given of the former: and Morotinee, as well as Tahoorā, is uninhabited.

There are two mountains in the Island of Owhyhee deserving of notice. The first, called Mouna Kaah (or the mountain Kaah) rises in three peaks, continually covered with snow, and may be discerned at the distance of forty leagues. The coast to the northward of this mountain, is composed of high and abrupt cliffs, from which fall many beautiful cascades of water. The mountain is very steep, and its lower part abounds with wood.

When the ships doubled the east part of the island, they had sight of another snowy mountain, called by the natives Mouna Roa (or the extensive mountain) which, during the whole time they were sailing along the south-eastern side, continued to be a very conspicuous object. It was flat at the summit, which was perpetually involved in snow; and they once observed its sides also slightly covered with it for a considerable way down. This mountain is supposed to be at least 16,020 feet; and therefore exceeds the height of the Peak of Teneriffe, by 3680 feet. The peaks of Mouna Kaah, seemed to be of the height of about half a mile; and, as they are wholly covered with snow, the altitude of their summits must at least be 18,400 feet.

There are also some particulars worthy of notice, respecting the interior parts of the Island of Owhyhee, obtained from the information of a party of our people who set out on an expedition up the country, principally with an intention of reaching the snowy mountains, under the guidance of two natives.

They stopped, for the night, at a hut they observed among the plantations, where they supposed themselves to be six or seven miles distant from the ships. The prospect from this spot was very delightful: they had a

view of the vessels in the bay before them. To the left they saw a continued range of villages, interspersed with groves of cocoa-nut trees, spreading along the shore; a thick wood extending itself behind them: and to the right, a very considerable extent of ground, laid out with great regularity in well-cultivated plantations, displayed itself to their view. Near this spot the natives pointed out to them, at a distance from every other dwelling, the residence of a hermit, who, they said, had, in the former part of his life, been a great chief and warrior, but had long ago retired from the sea-coast of the island, and now never quitted the environs of his cottage. As they approached him, they prostrated themselves, and afterwards presented him with some provisions. His behaviour was easy, frank, and cheerful. He testified little astonishment at the sight of our people; and though pressed to accept some European curiosities, he thought proper to decline the offer, and soon withdrew to his cottage. Our party represented him as by far the most aged person they had ever seen, judging him to be, at a moderate computation, upwards of an hundred years of age.

As the party had supposed that the mountain was not more than ten or a dozen miles distant from the bay, and consequently expected to reach it with ease early the following morning, they were now greatly surprised to find the distance scarce perceptibly diminished. This circumstance, with the uninhabited state of the country, which they were on the point of entering, rendering it necessary to provide a supply of provisions, they dispatched one of their conductors back to the village for that purpose. Whilst they waited his return, they were joined by several of Kao's servants, whom that generous old man had sent after them, loaded with refreshments, and fully authorised, as their route lay thro' his grounds, to demand, and take away with them, whatever they might want.

Great was the surprise of the travellers, on finding the cold here so intense. But as they had no thermometer with them, they could only form their judgement of it from their feelings, which, from the warm atmosphere they had quitted, must have been a very fallacious method of judging. They found it, however, so cold, that they could scarce get any sleep; and the islanders could not sleep at all; both parties being disturbed, during the whole night, by continual coughing. As they, at this time, could not be at any very great height, their distance from the sea being no more than six or seven miles, and part of the road on a very moderate ascent, this uncommon degree of cold must be attributed to the easterly wind blowing fresh over the snowy mountains.

They proceeded on their journey early the next morning, and filled their calabashes at a well of excellent water, situate about half a mile from their hut. After they had passed the plantations, they arrived at a thick wood, which they entered by a path that had been made for the convenience of the islanders, who frequently repair thither for the purpose of catching birds, as well as procuring the wild or horse-plantain. Their progress now became extremely slow, and was attended with great labour; for the ground was either swampy, or covered with large stones; the path narrow, and often interrupted by trees lying across it, which they were obliged to climb over, as the thickness of the underwood on each side, rendered it impracticable to pass round them. They saw, in these woods, pieces of white cloth fixed on poles, at small distances, which they imagined were land-marks for the division of property, as they only observed them where the wild plantains grew. The trees were of the same kind with the spice-tree of New-Holland; they were straight and lofty, and their circumference was, on an average one with another, from two to four feet.

Besides the intenseness of the cold, many other disagreeable circumstances, and particularly the aversion their conductors discovered to going on, induced the party to come to a determination of returning to the ships,

ships, after taking a survey of the country from the highest trees they could find.

They were surprised at seeing several fields of hay; and upon their enquiry to what particular use it was applied, were informed, that it was intended to cover the grounds where the young *taro* grew, in order to preserve them from being scorched by the rays of the sun. They observed among the plantations a few huts scattered about which afforded occasional shelter to the labourers; but they did not see any villages at a greater distance from the sea than four or five miles. Near one of them, which was situated about four miles from the bay, they discovered a cave, forty fathoms long, three broad, and of the same height. It was open at each end; its sides were fluted, as if wrought with a chissel; and the surface was glazed over, perhaps by the action of fire.

The birds of these islands are numerous, though the variety is not great. Some of them may vie with those of any country in point of beauty. Their vegetable productions are not very different from those of the other islands of the Pacific Ocean. The coasts abound with variety of fish.

The natives of the Sandwich Islands are, doubtless, of the same extraction with the inhabitants of the Society and Friendly Islands. This fact, extraordinary as it is, is not only evinced by the general resemblance of their persons, and the great similarity of their manners and customs, but seems to be established, beyond all controversy, by the identity of their language. It may not, perhaps, be very difficult to conjecture, from what continent they originally emigrated, and by what steps they have diffused themselves over so immense a space. They bear strong marks of affinity to some of the Indian tribes, who inhabit the Ladrões and Caroline Isles; and the same affinity and resemblance may also be traced among the Malays and the Battas. At what particular time these migrations happened is less easy to ascertain; the period, in all probability, was not very late, as they are very populous, and have no tradition respecting their own origin, but what is wholly fabulous; though, on the other hand, the simplicity which is still prevalent in their manners and habits of life, and the unadulterated state of their general language, seem to demonstrate, that it could not have been at any very remote period.

The same superiority generally observed at other islands in the persons of the Erees, is likewise found here. Those that were seen were perfectly well formed; whereas the lower class of people, besides their general inferiority, are subject to all the variety of figure and make that is met with in the populace of other parts of the world.

There were more frequent instances of deformity observed here than in any of the other islands visited. While the ships were cruising off Owhyhee, two dwarfs came on board, one of whom was an old man of the height of four feet two inches, but very well proportioned; and the other was a woman nearly of the same stature. Our people afterwards saw among the natives three who were hump-backed, and a young man who had been destitute of hands and feet, from the very moment of his birth. Squinting is also common among them, and a man who had been born blind was brought on board for the purpose of being cured. Besides these particular defects, they are, in general, exceeding subject to boils and ulcers, which was ascribed to the great quantity of salt they usually eat with their fish and flesh. Though the Erees are free from these complaints, many of them experience still more dreadful effects from the too frequent use of the *ava*. Those who were the most affected by it had their eyes red and inflamed, their limbs emaciated, their bodies covered with a whitish scurf, and their whole frame trembling and paralytic, attended with a disability of raising their heads.

We have already taken notice of the great kindness and hospitality with which these islanders treated our

people. Whenever they went on shore, there was a continual struggle who should be most forward in offering little presents for their acceptance, bringing provisions and refreshments, or testifying some other mark of respect. The aged persons constantly received them with tears of joy, appeared to be highly gratified with being permitted to touch them, and were frequently drawing comparisons with marks of extreme humility. The young women likewise were exceeding kind and engaging.

These people, in point of natural capacity, are by no means beyond the common standard of the human race. The excellence of their manufactures; and their improvements in agriculture, are doubtless adequate to their situation and natural advantages. The eagerness of curiosity with which they used to attend the armourer's forge, and the various expedients which they had invented, even before our departure from these islands, for working the iron obtained from us into such forms as were best calculated for their purposes, were strong indications of docility and ingenuity.

The practice of *tattooing*, or puncturing the body, prevails among these people; and of all the islands in this ocean, it is only at New Zealand, and the Sandwich Isles, that the face is *tattooed*. There is this difference between these two nations, that the New Zealanders perform this operation in elegant spiral volutes, and the Sandwich Islanders in straight lines, that intersect each other at right angles.

Some of the natives have half their body, from head to foot, *tattooed*, which gives them a most striking appearance. It is generally done with great neatness and regularity. Several of them have only an arm thus marked; others a leg: some, again, *tattoo* both an arm and a leg; and others only the hand. The hands and arms of the women are punctured in a very neat manner: and they have a remarkable custom of *tattooing* the tip of the tongues of some of the females. Our people had some reason to imagine, that the practice of puncturing was often intended as a sign of mourning, on the decease of a chief, or any other calamitous occurrence; for they were frequently informed that such a mark was in memory of such a chief; and so of the others. The people of the lowest order are *tattooed* with a particular mark, which distinguishes them as the property of the chiefs to whom they are respectively subject.

The natives of these islands dwell together in small towns or villages, which contain from about one hundred to two hundred houses, built pretty close to each other, without order or regularity, and have a winding path that leads through them. They are frequently flanked, towards the sea-side, with loose detached walls, which are, in all probability, intended for shelter and defence. They are of various dimensions, from forty-five feet by twenty-four, to eighteen by twelve. Some are of a larger size, being fifty feet in length, and thirty in breadth, and entirely open at one end.

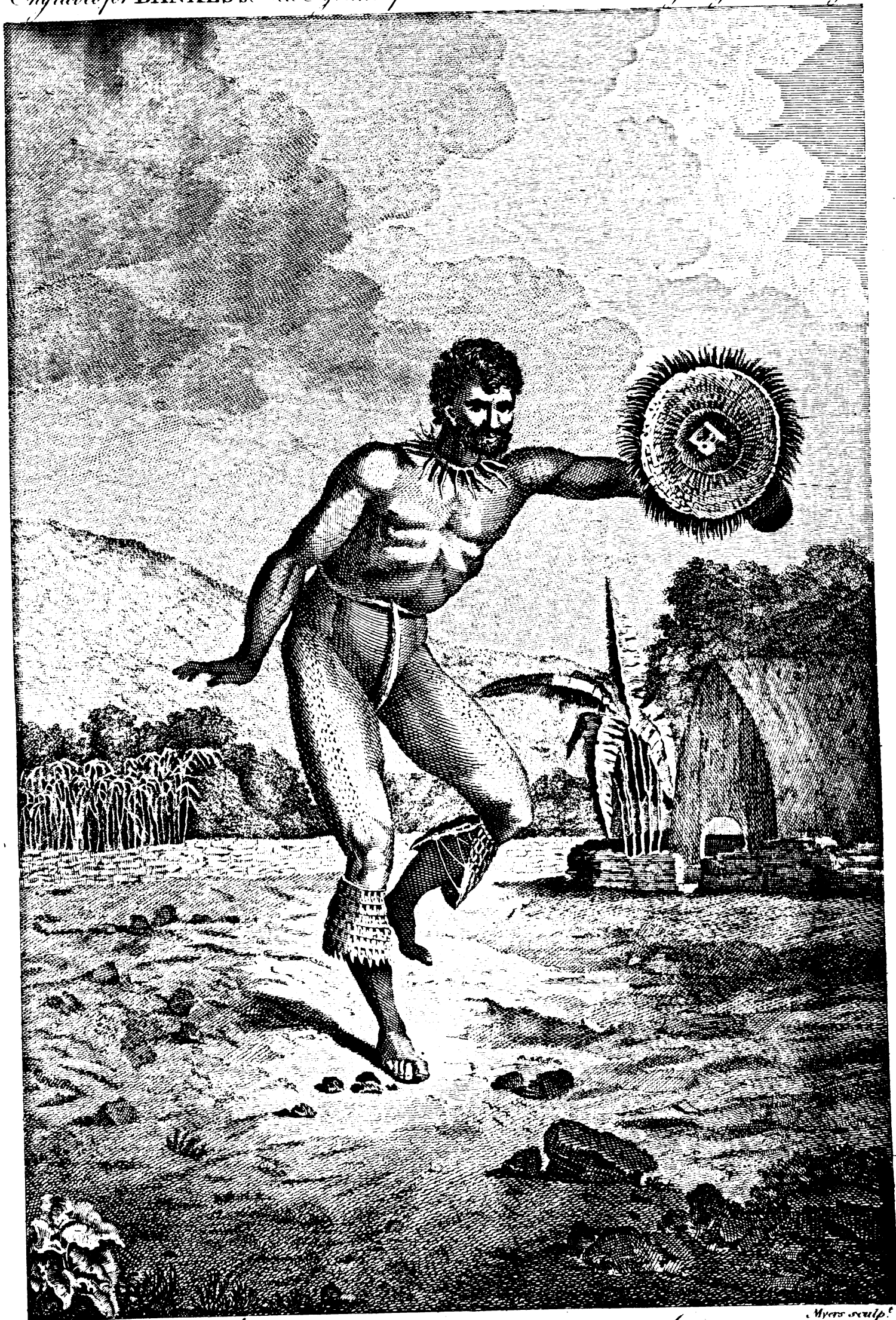
They are very cleanly at their meals: and their method of dressing both their vegetable and animal food, was universally acknowledged to be superior to ours. The Erees constantly begin their meals with a dose of the extract of pepper-root, or *ava*, prepared in the usual mode. The women eat apart from the other sex, and are prohibited from feeding on pork, turtle, and some particular species of plantains.

They generally rise with the sun; and, after having enjoyed the cool of the evening, retire to their repose a few hours after sun-set. The Erees are occupied in making canoes and mats: the *Towatoes* are chiefly employed in the plantations, and also in fishing; and the women are engaged in the manufactory of cloth. They amuse themselves at their leisure hours with various diversions. Their young persons, of both sexes, are fond of dancing; and, on more solemn occasions, they entertain themselves with wrestling, and boxing matches, performed after the same manner of the natives of the Friendly Islands; to whom, however, they are greatly inferior in all these respects.

Their



*Engraved for* BANKES'S *New System of* GEOGRAPHY *Published by Royal Authority.*



*Myers sculp.*

*A MAN of the SANDWICH ISLANDS Dancing.*



Their dances, which bear a greater resemblance to those of the New Zealanders, than of the Friendly or Society Islanders, are introduced with a solemn kind of song, in which the whole number join, at the same time slowly moving their legs, and gently striking their breasts; their attitudes and manner being very easy and graceful. So far they resemble the dances of the Society Isles. After this has continued for the space of about ten minutes, they gradually quicken both the tune and the motions, and do not desist till they are oppressed with fatigue. This part of the performance is the counter-part of that of the inhabitants of New Zealand; and, as among those people, the person whose action is the most violent, and who continues this exercise the longest, is applauded by the spectators as the best dancer. But our people saw some boxing exhibitions, of the same kind with those they had seen at the Friendly Isles.

The music of these people is of a rude kind; for the only musical instruments that was observed among them, were drums of various sizes. Their songs, however, which they are said to sing in parts, and which they accompany with a gentle motion of their arms, like the inhabitants of the Friendly Islands, have a very pleasing effect.

They are generally addicted to gambling. One of their games resembles our game of draughts; but, from the number of squares, it seems to be much more intricate. The board is of the length of about two feet, and is divided into two hundred and thirty-eight squares, fourteen in a row. In this game they use black and white pebbles, which they move from one square to another.

Another of their games consists in concealing a stone under some cloth, which is spread out by one of the parties, and rumpled in such a manner, that it is difficult to distinguish where the stone lies. The antagonist then strikes with a stick, that part of the cloth where he supposes the stone to be; and the chances being, upon the whole, against his hitting it, odds of all degrees are laid, varying with the opinion of the dexterity of the antagonist.

They often entertain themselves with races between boys and girls, on which occasions they lay wagers with great spirit. Our people saw a man beating his breast, and tearing his hair, in the violence of rage, for having lost three hatchets at one of these races, which he had purchased from them with near half his property a very little time before.

Among the various diversions of the children, was one frequently played at, and which shewed a considerable share of dexterity. They take a short stick, thro' one extremity of which runs a peg sharpened at both ends, extending about an inch on each side; then throwing up a ball formed of green leaves moulded together, and fastened with twine, they catch it on one of the points of the peg; immediately after which, they throw it up again from the peg, then turn the stick round, and catch the ball on the other point of the peg. Thus, for some time, they continue catching it on each point of the peg alternately, without missing it. They are equally expert at another diversion of a similar nature, throwing up in the air, and catching, in their turns, many of these balls: and our people have often seen little children thus keep five balls in motion at once.

Concerning their method of agriculture, it may suffice to observe, that it resembles that of the other islands of the Pacific Ocean.

The inhabitants of the Sandwich Islands are divided into three classes. The *Erees*, or chiefs of each district, are the first; and one of these is superior to the rest, who was called, at Owhyhee, *Eree-taboo*, and *Eree Moe*; the first name expressing his authority, and the latter signifying that, in his presence, all must prostrate themselves. Those of the second class appear to enjoy a right of property, but have no authority. Those who compose the third class, are called *towtows* or servants, and have neither rank or property.

No. 10.

The *Erees* appear to have unlimited power over the inferior classes of people; many instances of which occurred daily, whilst our people continued among them. On the other hand, the people are implicitly obedient. It is remarkable, however, that the chiefs were never seen to exercise any acts of cruelty, injustice, or insolence towards them; though they put in practice their power over each other, in a most tyrannical degree, as appears from the following instances. One of the lower order of chiefs having shewn great civility to the master of the ship, on his examination of Karakakooa Bay, Mr. King, some time afterwards, took him on board the *Resolution*, and introduced him to Capt. Cook, who engaged him to dine. While the company remained at table, Pareea entered, whose countenance manifested the highest indignation at seeing their guest so honourably entertained. He seized him by the hair of the head, and would have dragged him out of the cabin, if the captain had not interfered. After much altercation, no other indulgence could be obtained (without quarrelling with Pareea) than that the guest should be permitted to remain in the cabin, on condition that he seated himself on the floor, while Pareea occupied his place at the table. An instance, somewhat similar, happened when Terreeoboo came first on board the *Resolution*, when Maiha-maiha, who attended him, seeing Pareea upon deck, turned him most ignominiously out of the ship; even though the officers knew Pareea to be a man of the first consequence.

Very little information could be obtained respecting their administering of justice. If a quarrel arose among the lower class of people, the matter was referred to the decision of some chief. If an inferior chief had offended one of superior rank, his punishment was dictated by the feelings of the superior at that moment. If he should fortunately escape the first transports of his rage, he perhaps found means, through the mediation of others, to compound for his offence, by all, or part of his effects.

The religion of these people resembles that of the Society and Friendly Isles. In common with each other, they have all their *morais*, their *whattas*, their sacred songs, and their sacrifices. The ceremonies here, are, indeed, longer and more numerous than in the islands above mentioned.

It has been remarked by voyagers, that the Society and Friendly islanders pay adoration to particular birds; and it seems to be a custom that is prevalent in these islands. Ravens are, perhaps, the objects of it here; for Mr. King saw two of these birds perfectly tame, at the village of Kakooa, and was told they were *Eatoos*. He offered several articles for them, which were all refused; and he was particularly cautioned not to hurt or offend them.

The prayers and offerings made by the priests before their meals, may be classed among their religious ceremonies.

It has been already observed, that human sacrifices are common here. They have one most extraordinary religious custom, which is that of knocking out their fore teeth. Most of the common people, and many of the chiefs, had lost one or more of them; and this, our people understood, was considered as a propitiatory sacrifice to the *Eatooa*, to avert his anger; and not like the cutting off a part of the finger at the Friendly Islands, to express the violence of their grief at the decease of a friend.

Our voyagers could derive but very imperfect information of their opinions respecting a future state. On enquiring of them whether the dead were gone, they were told that the breath, which they seemed to consider as the immortal part, was fled to the *Eatooa*. They seemed also to give a description of some place, which they suppose to be the abode of the dead; but they could not learn that they had any idea of rewards or punishments.

Of their marriages it can only be said, that such a compact seems to exist among them. Whether polyga-

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my is allowed, or whether it is mixed with concubinage, could not be ascertained.

It appears, from the following instance, that among married women of rank, not only fidelity, but even a degree of reserve is required.

At one of their boxing matches, Omeah, a chief of the highest dignity, rose two or three times from his place, and approached his wife with strong marks of displeasure, commanding her, as was supposed, to withdraw. Whether he thought her beauty engaged too much of the attention of his visitors, or whatever might be his motives, there certainly existed no real cause of jealousy. She, however, continued in her place, and, at the conclusion of the entertainment, joined the party of officers, and even solicited some trifling presents. She was informed that they had not any about them; but that if she would accompany them to the tent, she should be welcome to make choice of what she liked. She accordingly proceeded with them, which being observed by Omeah, he followed in a great rage, seized her by the hair, and, with his fists, began to inflict severe corporal punishment. Having been the innocent cause of this extraordinary treatment, the officers were exceedingly concerned at it; though they understood it would be highly improper for them to interfere between husband and wife of such superior rank. The natives, however, at length interposed; and the next day they had the satisfaction of meeting them together, perfectly satisfied with each other: and, what was extremely singular, the wife would not permit them to rally the husband on his behaviour, which they had an inclination to do; plainly telling them, that he had acted very properly.

Our people had twice an opportunity, while the ships lay at Karakakooa Bay, of seeing a part of their funeral rites. Hearing of the death of an old chief, not far from the observatories, some of them repaired to the place, where they beheld a number of people assembled. They were seated round an area, fronting the house where the deceased lay; and a man, having on a red feathered cap, came to the door, constantly putting out his head, and making a most lamentable howl, accompanied with horrid grimaces, and violent distortions of the face. A large mat was afterwards spread upon the area, and thirteen women and two men, who came out of the house, sat down upon it in three equal rows; three of the women, and the two men, being in front. The women had feathered ruffs on their necks and hands; and their shoulders were decorated with broad green leaves, curiously scalloped. Near a small hut, at one corner of this area, half a dozen boys were

placed, waving small white banners, and *taboo* sticks, who would not suffer our people to approach them. Hence they imagined that the dead body was deposited in the hut; but were afterwards informed, that it remained in the house where the tricks were playing at the door by the man in the red cap. The company seated on the mat, sung a melancholy tune, accompanied with a gentle motion of the arms and body. This having continued some time, they put themselves in a posture between kneeling and sitting, and their arms and bodies into a most rapid motion, keeping pace, at the same time, with the music. These last exertions being too violent to continue, at intervals they had slower motions. An hour having passed in their ceremonies, more mats were spread upon the area, when the dead chief's widow, and three or four other elderly women, came out of the house with slow and solemn pace, and seating themselves before the company, began to wail most bitterly, in which they were joined by the three rows of women behind them; the two men appearing melancholy and pensive. They continued thus, with little variation, till late in the evening, when our people left them; and, at day-light in the morning, the people dispersed, and every thing was quiet. Our people were given to understand, that the body was removed, but could not learn how it was disposed of. As they were making enquiry of some of the natives, they were approached by three women of rank, who signified to them, that their presence interrupted the performance of some necessary rites. Soon after they had left them, they heard their cries and lamentations; and when they met them a few hours after, the lower parts of their faces were painted perfectly black.

They had likewise an opportunity of observing the ceremonies at the funeral of one of the ordinary class. Hearing some mournful cries issuing from a miserable hut, they entered it, and discovered two women, which they supposed to be the mother and daughter, weeping over the body of a man, who had that moment expired. They first covered the body with a cloth, then lying down by it, they spread the cloth over themselves, beginning a melancholy kind of song, often repeating *Aweh me doah! Aweh tance!* "Oh, my father! Oh, my husband!" In one corner a younger daughter lay prostrate on the ground, having some black cloth spread over her, and repeating the same expressions.

On enquiry afterwards, how the body had been disposed of, they pointed towards the sea, perhaps indicating thereby, that it had been deposited in the deep; or that it had been conveyed to some place of burial beyond the bay.

*From a review of regions first explored, in the vast Pacific Ocean, by the latest most ingenious and enterprising Navigators, which have presented to the mind a display of human nature in its rude and uncultivated state, and pictured scenes tending to excite equal horror and amazement, we pass to Asia, that quarter of the globe allowed, by Geographers in general, to claim pre-eminence, from the serenity of its air, the fertility of its soil, and the richness of its mines. Here new prospects open to the view, and here much more important as well as entertaining Discoveries, both on the Coasts, as also in the distant Islands, have been recently made by our late Navigators, all of which will be described in their proper places. We shall here survey Empires extensive and opulent in the extreme, trace the progress of Arts and Sciences, perceive the effects of different dispositions and a different race of men, and enter upon a detail of the customs, manners and ceremonies of people totally opposite to those already described. This must tend to expand the ideas of the Reader, who will not repent of having devoted some part of his time to the contemplation of subjects so happily adapted to blend instruction with entertainment.*

*In our description of this Quarter of the Globe, we shall have various opportunities of furnishing the Reader with that information and entertainment that could never before be obtained, as different parts have been explored by our modern Navigators, which could not be penetrated by their predecessors, and which we shall minutely and accurately describe in their proper places; so that a continued Novelty will attend our Pursuit through the Whole of our laborious Undertaking.*

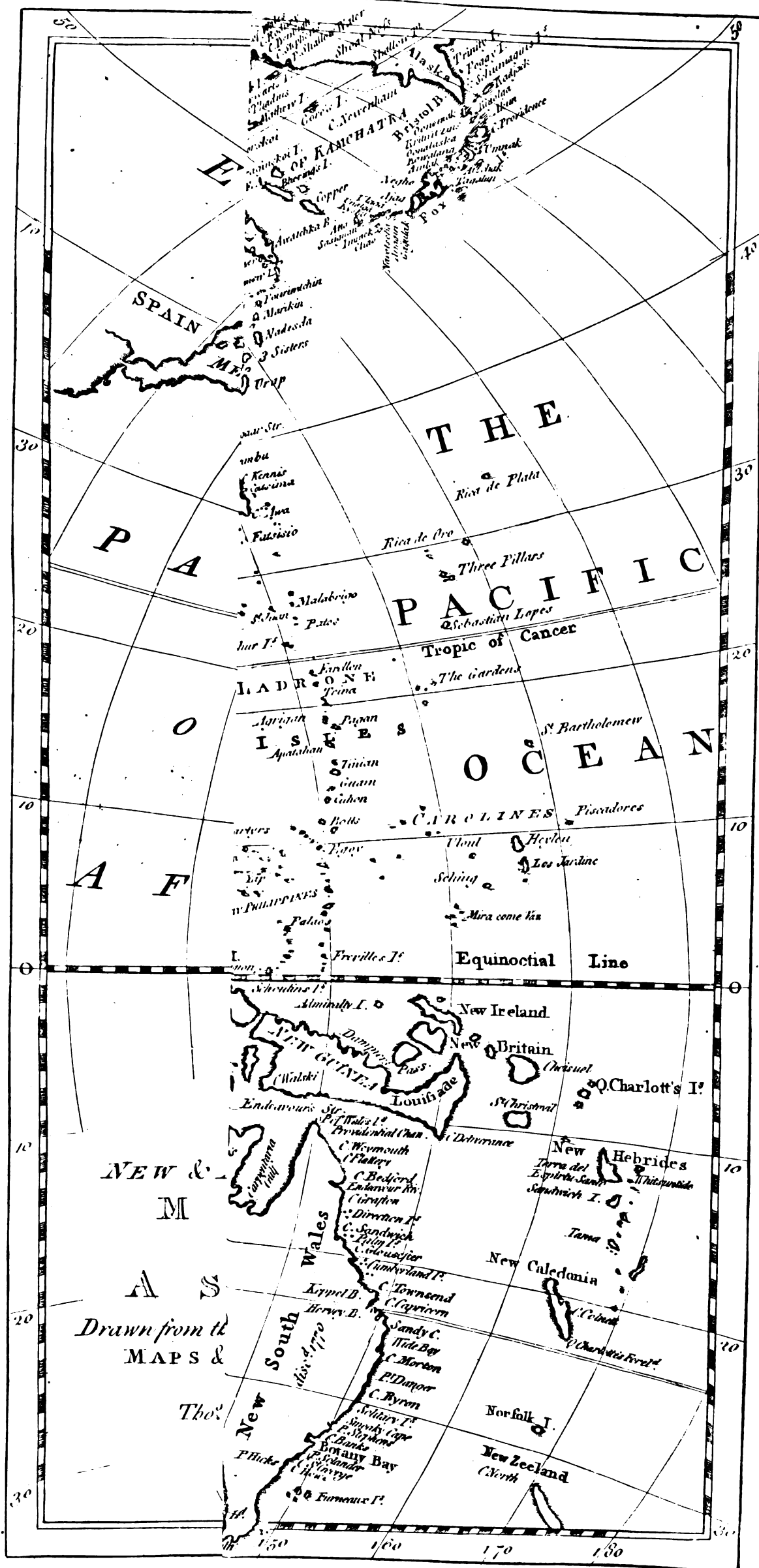
*It may be proper to observe to our Readers, that, after having amply described all the New Discovered Islands of importance in the Great Pacific Ocean, such small ones as were only seen, or slightly visited by our late Navigators, and consequently of less importance, shall be all described in their proper order, and classed under one general Head, with our description at large of the Asiatic Islands.*

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# A NEW, ROYAL AND AUTHENTIC SYSTEM of UNIVERSAL GEOGRAPHY.

## B O O K II. A S I A

Including the New Discoveries on the Continent and Islands off the Coast.

### I N T R O D U C T I O N.

**T**HE origin of the common name of Asia is, at best, but founded upon conjecture, and there are great variety of opinions among the learned concerning it. After a minute examination of the several particulars, we may venture to offer, as most probable, the judgment of Bochart, who supposes it to have taken its name from the Phœnician word *Asi*, signifying the *middle*, because Asia Minor, which communicated its appellation to Asia the Greater, is situated in the middle between Europe and Africa.

Asia is bounded on the W. by the Black and Mediterranean Seas; on the S. and E. by the Arabic, Persian, Indian and Chinese Oceans; and on the N. by the Frozen; so that it is, on every side, surrounded by the Sea, only it must be observed, that its limits northward were not discovered till the reign of the Czar Peter the Great, from whose survey a map was afterwards printed at Amsterdam. Its form is conical: in point of extent it is larger than Europe and Africa together, and broader than America, though not so long, being, according to the most received computation, about 4740 miles from E. to W. and 4380 from N. to S.

In Asia the grand work of Creation was first made manifest. Here flourished the terrestrial Paradise, or Garden of Eden, inhabited by our first parents in a state of innocence, till expelled for their disobedience of the Divine command. In Asia appeared the Great Redeemer of Mankind, to avert the fatal consequences, and, by his precepts, example and sufferings, lay the foundation of their future happiness. Here that once favoured people the Jews were enlightened by prophetic revelations: here Christianity first dawned, and from hence was diffused throughout the distant nations of the earth.

Asia claims the first planting of cities, institution of laws and government, civilization of manners, origin of arts and sciences, and cultivation of human literature in general. To these distinguished blessings of a spiritual or mental kind, may be added the bounties of Providence, which are here dispensed in vast variety as well as superabundance. In fine, if we advert to the serenity of its air, the fertility of its soil, the deliciousness of its fruits, the salubrity of its drugs, the fragrance and balsamic qualities of its plants, gums and spices; the quantity, beauty and value of its gems, the fineness of its silks and cottons, and many other natural endowments, we cannot but admit of its decided superiority, nor can we wonder at its antient splendor, power and opulence.

A GENERAL TABLE OF THE CONTINENT OF ASIA.

Nations.		Length.	Breadth.	Principal Cities.	Distance and Bearings from London.	
China	- - - -	1440	1260	Pekin - - -	4320	S. E.
Mogul Empire	- -	2042	1400	Dehli - - -	3720	S. E.
India	- - - -	2000	1000	Siam - - - -	5040	S. E.
Persia	- - - -	1300	1100	Isfahan - - -	2460	S. E.
Turkey in Asia.	Arabia - - - -	1300	1200	Mecca - - -	2640	S. E.
	Syria - - - -	400	200	Aleppo - - -	1860	S. E.
	Holy Land - -	200	180	Jerusalem - -	1920	S. E.
	Natolia - - - -	600	320	Smyrna - - -	1440	S. E.
	Mesopotamia - -	600	300	Bagdat - - -	2160	S. E.
	Turcomania - -	300	200	Erzerum - - -	1860	S. E.
	Georgia - - - -	210	140	Teflis - - -	1920	E.
Tartary.	Russian - - - -	Limits impossible to ascertain, as they are frequently changing, by continual appeals to the sword.		Tobolski - - -	2160	N. E.
	Chinese - - - -			Chynian - - -	4480	N. E.
	Mogulean - - -			Tibet - - - -	3780	E.
	Independent - -			Samarcand - -	2800	E.

Asia is considered under Six Grand Divisions, viz.

## C H A P. I.

## S I B E R I A.

## SECTION I.

*Discovery, Extent, Situation, Climate, Rivers, &c.*

**S**IBERIA was discovered by a Muscovite named Anica, who, observing considerable companies, different from the Russians, come annually from it with furs, &c. resolved to inform himself of the particulars concerning it, and engross the trade, especially as these people sailed into Muscovy by the river Whitsogda, near which he resided, to Ozeil and Ustenga, situated on the Dwina, into which it falls. Anica found means to introduce some of his children and domestics into their company on their return, and thereby establish a correspondence with them, which tended so essentially to their advantage, that in time they grew so opulent as to become famed by the name of Anicans.

The part to which they traded was to the north of Siberia, or rather the southern part of Samoiedia. To prevent the effects of discovery, they timely secured, by presents, the protection of prince Boris Gordenoff, brother-in-law and afterwards successor to the then Czar Feodor Iwanowitz, who procured them a patent from the Czar, entailing all their lands and possessions on their posterity for ever free from tribute. Boris sent the Anicans an ambassador with a great retinue, an escort of troops, and abundance of trinkets and other ornaments. They went through great part of Samoiedia as far as the Oby, displaying their magnificence, and distributing their presents with such liberality that the inhabitants were captivated, and considered it as a happiness to live under so splendid a monarch. Several Russians were then left to learn their language, and several natives cheerfully entered into the service of the Czar, and coming to Moscow carried back to their countrymen so transporting an account of the grand spectacles therein exhibited, as induced them readily to submit to the Russian empire, and subject themselves to pay an annual tribute, and about the year 1595 they became wholly the vassals of Russia.

According, however, to M. Isbrand Ides, Siberia was discovered and conquered before that time (i. e. in 1563) in the reign of Iwanowitz; whereas Samoiedia submitted not till that of his son Feodor. As we would by no means omit any article that may conduce to the information of our readers, we shall present them with an extract from the author before-mentioned, relative to the discovery and subjection of Siberia.

He relates, "that after the discovery of Siberia by Anica in 1563, one Termack Timofeiwitz, at the head of a numerous gang of Cossacks, ravaged all the country about the rivers Occa and Volga; that the Czar, therefore, sent a considerable force against him, and obliged him to retire to the mountains, which divide Russia from Siberia. That he crossed these mountains, and got into the territories of M. Strogonoff, whose friendship he found the means of obtaining, and by whose assistance he embarked with his banditti on the Tagil, and sailed down that river to the place where it discharges itself into the Tura: that pursuing his course on this river, he seized upon the city of Tumen, surprised Tobolski, made prisoner the son of the Chan Zutchuin, a youth about twelve years of age, and sent him to Moscow with the offer of annexing Siberia to the Russian crown, by which he obtained a pardon, and finally, that he was soon after drowned, and the Czar sending a number of troops into Siberia, the whole country submitted to his arms."

Siberia is a country of vast extent, reaching from 50 to 68 deg. north latitude, and comprehending the most northern part of the Russian empire even in Asia. It is

bounded on the W. by Russia, (separated by the ridge of mountains reaching from Mount Caucasus to the Northern Ocean) on the N. by the Frozen Sea, on the E. by the Japanese Ocean and part of Great Tartary, and on the S. by the same. So that it may be computed upwards of 3000 miles in length, and about 760 in breadth.

The northern parts of it are scarcely habitable thro' excessive cold. They exhibit nothing but a dreary view of impenetrable woods, snow-topt mountains, fens, lakes and marshes, and are so exposed to bleak winds, that the bare idea of them must thrill the mind with horror. Not a feathered messenger appears as the harbinger of any change of season. The natives are obliged to make passages through heaps of snow, and nine months in the year partly shut up in their cottages. Nature, indeed, exhibits one melancholy scene, and nought is heard but the cries of some shuddering travellers in sledges.

To these regions of horror and dullness the monarchs of Russia consign as exiles those grandees who incur their displeasure; some for a time prescribed, others for life. Some have a scanty pittance allowed them, others none at all; so that from a state of opulence and grandeur, they become at once the most destitute and abject of mortals. They live by the hunt, and are not only compelled to send an annual tribute of furs to the Czars, but punished with relentless cruelty by their task-masters who superintend them.

The southern are the only parts of Siberia fit for human beings to inhabit, where the climate is somewhat mild, and the soil appears capable of cultivation: tho', for want of inhabitants, very little of any kind of grain is produced.

The principal rivers of this country, are the Jenisea, the Oby, and the Lena. They contain, in great quantities, all the species of fish that are found in Europe, and many others unknown.

On the banks of some of the rivers, they dig out of the ground a surprising kind of bone resembling ivory, which some infer must have lain there ever since the flood. This bone, split or sawed, exhibits a variety of figures, such as birds, flowers, &c. and the longer it hath lain on the ground, the greater is the diversity. Several trinkets are made of this bone; and various opinions are entertained of so rare a curiosity. But these we omit as merely conjectural, and pass to observe, that in Siberia are gold, silver, copper, &c. mines; also the lapis lazuli, jasper, and load-stones. The iron ores are excellent; the brown is of a very fine grain; and the load-stone acts upon it only after it has been calcined. From the general account of Siberia, we now proceed to particulars, beginning with the most northern part, and proceeding in regular gradation to Kamtschatka, little explored by former, but particularly described by our modern navigators.

## SECTION II.

## SAMOIEDIA, or SAMOIEDA.

**T**HIS is the most northern province of the Russian empire, extending to the Frozen Sea, which bounds it on the north. It is divided into Obdora, on the west, and Manamo and Loppo, east of the river Oby. The Riphæan mountains, that surround the river Petzora, bound it on the west.

The Samoides, or Samoiedians, (signifying, in the Russian language, *man-eaters*.) are low in stature, broad shouldered, broad faced, flat nosed, with lips pendant, hideous aspects, and swarthy complexions.

From

Engraved for BANKES's *New System of GEOGRAPHY* Published by Royal Authority.



*Inhabitants of Somoiedia in Siberia.*



*Inhabitants of Netic in Siberia.*

Wooding sculp.



From the last particular, naturalists have observed, that climates either hot or cold in the extreme, have the same effect on the skin. The hair of both sexes hangs at its full length; and that of the women, which is plaited, is adorned with red slips of cloth, and brass trinkets fixed to it. The men have scarce any beards.

The dress of the people consists, in general, of deer skins, with a fur cap. The mens fur breeches and stockings are all of one piece; and the womens fur petticoats descend down the legs, which are covered with a kind of half boots. The dress of the latter is of different colours, fits close to the body from neck to knee, and is decorated with slips of red, yellow, and blue cloth, woollen list, or ribbon. On their feet they generally wear long skais, with which they glide over snow and ice with wonderful facility.

They live nine months in the year in caves, and make subterraneous passages for the purpose of visiting each other. Their light they derive from lamps fed by foetid fish oil.

Dreary as the regions must appear to the natives of happier climes, the Samoiedians pass their time in them jovially, feasting upon carrion, garbage, &c. which they most relish when most tainted. The tents in which they live the three summer months in form resemble a bee-hive, and are covered with the skins of the game they kill, which stinks abominably at a considerable distance. They are excellent archers, being trained up from their infancy to the use of the bow.

They are, in general, strong, active, healthy, and hardy, and, in some works, toil till they sweat, in this cold country. While the weather permits, they wander in quest of the best game for themselves, and pasture for the rein-deer, their only beast of service. They travel in sledges drawn by these animals. The sledges measure about eight feet in length, and about four in breadth, and turn up before in the manner of a skait. The rein-deers have a pleasing appearance in harness, holding their heads so high, that their horns almost touch their backs.

These people are very dextrous at catching what is called the sea-dog. It is done by crawling upon the ice after the animal, with a large hook and line, and throwing the hook to a convenient distance, when the animal, in endeavouring to avoid the snare laid for it, generally fixes himself in it. The creature, however, though thus hooked, jumps sometimes into the sea with such force and violence, as to drag the man into the sea after him. From the sea-dog is extracted an oil, and the flesh is eaten by the natives.

The Samoides believe that there is a Supreme Being, and they call him *Hey-ba*. From him they think every human blessing is derived; that he is our all-merciful and common parent, and will reward those with an happy state hereafter, who live as they ought in this world. They, however, worship the sun, moon, and stars; and also reverence images, birds, and beasts. They have their priests, who pretend to be adepts in the magic art; wherefore they consult these upon various occasions, who severally deliver their oracular determinations.

### SECTION III.

*Of the Jakuti. The Bratski. The Kamski. The Bralinski. A Mahometan Nation on the River Irtysh. The Ostiocs and the Tungusi. With the Manners and Customs of these several Nations.*

THE cold in the province of Jakuti, or Jakutsk, which is situated to the north, as well as in other northern parts of Siberia, is sometimes so intense, as to strike with death, in a few hours, both men and beasts, who happen to be remote from any place of shelter. It ordinarily happens in the usual weather, that some parts of the body only are affected with the frost, in which case rubbing them with snow immediately restores the circulation. When, in severe weather, the face is so-

No. 10.

frozen as to lose all sensation, the person so affected must be told of it, as without such friendly office mutually rendered, fatal consequences would ensue. Such is the transition from cold to heat, that the inhabitants in the summer go almost naked. Though the earth produces neither corn or fruit, beyond the 60th degree of latitude, the inhabitants of those parts are amply supplied from the south: nor do they pine under any dearth of fish, animal food, or fuel, having a sufficiency of these necessary articles. The Jakuti pay very little attention to the cultivation of grain, as their chief employ is the hunting animals.

The capital of the province is Jakutsk, situate on the river Lena, about four hundred miles from the Frozen Ocean.

This nation, one of the most considerable of all the pagan in the vast country of Siberia, comprising, in ten tribes, thirty or forty thousand persons, is wholly subject and tributary to Russia. They have an idea of a Supreme Being, but the image they form of him is of hideous aspect: it has a big head, and large eyes of coral. They place it in a tree, and cover it with furs. Once a year they assemble together, and sacrifice horses, &c. to this image, sticking up the horses heads all round the tree. Then sitting down in a circle, they drink of a liquor which they call *cumises*, and get intoxicated with it. They also throw some of the liquor into the air, and into a fire which they light on the occasion. This ceremony is performed in the spring, and is their new-year's offering.

Their food is horse flesh, which they devour with equal gust, whether fresh or putrid. They are particularly fond of the use of tobacco, which they procure from the Russians.

Their habitations resemble those of the Samoiedians, excepting that their summer huts are in form like a sugar-loaf, covered with the bark of trees, and curiously wrought with horse-hair. The dead are generally left on the spot where they expire, and the survivors seek a new habitation.

Near the lake Baikal are situated the Bratski Tartars, many of whom attain to a considerable knowledge in mechanics and agriculture. Venison and horse-flesh constitute the chief part of their food, but the latter, in general, has the preference. They breed great numbers of horses, as well as other cattle, inasmuch, that, by those means, many of them possess considerable property.

The Kamski, who resemble, in customs and manners, the Bratski, inhabit a part situated more to the westward.

The vast desert of Barba, from whence the inhabitants are called Brabinski, lies still farther to the westward. In the summer they remove to the banks of rivers. Their winter habitations, like those in general of these northern climes, are low in the earth; and the roofs, which are raised about two or three feet, are covered with rushes, or the skins of animals.

As the dreary desert of Barba is void of fountain or river, the common drink of the inhabitants, from indispensable necessity, is melted snow. They also drink mares milk, in common with the Tartars in general.

The Mahometan nation along the river Irtysh, possess numerous herds and flocks. They are tributary to Russia, though under governors of their own country. Their dress is after the mode of the ancient Russians; and the women have rings pendant from their noses.

The Ostiocs are situated farther to the west, their country extending not only along the rivers Oby and Jenisea, but others which discharge themselves into those last mentioned. These people have no rice, but subsist on fish, wild fowl, roots, &c. Their habitations resemble the above described. They likewise, in summer, repair to the banks of the rivers, and employ themselves in fishing.

The sledges of the Ostiocs are drawn by dogs, four of which will draw a sledge, with 300lb. weight upon it, fifteen leagues in a day. What is remarkable, they

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have posts in this country for sledges, as regular as the posts of Europe, with relays of dogs, for travellers to change on their journey, at set distances. The greater hurry a passenger is in, the more dogs they employ.

As to the religion of these people, they have small brazen idols, placed in groves, or on the tops of houses. When they make offerings, they present an animal to the idol, and one of them puts up the petitions of those who brought the sacrifice: he then pierces the beast with an arrow, and they all join in killing him. Then the animal is drawn round the idol, and some of them sprinkle the blood upon it. They then dress the flesh and eat it, shouting and rejoicing.

The Tungusi consist of various tribes, spread thro' different parts of Siberia, and are of the old Scythian race. They are divided into three classes, viz. the Konni Tungusi, or those who use horses; the Oleni Tungusi, or those who use rein-deer; and the Sabatschi Tungusi, or those who make use of dogs.

Both sexes of the Sabatschi Tungusi, who take up their residence between the Lena and the Penschinska Ocean, go naked in summer time, except just having a small piece of skin round their waists. In winter they are clothed with deer skins. They believe in a superintending Providence, but reverence idols of their own construction. They hang their dead upon the branches of trees, and burn the bones as soon as the flesh rots off, or is devoured by animals.

#### SECTION IV.

##### THE COUNTRY OF THE TSCHUTSKI.

*Their Weapons, Disposition, Persons, Dress, Winter and Summer Habitations, Customs, Canoes, &c.*

**W**HEN Captain Cook first made this land, in August 1778, it was supposed by some, on board the Resolution, to be a part of the Island of Alaschka, laid down in Mr. Stæhlin's map; but, from the appearance of the coast, and other circumstances, it was soon conjectured to be rather the country of the Tschutski, or the eastern extremity of Asia, explored by Beerling in 1728. In admitting this, however, without farther examination, we must have pronounced Mr. Stæhlin's map, and his account of the New Northern Archipelago, to be either remarkably erroneous, even in latitude, or else to be a mere fiction; a judgement which we would not presume to pass upon a publication so respectably vouched, without producing the most decisive proofs.

This country, lying on the eastern coast of Asia, is bounded, on the south, by the river Anadir, and extends along the shore, to the north and north-east, to 74 deg. of latitude.

Upon Captain Cook's landing, with a party of our people, at this place, thirty or forty men, each of whom was armed with a spontoon, a bow, and arrows, stood drawn up on an eminence near the houses. Three of them came down towards the shore, on the approach of our people, and were so polite as to pull off their caps, and make them low bows. Though this civility was returned, it did not inspire them with sufficient confidence to wait for their landing; for, the instant the boats put ashore, the natives retired. Captain Cook followed them alone, without any thing in his hand, and, by signs and gestures, prevailed on them to stop, and accept some trifling presents. In return for these, they gave him two fox-skins, and a couple of sea-horse teeth. The captain was of opinion, that they had brought these articles down with them, for the purpose of presenting them to him, and that they would have given them him, even if they had expected no return.

They discovered manifest tokens of apprehension and fear, intimating their desire, by signs, that no more of our people should be suffered to come up. On the captain's laying his hand on the shoulder of one of them,

he started back several paces. In proportion as he advanced, they retreated, always in the attitude of being ready to make use of their spears; while those on the eminence were ready to support them with their arrows. Insensibly, however, the captain, and two or three of his companions, introduced themselves among them. The distribution of a few beads among some of them soon created a degree of confidence; so that they were not alarmed, when the party was joined by a few more; and, in a short time, a kind of traffic was entered into. In exchange for tobacco, knives, beads, and other articles, they gave a few arrows, and some of their cloathing: but nothing that our people had to offer, could induce them to part with a spear or a bow. These they held in continual readiness, never quitting them, except at one time, when four or five persons laid theirs down, while they favoured our people with a song and a dance; and even then, they placed them in such a manner, that they could lay hold of them in a moment.

Their arrows were pointed either with stone or bone, but very few of them had barbs; and some of them had a round blunt point. What use these are applied to could not be determined, unless it be to kill small animals without damaging the skin.

Their spontoons, or spears, were of iron or steel, and of European or Asiatic workmanship; and considerable pains had been taken to embellish them with carving, and inlayings of brass, and of a white metal. Those who stood with bows and arrows in their hands, had the spear slung by a leathern strap over their right shoulder. A leathern quiver, slung over their left shoulder, served to contain arrows; and some of these quivers were exceedingly beautiful, being made of red leather, on which was very neat embroidery, and other ornaments. In this, and some instances of their cloathing, they gave proofs of a degree of ingenuity, not to be expected among the inhabitants of so northern a region. The natives were robust and well proportioned. No women or children, of either sex, were observed, nor any aged persons, except one man, whose head was bald, and he was the only one who bore no arms: the others seemed to be selected men, and rather under than above the middle age. The elderly man had a black mark across his face, which was not perceived in any others. All of them had their ears perforated, and some had glass beads hanging to them. These were the only fixed ornaments seen about them, for they wore none to their lips.

The dress of these people consisted of a frock, a pair of breeches, a pair of boots, and a pair of gloves, all made of the skins of deer, dogs, seals, and other animals, extremely well dressed, some with the hair or fur on, and others without it. Their hair was apparently black; but their heads were either shaved, or their hair cut close off; and none of them wore beards.

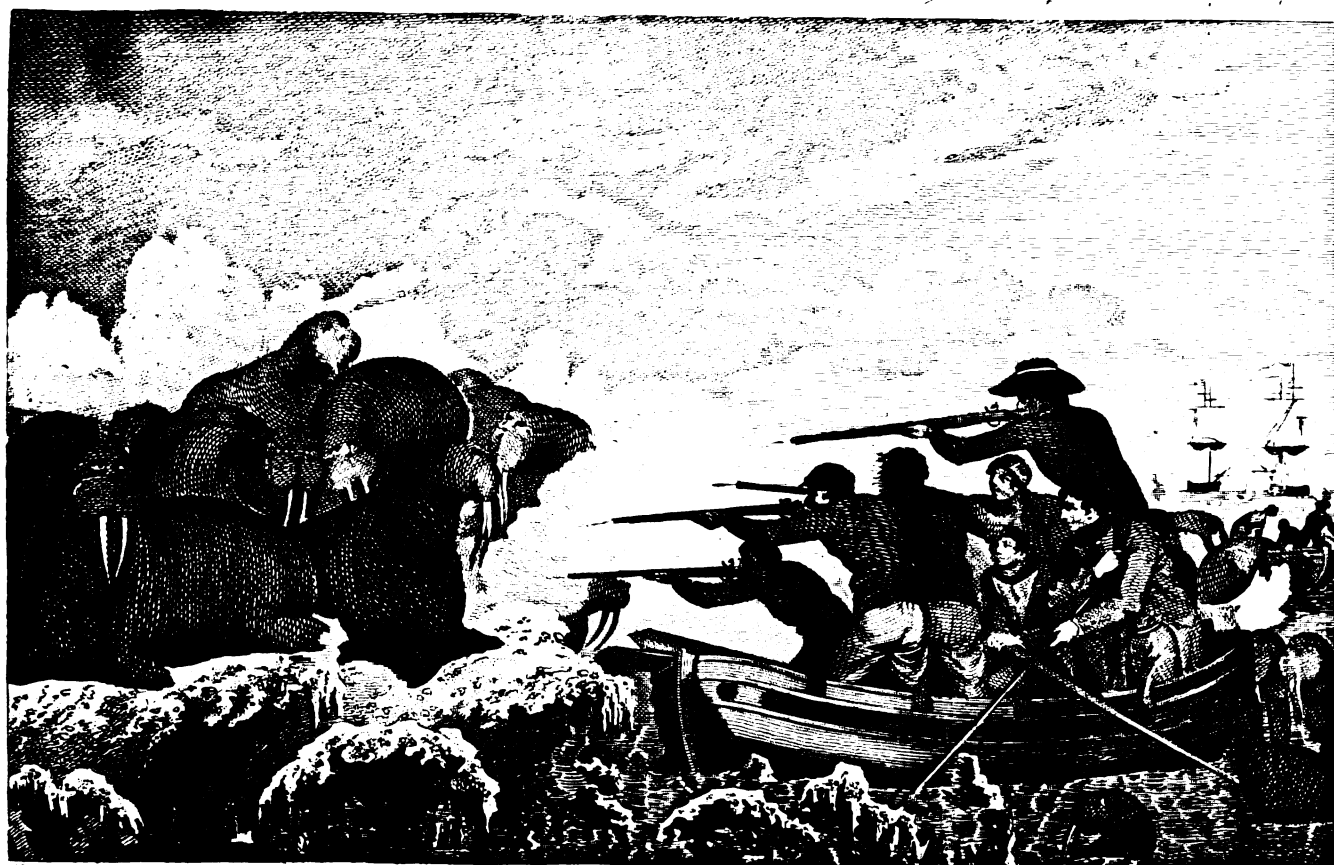
They have their winter and summer habitations: the former are like a vault, the floor of which is sunk below the surface of the earth. One of them, examined by Captain Cook's people, was of an oval figure, about twenty feet in length, and twelve or more in height; the framing consisting of wood, and the ribs of whales, judiciously disposed, and bound together with smaller materials of the same kind. Over this framing, a covering of strong coarse grass was laid, and that again was covered with earth; so that on the outside the house had the appearance of a little hillock, supported by a wall of stone, of the height of three or four feet, which was built round the two sides, and one end. At the other end of the habitation the earth was raised sloping, to walk up to the entrance, which was by a hole in the top of the roof, over that end. The floor was boarded, and under it was a sort of cellar, in which was seen nothing but water. At the end of each house was a vaulted room, which was supposed to be a store-room.

Their summer huts were of a tolerable size, and brought to a kind of point at the top. Slight poles and bones, covered with the skins of sea-animals, composed the framing. The inside of one being examined, there was a fire-place just within the door, where a few wooden

*Engraved for BANKES's New System of GEOGRAPHY Published by Royal Authority.*



*HABITATIONS and PEOPLE of TSCHUKTSCHI on the Coast of Asia.*



*Capt. Cook's Men SHOOTING SEA HORSES (on the Ice) for fresh Provision.*



wooden vessels were deposited, all very dirty. Their bed-places were close to the side, and occupied about one half of the circuit: some degree of privacy seemed to be observed; for there were several partitions made with skins. The bed and bedding consisted of deer skins, and most of them were clean and dry.

When a visitor comes to see them, he is always presented with the master of the hut's wife or daughter, who hands to him a basin of her own urine, with which the visitor (if among their own people) washes his mouth; and this he is obliged to do, or become not looked upon as a friend.

About the houses were erected several stages ten or twelve feet in height. They were composed entirely of bones, and were apparently intended for drying their fish and skins, which were thus placed out of the reach of their dogs, of which they had great numbers. These dogs are of the fox kind, rather large, and of different colours, with long soft hair resembling wool. They are, in all probability, used for the purpose of drawing their sledges in winter; for it appears that they have sledges, as many of them were seen laid up in one of their winter huts. It is likewise not improbable, that dogs constitute a part of their food, for several lay dead, which had been recently killed.

The canoes of these people resemble those of these northern parts, the form being simple, but calculated for every useful purpose.

From the large bones of fish, and other sea animals, it appeared, that the sea furnished them with the greater part of their subsistence. The country seemed exceeding barren, as our people saw not a tree or shrub. At some distance towards the west they observed a ridge of mountains covered with snow, that had fallen not long before.

Such of these people as live to the northward of the Anadir not being under the dominion of the Russians, are inimical to those who are. The Russians, indeed, have made many strenuous but unsuccessful efforts to bring them under a general subjection.

Our people, on leaving this country, steered to the eastward, in order to make a nearer approach to the American coast; and arriving in their passage at the latitude of 70 deg. 6 min. north, saw an amazing number of sea horses on the ice, and as they were in want of fresh provisions, the boats were dispatched from each ship to procure some. Nine of these animals were brought on board the Resolution, which, till this time, were supposed to have been sea cows, nor would the difference have been known, had not two or three men on board, who had been in Greenland, declared what animals these were, and that no person ever eat of them. Notwithstanding this, they served for provisions, and there were few of our people who did not prefer them to salt meat.

The fat of these animals, at first, is as sweet as marrow; but, in a few days, it becomes rancid, unless it is salted, in which state it will keep much longer. The lean flesh is coarse and blackish, and has a strong taste; and the heart is almost as well tasted as that of a bullock. The fat, when melted, affords a great quantity of oil, which burns very well in lamps; and their hides, which are of great thickness, were very useful about the rigging. The teeth, or tusks, of most of them were, at this time, of a very small size; even some of the largest and oldest of these animals had them not exceeding six inches in length. Hence it was concluded that they had lately shed their old teeth.

They lie upon the ice in herds of many hundreds, huddling, like swine, one over the other; and they roar very loud; so that in the night, or when the weather was very foggy, they gave our people notice of the vicinity of the ice, before they could discern it. It was never found that the whole herd were asleep at the same time, some of them being constantly on the watch. These, on the approach of the boat, would awake those that were next to them; and the alarm being thus gradually communicated, the whole herd would presently

be awake. However, they were seldom in a hurry to get away, before they had been once fired at. Then they would fall into the sea, one over the other in the utmost confusion; and, if our people did not happen, at the first discharge, to kill those they fired at, they generally lost them, though mortally wounded.

They did not appear to be so dangerous as some authors have represented them, not even when they were attacked. They are, indeed, more so in appearance, than in reality. Vast multitudes of them would follow, and come close up to the boats; but the flash of a musket in the pan, or even the mere pointing one at them, would send them down in a moment. The female will defend her young ones to the very last, and at the expence of her own life, whether upon the ice or in the water.

There appeared some striking instances of parental affection in these animals. All of them, on the approach of the boats towards the ice, took their young ones under their fins, and attempted to escape with them into the sea. Some, whose cubs were killed or wounded, and left floating upon the surface of the water, rose again, and carried them down, sometimes just as our men were on the point of taking them into the boat; and could be traced bearing them to a considerable distance through the water, which was stained with their blood. They were afterwards observed bringing them, at intervals, above the surface, as if for air, and again plunging under it, with a horrid bellowing. The female, in particular, whose young one had been killed, and taken into the boat, became so furious, that she even struck her two tusks through the bottom of the cutter.

Nor will the young one quit the dam though she has been killed; so that if you destroy one you are sure of the other. The dam, when in the water, holds her young one between her fore fins.

Why this animal should be called a sea-horse is difficult to determine, unless the word be a corruption of the Russian name *Morse*; for they do not in the least resemble a horse. It is, doubtless, the same animal that is found in the Gulph of St. Lawrence, and there called a sea-cow. It is certainly more like a cow than a horse; but this resemblance consists in nothing but the snout. In short, it is an animal not unlike a seal, but incomparably larger. The length of one of them, which was none of the largest, was nine feet four inches from the snout to the tail; the circumference of its body at the shoulder was seven feet ten inches; its circumference near the hinder fins was five feet six inches, and the weight of the carcase, without the head, skin, or entrails, was eight hundred and fifty-four pounds. The head weighed forty-one pounds and an half, and the skin two hundred and five pounds.

Captain Cook's people, in a short time, began to relish these animals, so that the whole stock they had procured was soon expended.

## SECTION V.

*Description of Tobolski, Niwanskoi, Tomskoy, and other Places in the Country of Siberia.*

THE capital of this country is Tobolski. It is situated in 58 deg. north latitude, and 67 deg. east longitude. It contains about 15,000 inhabitants, the greatest part of which are Russians, or such as are naturalized. Among the latter are several Mahometan Tartars, who mostly live without the city, to avoid interruption in performing the ceremonies of their religion. These carry on a considerable trade up the river Irtysh, and convey merchandize across Great Tartary quite to China. The city is well fortified, and maintains a strong garrison, under the command of the waywode, or governor of the province, whose prerogative extends almost throughout Siberia. There is a court of equity established for the regulation of both civil

civil and military concerns. There is a convent and several churches, as well as an edifice for the residence of the Muscovite metropolitan, whose diocese extends over the greatest part of the province. It is, however, to be observed, that, to prevent the governor from perverting his power, there is a protector, who ranks next to him, but yet is so far independant of him, that no point of equity can be finally decided without his acquiescence. Most part of the officers, both in the civil and military departments of government, are sent hither from the cities of Moscow and Petersburg.

The city of Tobolski, at the distance of about an English mile, presents an agreeable view, from the radiance of a number of small steeples covered with brass; but on a nearer approach the scene vanishes; and the only buildings worthy of the least notice are, the palaces of the governor and archbishop, the town-hall, and a kind of citadel.

Neiwanskoi, in the province of Tobolski, is worthy of mention, as having a fort; producing valuable brass and copper utensils, and considerable iron works in its vicinity.

There is also, in the province above mentioned, a city called Catherineburg, situated on the river Isset, and well defended. Here is a church, a stone building for public offices, an arsenal, an exchange, and a custom-house. The director of the Siberian mines takes up his residence here, as the central spot; and the suburbs are chiefly inhabited by people who toil in the mines, or are transported hither on criminal conviction. Provisions, in general, are plentiful and cheap.

In the same province, on the river Tura, to the southward, is a place called Tiumen, where there is a stone fort; and without it are five hundred houses, six churches, and a convent. One part of the suburbs of Tiumen contain about two hundred and fifty houses, three stone churches, and a monastery. The others are inhabited by the Mahometan Tartars and Bacharians, as well as Russians, who have a church, as have the former a mosque.

Tomskoy, the capital of a province of that name, is a strong frontier place, situated on the river Tora, and containing about two thousand houses. In the highest part of it stands the castle, built of wood, with fourteen pieces of cannon. There are also in it a cathedral, a court of equity, an arsenal, four churches, a monastery, and a nunnery. Provisions abound here, and a considerable trade is carried on by the inhabitants.

Narim, the capital also of a province of the same name, has a strong fortress, garrisoned by the cossacks, and is situated on the river Oby.

Pohem, a town situated on a river flowing into the Tobol, is pretty well inhabited, and defended by a fortress.

The capital of the province of Jenisei is Jeniseisk, a city of considerable trade, containing three churches, a monastery, a nunnery, an exchange, and about seven or eight hundred houses.

Irkutsk, the capital of a province of the same name, and a bishop's see, is situated near the river Angara, and defended by a fortress. It contains about two thousand good houses, surrounded by pallisades, and four churches, two built with stone, and two with wood.

Before we close this part of our account, we shall just hint, that there are several small villages upon the banks of the river Oby, so situated as to afford most pleasing prospects, as well as agreeable subjects for landscapes. From among the rest we shall select Shorskarskoi, Pargost, and Trojeski, and present perspective views of them in the course of our plates.

## SECTION VI.

*Of the Russian Inhabitants of Siberia, their Genius, Manners, Customs, &c.*

**I**F it be admitted as a maxim, according to the opinion of some philosophers, that the differences obvious in various countries, with respect to genius, manners,

and customs, arise from education, and the different constitutions of governments, we may easily account for those of the people we are about to describe, and impute them, with the utmost propriety, to the mode of government under which they live. The Russians, throughout every province and part, whether in Europe or Asia, have an evident similarity of genius, manners, and customs, agreeable to the argument used upon this occasion.

These people, as the constitution tends to oppress, and keep them under slavery and misery, seem addicted to many vices. From the extreme rigour of their climate, they are shut up in hovels the greatest part of the year; and, through the prevalence of sloth and idleness, live in a manner filthy beyond conception. The stench and inconvenience of these hovels must be greatly augmented by their being compelled, through the inclemency of the weather, to exclude the fresh air; notwithstanding which disadvantage, the natives, in general, are robust, muscular, and live to a great age. A mortality, indeed, prevails among the children, particularly those of the common people, of whose families scarcely one third part is ever preserved. This is imputed to the destructive effects of the small-pox, scurvy, and other diseases, insomuch, that it is the concurring opinion of travellers, that unless some measure is adopted to stop their progress, the human species in this part of the world will soon be nearly extinct.

The features of the women in general of this country are not disagreeable, though painting is practised by all ranks and ages. The women of Tobolski are represented as excelling both in features and complexion; as captivating in their looks, and attractive in their mode of dress, having eyes black and languishing, and adopting a mode of head-dress both graceful and ornamental. They observe a distinction in point of age; the elder women following the Russian fashion, and the younger wearing a Russian robe in the manner of the Polanders.

Their hair hangs down from each side, or behind; their caps are strait, adorned with fringes made of stuffs, the produce of the place, and curiously interwoven.

Their principal household furniture consists in their beds, of which persons of rank in Tobolski have seldom more than two, one for the husband and wife, the other for the children, the rest of the family sleeping promiscuously upon benches or mats.

That species of refined love which seems to distinguish the natives of our clime is here neither known or felt, as the savage breast cannot be susceptible of it. The women are patient under the correction of their lordly husbands; and such is the prevalence of custom over the manners of these people, that they are represented as courting the hand of chastisement; as a token and indication of affection. No wonder, then, that the softer sex are treated like slaves, and assigned the most menial and servile offices, where every delicate sentiment is banished, and the disposition of the native is as rugged as the climate.

Notwithstanding the rough behaviour of the men in general towards their wives, they treat their daughters with great indulgence. Though they think the attention of married women should be wholly engrossed by their husbands, they admit of the propriety of allowing a licence to girls, in order to afford them an opportunity of becoming wives; and the young females seldom neglect to avail themselves of the indulgence.

Among the liberties allowed the young women of this country, is that of dancing. Both sexes are very expert in these exercises, and frequently exceed the bounds of decency and moderation both in expressions and gestures. They have also other modes of amusement, as swinging upon planks balanced across beams, and putting themselves into mimic and grotesque postures, many tending to lascivious purposes, and evincing a total dissoluteness of manners.

In a country where the inhabitants are contracted in their ideas, enslaved in mind and person, and debarred that



that freedom of word and action, which constitutes the glory and happiness of a Briton, the pleasures of society and friendship can be little known. In Siberia, therefore, the contrary principles of reservedness mostly prevail; the mind is rendered as callous as the body; so that neither the one or the other can be duly impressed by principles of humanity, the grand basis of social enjoyment.

Tho' the inhabitants in general of Siberia profess the religion of the Greek church,\* and are bigotted in the extreme to its rites and ceremonies, they are addicted to various species of vice and immorality. Not only a general ignorance prevails among the clergy, but a propensity to libertinism and inebriation. But as there are no rules without exception, and a whole body should by no means incur censure or odium from a disagreeable representation of a party, we are bound, in justice and candour, to observe, that there are among them

men of literary abilities, and irreproachable characters. The depravity and ignorance of the sacerdotal order of this people may arise from their want of education, as the higher rank here never enter into the priesthood, so that there is no intermediate state in the body of ecclesiastics; it being composed of the common people, or the sons of the clergy, who are too frequently the most dissolute.

Having given this concise description of the genius, manners, and customs, of the inhabitants of the dreary clime of Siberia, we shall close a scene that cannot but thrill the soul with horror, and excite in the breasts of all whose lot is cast upon a spot fertile, free, and social, the warmest emotions of gratitude to the grand disposer of all things, and will, we trust, inspire such sentiments and influence to such practices, as the knowledge of men and things, the grand aim of all literary pursuits, naturally tends to promote.

## C H A P. II.

## K A M S C H A T K A.

## SECTION I.

*General Account, Geographical Description, Rivers, Soil, and Climate.*

THE peninsula called Kamschatka is bounded, on the east, by that part of the ocean which separates it from America; on the west, by the sea of Okotsk; on the north, by the country of the Koriacks; and on the south, by the Northern Pacific Ocean. It is divided into two parts by a chain of hills stretching from north to south, and from which many rivers derive their source, and discharge themselves into the Pacific Ocean, and the sea of Okotsk. Its latitude is from 52 deg. to 65 deg. north; and its longitude 156 deg. 45 min. east; that is from its southern extremity, which is Cape Lopatka, so denominated from a word signifying the blade-bone of a man, to which it is thought by some to bear a resemblance. According to the late discoveries, the form and shape of this peninsula is like that of a shoe, widening from the toe towards the middle, and narrowing towards the heel, an isthmus, lying between the gulph of Olutorok and the gulph of Penshink, connecting it with the continent. Its greatest breadth, extending from the river Tigil to that of Kamschatka, is computed at 236 miles, from whence it contracts by degrees towards each extremity.

It has many rivers, but the principal are the Awatska, the Kamschatka, and Bolchoireka. The first derives its source from the mountains situated between the Bolchoireka and a less considerable river called the Bistraia, and maintaining a course of one hundred miles, from north-west to south-east, falls into the bay of Awatska. The river Kamschatka, after winding about three hundred miles from south to north, veers about to the eastward, and in that course empties itself into the ocean. The Bolchoireka, or Great River, so called from *bolchoia*, signifying great, and *reka*, a river, discharges itself into the sea of Okotsk, and is navigable for the Russian galliots, for the space of upwards of five leagues. The lakes in this country are extensive and numerous.

With respect to the soil, climate, natives, manners, customs, &c. of this part of the globe, the most accurate and ample account is evidently comprised in that part of the journal of the voyage to the Pacific Ocean, which, on the demise of the ingenious but unfortunate Captain Cook, was written by Captain King. This, therefore, as most minute and circumstantial, as well as of more latent date than any extant, and consequently

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more conducive to the information and entertainment of our readers, will be our main directory in the course of the present description.

Captain King observes, that, from the first view of the vegetable productions of this northern clime, he was induced to pronounce it barren in the extreme; as, after several researches, upon divers occasions, he could not descry the smallest track that exhibited the verdure of what, in England, is called a good green turf, or seemed capable of cultivation, for the purpose either of grain or pasturage. The whole vegetable prospect seemed confined to stunted trees; and the whole country itself to resemble Newfoundland, more than any other hitherto observed.

After this melancholy view, the gloom was dispersed on seeing, at a place called Paratounca, several stacks of sweet and fine looking hay. Information was received from a Russian officer, that many parts of the peninsula, particularly the banks of the river Kamschatka, were so fertile as to produce grass of considerable growth, which they cut twice in the course of the summer; and moreover, that the hay was of a nutritive quality, and particularly adapted to pasturage. This information, indeed, was confirmed by the size and fatness of several heads of cattle that were sent for the supply of the British mariners; and it was particularly noticed, that the first supply arrived at the close of the winter, and therefore that the ground being then not freed from the snow, the hay had been the only food of the cattle for the seven preceding months.

Agreeable to this description, *Krascheninikoff*, a Russian traveller, affirms, that there is no part of the country so fertile, as that which borders on the river Kamschatka, inferring, from experiments made in the cultivation of divers species of grain in that neighbourhood, its superiority in point of soil and climate, to the northern and southern parts, since it yielded a very extraordinary increase. The fertility of this particular spot has been attributed to its situation, being in the widest part of the peninsula, and of course more remote from the sea.

Our British navigators explored this country the beginning of May 1779, when a deep snow covered the whole face of it, and rendered abortive every attempt of the men to cut wood, for the most necessary purposes of firing and food. On the 12th the thaw began to advance greatly, and facilitate their efforts. The snow was then melted from some places on the sides of the hills, and, by the beginning of June, the low lands were in general freed from it. Towards the middle of August, vegetation here seemed to be in the highest perfection;

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perfection; during the remainder of which month, and throughout September, the weather was mild, though changeable. But October no sooner came in, than the new fallen snow overspread the hills, as an omen of the return of that inclement season peculiar to the clime.

Spring cannot be admitted into the account of its seasons; nor can summer be said to contain a space longer than from the middle of June to the middle of September; while autumn is confined to October alone; and stern winter engrosses the whole from that period to the middle of June.

So rigorous is this climate, and so intense the cold, that our ships were frequently closed in with solid masses of ice, to which they could perceive no limits from the mast-head.

The principal town of Kamtschatka is Bolcheretsk, the residence of the Russian Governor. It is situated in a low swampy plain, extending to the sea of Okotsk. It lies north of the river Bolchoireka, and in a peninsula, which has been separated from the continent by a large canal.

### SECTION III.

*Natural History. Volcanos. Hot Springs. Productions, Vegetable, Animal, Mineral, &c.*

**I**N Kamtschatka there are many volcanos, but only three deserving of notice. The first is that of Awatska, to the northward of the bay of that name. It is a ridge of hills, the base of which extends to the bay. The middle is of an amphitheatrical form, the summits are spiral, and cannot be viewed without amazement and horror. They always emit smoke, but seldom fire. In the summer of the year 1737 was a terrible eruption of this volcano, which, for one day, emitted smoke, and cinders weighing near two pounds. It was followed by a tremendous earthquake in the ensuing October, which, in a very short space of time, was attended with the most alarming and destructive effects to the inhabitants.

The second volcano issues from mountains situated between the river of Kamtschatka and that of Tobolski. That from the summit of which the eruption proceeds is lofty, and terminates in spiral rocks. Nothing happened remarkable concerning this volcano, till the year 1739, when it issued a torrent of flames, that destroyed all the neighbouring country. The Russian traveller Krascheninikoff, relates, that the eruption was preceded by a rumbling noise in the woods, which he thought threatened a dreadful storm, till three distinct shocks, at intervals of about a minute each, convinced him of the real cause, as well as obstructed the prosecution of a journey he had undertaken.

The third volcano issues from the top of the highest mountain in the peninsula of Kamtschatka. It emits continually a combustible smoky, and sometimes large cinders. The most remarkable eruption began September the 25th, 1732, and continued a week, which, with an earthquake that followed it, produced such violent and dreadful effects, as are still remembered with horror by some of the inhabitants.

There are many hot springs in this country, but one of them is very remarkable. It is situated at a small distance from a village called Natchekin. There arises a steam from it, as from a boiling cauldron; and our people, on approaching it, perceived a strong sulphurous effluvia. A basin, of about three feet in diameter, is formed by the main spring; besides which, there are several springs, of equal heat, in the adjacent ground; by which means the whole spot, consisting of about an acre, was so very hot, that it was impossible to remain two minutes in the same place.

Our people were informed by the natives, that great cures had been effected by this bath, in rheumatisms, scorbutic ulcers, swelled and contracted joints, and many other disorders. Where these springs flow, the

ground is on a gentle ascent, having a green hill of a moderate size behind it. Some plants seemed to thrive here with great luxuriance, amongst which was the wild garlick.

There is a mountain situated near a river called Paudja, from the summit of which falls a cataract of boiling water with a tremendous noise. Thence proceeding for a considerable space, it bubbles up the height of a foot, till it is discharged into several lakes, upon which are many islands. This mountain produces stones of colours beautifully variegated, which, though the mere effect of the operation of the different powers of heat, humidity, and friction, are held in high estimation by the natives.

In this peninsula is choice of timber, adapted to various purposes; shrubs of divers kinds, and several excellent plants of medicinal qualities. Of the chief of these we shall treat distinctly, according to the tenor of the directory we hold in view.

The trees, of which the nature, qualities, and use, are particularly mentioned, are the birch and the alder. The bark of the last is used for staining leather. Of the birch, which, according to the account of our latest circumnavigators, was the most common that came under their notice, they observed three kinds. Two of them are fit for timber, and vary only in the texture and colour of the bark. The third is low in stature. The natives convert this tree to a diversity of purposes. They drink, without mixture, the liquor which it yields, on tapping, in great abundance: and our countrymen, upon trial, found it pleasant and refreshing, but rather purgative. Vessels, appropriated to domestic uses in general, are made of the bark; and of the wood are formed their sledges and canoes.

Various are the shrubs of this country, and as various their productions. There are the juniper, the mountain-ash, the wild rose-tree, the raspberry bush, together with a variety of other bushes, bearing blueberries of two kinds, oval and round, partridge-berries, cran-berries, crow-berries, and black-berries, which the natives pluck at proper seasons, and preserve by boiling them into a consistence, but without sugar. These berries form a considerable part of their winter store, and afford a sauce to their dried and salt fish. They are powerful correctives of this saline food, salutary in many other respects, and afford a decoction for their common drink.

Wild celery, angelica, chervil, garlick, onions, with other wholesome productions of the vegetable kind, were likewise discovered upon this spot; and scattered here and there good turnips and turnip-radishes. Though this appeared the utmost extent of what may be called the garden culture, it is thence reasonable to infer, that many common and useful articles, such as carrots, parsnips, beet, and the like, as well as potatoes, might be raised on the same soil, and in the same degree of perfection.

As the above account of vegetable productions is confined to the particular spots that fell within the notice of the navigators under immediate consideration, it is proper to observe, that the cultivation of gardens is more generally and sedulously attended to in the neighbourhood of the river Kamtschatka, the most fertile part of the country, (as before observed,) and evidently with very considerable advantage. But we pass on to the description of two plants, which, from their singular utility, must not be unnoticed. Of these the fruit is called by the natives *serana*. The stem, which is about the size of that of the tulip, and rises about the height of five inches, is of a purple colour towards the bottom, and green higher up. There sprouts from it two tiers of leaves, of an oval shape; the lower consisting of three leaves, the uppermost of four, in the form of a cross. A single flower, of a dark red colour, like that of the narcissus, only much smaller, grows from the top of the stalk. The root is bulbous, and resembles, in form, that of garlick, being much of the same size, but more round, and having likewise four or five cloves hanging together.

together. The plant springs up without culture, and is found in vast plenty. It is the province of the women to gather the roots in the beginning of August, dry them in the sun, and preserve them for the winter's provision. The harvest sometimes proving scanty suggested a remark on the singular bounty of Providence towards these people, as it was observable, that those seasons in which they failed of a complete supply of *sarana*, were ever most favourable for fishing; and, on the contrary, that a deficiency in the latter instance, was always compensated by a redundancy in the former. The *sarana* is used in cookery, and various ways: being baked and powdered, it is a good substitute for meal of every kind. It is very nutritive, has an agreeable flavour, and does not pall the appetite. This useful plant grows also at Onalashka, and makes an essential part of the diet of the natives, as it does of those of Kamtschatka.

The other plant which merits particular attention is called the *sweet-grass*. It fell under the observation of our navigators in the month of May, being then about the height of a foot and an half, covered with a white down, resembling the hoar-frost, and easily shaken off. The taste was very sweet, though warm and pungent. The stalk is hollow, and consists of four joints, from each of which spring large leaves. It is six feet high when in a state of maturity.

The natives formerly used this plant chiefly in cookery; but since the country became subject to the Russians, it has been converted to the purpose of distillation. Having been collected and duly prepared by the women, the spirit is extracted from it by the following process. They first steep bundles of it in hot water, then ferment it in a vessel, by means of the berries of the *gimolost*, or of the *golubitsa*, being careful to close up the porous parts of the vessel, and keep it in a warm place during the time of fermentation, which is generally attended with a considerable noise, and agitation of the vessel which contains it. Having drawn off the first liquor, they pour on more hot, and proceed to a second fermentation in the same manner. This done, both herbs and liquor are put into a copper still, and the spirit is extracted by the usual mode of distillation. The liquor thus produced is as strong as any of our spirit, and called by the natives *raka*.

Notwithstanding, from what has been observed, it may be presumed, that the cultivation of this peninsula might be so improved, as to conduce more essentially to the benefit of the inhabitants than in its present state, it must be acknowledged, that its opulence consists in the animals it produces, and that no labour is so beneficial to them, as that of their furriers; so that we proceed to a description of the animals that respectively furnish the same.

The country abounds with foxes, which are of different colours, and the most general objects of pursuit. Their fur is superior in quality to those in any other part of Siberia or all America. The dark-chestnut and blue-breasted foxes are in general so crafty as to elude the artifices of the hunters, their sagacity exceeding that of the other species. Bows and arrows were used in the chase by the Kamtschadales, before the Russians visited their country; but since they introduced fire-arms, almost every individual is furnished with a rifle-barrel gun, which, though they are by no means expert marksmen, are found much superior to the former weapons of the chase.

The grand source of wealth of this peninsula may be said to be derived from the *zibiline*, or sable. Those found near the rivers Tigil and Ouka are deemed the best. They are sold at a high price, and exceed those of any other part of the globe. The flesh is esteemed very delicate food by the natives. In hunting for these animals is used a rifle-barrel gun, to shoot them on the trees; a net to surround the hollow trees in which they take refuge; and a number of bricks put heated into the cavities to smother them out.

According to the account of our latest navigators, the *foat*, or ermine, is not much valued, and neglected by

the hunters because, the fur is deemed but ordinary. The fur of the *gulo*, or glutton, is here held in the highest estimation, and considered by the natives as the principal ornament of their attire.

There are black and white bears; the first are very common. It is observed by travellers, that these animals never attack a man, unless they find him asleep, when they tear the scalp off the back part of his head, and sometimes destroy him. Their skins are converted to divers purposes of dress and furniture, and their flesh considered as a delicious repast.

Two white bears appearing in the water, some of our people immediately pursued them in the jolly boat, and were so fortunate as to kill them both. The larger one, which was in all probability the dam of the younger, being shot, the other would not leave it, though it might have escaped with ease on the ice, while the men were re-loading their muskets; but continued swimming about till, after having been several times fired upon, it was shot dead. The length of the larger one, from the snout to the end of the tail, was seven feet two inches; its circumference, near the fore legs, was four feet ten inches; the height of the shoulders was four feet three inches; and the breadth of the fore-paw was ten inches. The weight of its four quarters was four hundred and thirty-six pounds. The four quarters of the smallest weighed two hundred and fifty-six pounds.

These animals furnished some good meals of fresh meat. Their flesh, indeed, had a strong fishy taste, but was infinitely superior to that of the sea-horse; which, however, our people were persuaded, with no great difficulty, to prefer to their salted provisions.

In the forests are wolves, as well as lynxes, boars, elks, and a kind of stag resembling the fallow-deer. There is also the rein-deer, both wild and tame, in several parts of the peninsula; and it has been deemed matter of wonder, that the inhabitants have never, after the example of their neighbours to the north and eastward, availed themselves of these animals for the convenience of carriage. The only specious cause that can be assigned is, that their dogs are of great utility in drawing their sledges over the snow; nor do they scarcely ever lose their way in the most severe and gloomy season. Towards the end of May they are released from their labour, and left to provide for themselves during the summer; and what appears extraordinary, as soon as the snow begins to fall, they return to their respective owners. Their winter food consists entirely of the head, entrails, and back-bones of salmon, which are reserved and dried for the purpose. They are remarkable for being of extraordinary size and strength.

The earless marmot, or mountain rat, is a beautiful creature, much smaller than a squirrel, and, like that animal, feeds upon roots and berries, sitting upon its hind legs whilst it eats, and holding the food to its mouth with the paw. Like the plumage of some birds, when it is viewed in different lights, it appears to be of various colours.

The last animal we shall mention is the *argali*, or wild mountain-sheep, with which, though supposed unknown in Europe (except in Corsica and Sardinia) this country abounds. In skin it resembles the deer; but in gait and general appearance the goat. The horns are remarkable, being not only twisted, but weighing, when at full growth, from twenty-five to thirty pounds, which, in running, the animal rests upon its back. They are converted to divers necessary uses, and particularly spoons, cups, and platters. Their flesh affords very agreeable and nourishing food.

Kamtschatka abounds with birds of various kinds, as eagles, hawks, pelicans, swans, geese, widgeons, ducks, cuckows, magpies, snipes, partridges, &c. There is also a great variety of sea-fowl on the coast and bays of this country: as, the sea-eagle, and a kind of wild duck of beautiful plumage; it has a most singular cry, so expressive and melodious, that a musical traveller took a scale from it, adapted to the word *a-an-gitché*, a name given by the natives to express its cry.

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According to the Russian voyagers a great variety of amphibious animals are found on this coast. There is the sea-cow, of prodigious length, and immense bulk, with a skin almost impenetrable. The flesh, when young, is agreeable to the palate. This animal is caught by an iron hook struck into it by some men in a small vessel, after which it is drawn gradually to the land by a rope held by people on shore, while those in the vessel tear the creature with instruments in several parts of the body till it expires. There are also sea-horses and sea-cats. Of the latter the male and female differ so much in form and disposition, that they might be taken for different animals. The male is of hideous aspect, and ferocious in the extreme; the female, mild, inoffensive and timid.

The Bay of Awatska abounds with seals, which are taken by various artifices. They are said to pursue the fish which are their prey into fresh water, and to be found in most lakes near the sea.

Sea otters are said to have abounded formerly in this peninsula; but since the Russians have opened a trade for their skins to China, where they fetch a very high price, by those means the country is almost clear of them.

The grand article of life in this peninsula is fish, with which it is supplied in so abundant a degree as to merit the appellation of the "staff of life." They derive, indeed, very salutary effects from divers wholesome roots and berries, that act as correctives of those putrescent qualities with which their dried fish must be necessarily attended. Here are whales from seven to fifteen fathom long, which are converted to a variety of uses. The skin answers the same purposes as leather does in England, being appropriated to making shoes, straps, thongs, and other necessary articles. They eat the flesh and preserve the fat for culinary uses, and the supply of their lamps. In short, the whiskers, bones, entrails, nerves, veins, and other parts, have their particular uses, as proofs of the bounty of Providence displayed in every quarter of the globe.

They have vast quantities of excellent flat fish of divers kinds, as also trout and herrings. The latter, about the close of May, swarm upon the coast, but do not remain long. The cod season comes in with the month of June, and that fish serves for a winter store. But the chief dependance of the natives of Kamschatka is the salmon fishery. Of this delicate fish naturalists inform us, there are all the different species to be found on the coast. They are in great variety with respect to size and colour, and each distinct species is confined to the same river in which they were bred. The Kamschadales hold the salmon in a degree of veneration, and we are informed by our voyagers, that when they presented them with one of the first caught in the season, they were given to understand, it was the greatest compliment they could possibly pay them. The store salmon is mostly dried, but rarely salted. It is eaten either whole or reduced to powder, and in each state is agreeable to the palate. The head, entrails, bones, &c. are reserved for the winter provision of the dogs, which, in that inclement season, draw their sledges. It is to be observed, that shoals of fish harbour in the different rivers of Kamschatka during this season, which, when the ice begins to break, attempt to get to sea. But the natives watch the opportunity, and take great numbers in nets prepared for the purpose; some they dry and reserve for food, and from others they extract oil, which they appropriate to divers necessary purposes.

With respect to insects, there are clouds of locusts, gnats, and dragon flies. The latter greatly annoy the inhabitants.

In many parts of this peninsula mines of iron and copper have been discovered. The iron ore has been found to be compact, of a yellow hue tinged with red, and in some parts black metallic particles have been observed more compact than the rest of the ore. The ore, in its crude state, could not be attracted by the load stone, but became so, in a small degree when cal-

cined. The copper mines are, in most respects, like some of those on the Raphæan mountains, the ore being of a beautiful colour, and capable of being polished.

#### SECTION IV.

*Of the natives; their origin, discovery, numbers and present state. Russian commerce.*

THE people now inhabiting Kamschatka may be considered as forming three distinct nations. The natives, or Kamschadales, who dwell in the southern part of the peninsula; the Koreki, who inhabit the northern part; and the Kuriles, who occupy the islands extending southward of Japan.

An ingenious traveller, some time resident in this country, after much investigation, affirms, that the true Kamschadales have, for many ages, peopled this peninsula, and that they derived their origin from the Mungalians.

The first discovery of Kamschatka is attributed to Feodor Alexeieff, a Russian merchant, who, in company with seven other vessels, sailed nearly round the peninsula of the Tschutski about the year 1648. It is said, that losing sight of the rest in a storm, he was driven by stress of weather upon the coast of Kamschatka, where he wintered, and that the ensuing summer he sailed about the promontory of Lopatka into the sea of Okotsk, and entered the mouth of the Tigil, but that he and his companions were cut off in attempting to pass from thence by land to the Anadirsk. As these discoverers, however, did not survive the attempt, and could not possibly make any report of their transactions, Volodimir Atlassoff, a Cossack, stands for the first acknowledged discoverer of this peninsula.

Being sent from the fort of Jakutsk in the year 1697 as commissary from the Russians, for the purpose of exploring and subjecting these remote countries, he penetrated, in the year 1699, into the heart of the peninsula, gained the Tigil, and having exacted a tribute of furs, crossed from thence to the river Kamschatka, on which he built a town called Verchenei, where he left a garrison of sixteen Cossacks, and returned to the fort of Jakutsk in 1700, with an immense tribute of the choicest furs.

At length Atlassoff fell into disgrace, was seized on at Jakutsk, and thrown into prison, in consequence of a remonstrance to the Russian court from the proprietors of a bark laden with Chinese merchandise, which he had met with on the river Tunguski, and pillaged.

During his confinement several commissaries were sent into Kamschatka with various success, till at length, in 1706, he was reinstated in his command, and being sent upon a second expedition to Kamschatka, perverted the power vested in him, and by acts of complicated cruelty and injustice not only excited the aversion of the people to their governors in general, but caused his own Cossacks to mutiny, and insist on the appointment of another commander. The Cossacks having gained their point in the degradation of their countryman, not only seized upon his effects, but proceeded to a general plunder, laid aside all restraint, and baffled all the efforts of succeeding commanders to reduce them to military discipline. Three of these were assassinated, and the Cossacks spurning the Russian government, plundered and massacred the natives at pleasure, so that the country, from that period, exhibited one scene of bloodshed, and revolts, between parties espousing different interests, till the grand revolt of the Kamschadales in the year 1731.

Notwithstanding the suppression of the rebellion tended greatly to depopulate the country, according to information received by our latest voyagers, it became, in process of time, more populous than ever, till, in the year 1767, the small-pox raged with all the violence of a plague, and threatened an almost total extirpation. Our voyagers were eye-witnesses of its devastation, in the



*Engraved for* BANKES'S *New System of* GEOGRAPHY *Published by Royal Authority.*



*Winter Habitations of the Peasants of Kamtschatka.*



*Summer Habitations of the Superior People of Kamtschatka.*







*Engraved for* BANKES'S *New System of* GEOGRAPHY *Published by Royal Authority.*



A WOMAN of OONALASHKA.



A MAN of OONALASHKA.



A MAN of KAMTSCHATKA.



A WOMAN of KAMTSCHATKA.

the observation of places almost desolate, which, they were informed, had been fully inhabited. According to the account of a Russian officer resident in the country, there were not in the whole more than 3000 that paid tribute, and those included the inhabitants of the Kurile Islands.

The Russian government is both lenient and equitable in this country; the tribute exacted is very inconsiderable; and it must be observed, to the honour of the Russians, that they have bestowed great pains in converting the natives to christianity, which have been attended with great success. To further this benevolent design, missionaries are appointed, and schools established, for the gratuitous instruction of both natives and Cossacks in the Russian language, in order to teach them the rites of the religion of the Greek church.

The principal commerce of Kamtschatka, as far as respects the line of exportation, consists in the furs, and is carried on by a company of merchants under the immediate patronage of the Empress of Russia. The members wear a medal as a badge of honorary distinction. The fur business was formerly transacted by way of barter, but of late they deal for ready money only, by which means a considerable quantity of specie circulates in this place, though apparently so poor.

Various are the articles of importation, nor are they confined to Russian manufactures, but include the produce of England, Holland, Tartary, and China. They consist of wearing apparel, domestic utensils, alimentary and other useful and necessary particulars. The merchants derive great profit from them in general; but the fur trade upon the frontiers of China is attended with the highest advantage. The duties upon the whole of the exports and imports could not be ascertained; but the tribute, according to the account of the Russian governor, amounts, in value, to ten thousand rubles annually.

The grand mart for furs is the islands situate between Kamtschatka and America, discovered in 1741, by Captain Beering. From thence the sea-otter skins, the most important branch of the fur trade, are produced. Being subject to the Russian government, the merchants have settlements upon them, and appoint residentiary agents, for the purpose of carrying on a commerce with the natives; so that considerable advantages mutually result from their intercourse.

## SECTION V.

### *Persons, Dress, Habitations, Manners, Customs, and Religion of the People of Kamtschatka.*

**T**HE Kamtschadales are in stature much below the common size, which has been judiciously attributed to their generally entering into the conjugal state at the early age of thirteen or fourteen years. They resemble the other inhabitants of Siberia in most instances, excepting that their visages are somewhat shorter, their mouths larger, and their cheeks fuller. Their hair is dark, their eyes are hollow, and the remarkable swarthiness of their complexion is attributed to the power of the sun reflecting from the snow; to obviate the effects of which, those who are obliged to be in the woods, cover their faces with a kind of netting; for this refraction injures not only the complexion, but the eyesight.

They are in general exceeding slovenly, neglecting to wash themselves, comb their hair, (though some pains are bestowed by both sexes in plaiting it,) or cutting their nails. They eat of the most putrid and filthy commodities, out of bowls and troughs with their very dogs, nor do they even wash them afterwards.

The dress of the natives of this peninsula consists of the skins of divers animals, with the fur outwards. They wear, in general, two garments, the sleeves of the outer reaching down to their knees. They have boots of dog or deer skin, with the hair innermost.

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Also a fur cap, or hood, which serves to cover the head in bad weather. The dress of the men and women are nearly the same. The coat, or rather waistcoat, of the latter, fits close to their bodies, and is decorated with slips of red, blue, and yellow cloth, and sometimes ribbon or woollen list. A kind of petticoat is joined to this waistcoat, that comes half way down the leg. The women let their hair grow much longer than the men. They plait it, and hang brass trinkets to it. The Russians, in general, wear the European dress throughout the different parts of Siberia.

There is, however, distinctions in their dresses, and particularly those of the women, some of which are gay and pleasing. There is the common dress, composed of common materials; the holiday dress, rather more decorated; and the grandest dress, consisting of a loose robe of white nankeen, gathered close round the neck, and fastened with a silk collar. A short jacket, without sleeves, is worn over this, consisting of different coloured nankeens; and they have petticoats made of a slight Chinese silk. Their shifts, which are also made of silk, have sleeves extending to the wrists; and their heads are bound with coloured silk handkerchiefs, which entirely conceal the hair of the married women; but the unmarried ones place the handkerchief under the hair, permitting it to flow loosely down the shoulders.

The habitations of the Kamtschadales are of three kinds; the first adapted to the winter, the second to the summer, and the third of Russian introduction, and inhabited chiefly by the opulent. The winter habitations, called *jourts*, are under ground, to the depth of about six feet. They are covered with grass or earth, and sometimes with the skins of the animals they have killed in the field, which, being undressed, cause a most nauseous stench. Some of the huts, indeed, are covered with mats, and also lined with them. There is a cavity in the center, which serves the purposes of chimney, window, and entrance. They pass in and out by the means of a pole (instead of a ladder) with notches just deep enough to rest the toe upon. They have platforms made of boards, raised about six inches from the ground, which they use as seats, and on which they repose themselves, after strewing them with mats or skins. Near one corner is the fire-place, and the opposite side is set apart for the reception of provisions and culinary utensils. Our European voyagers found these *jourts* in general so warm, as to render any considerable stay in them intolerable. It is to be observed, that several families live together in one *jourts*. They take up their residence in them about the middle of October, and usually continue in them till about the middle of May.

Their summer habitations, called *balagans*, are built on the surface of the earth, and constructed with more regularity than the *jourts*. They are raised on pillars about thirteen feet high from the surface, with beams thrown across them, on which is fixed a floor, with a roof rising from each side to a central point. It is found necessary to raise the summer habitations to this height, to secure the inhabitants from the danger of wild beasts. The *balagans* have two doors opposite each other, and they ascend to them by the same kind of ladders as they use in the *jourts*. The lower part, which is entirely open, is set apart for the purpose of drying fish, roots, vegetables, and other articles of winter provision.

The third and last, of the Russian introduction, are the log-houses, called here *ibas*. They are raised upon long timbers piled horizontally; the ends are let into one another, and seams filled up or caulked with moss. The roof slopes like our cottages, and is thatched with coarse grass or rushes. There are three divisions or separate apartments in them. The first runs the whole width and height of the habitation, and is appropriated to the reception of the more bulky articles, such as sledges, harness, and domestic utensils that are weighty and cumbrous. The next is the middle and most com-

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modious apartment, furnished with benches for the purposes of eating and repose. The last is the kitchen, half of which is taken up by the oven or fire-place, and so contrived in point of situation, as to convey heat to that and the middle apartment at the same time. In each apartment are two small windows. The beams and boards are smoothed as well as possible with a hatchet, (for they know not the use of the plane,) and these, from the effects of the smoke, become very black and shining.

A town is called by the natives an *ostrog*, and consists of the three several habitations described; but the *balagans* are most numerous. Our late voyagers observe, that they never met, in the course of their travels in this country, with any kind of habitation detached from a town or *ostrog*.

Their marriage ceremonies are as singular as many others of their customs. When a man fixes his affection upon a female, he binds himself to the service of the parents for a limited time, at the expiration of which, he either obtains their consent to marry her, or a requittal for his services upon dismissal. If he gets consent, they proceed to the nuptial ceremonies, which consist in the bridegroom's stripping the bride of her cloaths, which are purposely bound so fast with straps, girdles, and other ligaments, as to render it a very difficult task to accomplish his design. The bride is assisted against his efforts by the interposition of several women, notwithstanding which he persists in his purpose, till her exclamations bring them all upon him, and he is subjected to very rough treatment, and exhibits several tokens of their indignation. At length the bride, moved with pity for his situation, and the women abating of their fury, the man gains his point, and retiring to a short distance, is called back in a plaintive tone by the bride, who confesses his conquest over her. Here ends the ceremony; and the happy pair, the ensuing day, proceed to the habitation of the husband. In the course of a week they pay a visit to the parents of the wife, the relations of both parties are assembled, and the marriage is celebrated with great festivity. Some men marry three wives, who generally live together in an amicable manner, and (what to us must appear most extraordinary) are seldom or ever jealous. When the women go abroad, they veil their faces; and if they meet a man, and cannot get out of the way, turn their backs to him till he has passed by. Though the very attempt in a woman to procure abortion is judged a capital crime, yet when twins are brought into the world, one of the innocents must be destroyed. Infants, as soon as they come to stand, are left to themselves by the mother, who suffers them to roll on the ground any where. They go in common half naked, and begin to walk at a time that, in Europe, a child would hardly be able to stand. Soon after they begin to run about the snow.

When one of the natives seeks the friendship of another, he invites him to his hut, which is made very hot for his reception, and he no sooner enters than both strip themselves naked. The master of the hut then sets before his guest great plenty of his best provisions, and, while he is eating, throws water upon red hot stones, till the heat of the place becomes insupportable. The visitor strives to bear it, and to eat up all the victuals, while the master of the hut endeavours to oblige him to complain of the heat, and to desist from eating. He eats nothing himself, but is allowed even to leave the hut, though the visitor is not suffered to stir till he confesses that he is overcome. They usually eat so much at these feasts, that, for two or three days, they can scarcely move, or bear the sight of victuals. At length the visitor, being unable to eat any more, purchases his dismissal with presents of cloaths, dogs, or whatever the master of the hut likes, and, in return, receives others of no value. But if the man who has obtained this advantage over his friend, does not soon return the visit, the guest pays him another, and then it is his turn to make him such presents as he is able;

and if he makes him none, it is considered as the grossest affront; the man himself will be his enemy, and nobody else will live in friendship with him.

Sometimes one village entertains another, either upon account of a wedding, or their having had great success in hunting or fishing. The master of the hut endeavours to make his guests sick with eating, and sometimes gives them a liquor made of a large mushroom, prepared with the juice of a willow, which intoxicates them in so strange a manner, that they commit a thousand extravagancies; and if the dose be too large, it sometimes proves fatal, and those who are thus intoxicated, die raving mad.

The mirth of the women consists in jesting and singing. At first they begin to sing very low, giving a gentle motion to their hands; but by degrees raise their voice, and increase their motion, till they are out of breath. Their only musical instrument is the flute, upon which they play very poorly. A stranger no sooner comes to Kamtschatka, than they give him a new name, and, at their entertainments, mimic all his actions. They have also professed buffoons, but their wit is highly indecent. Their dances are very singular; nor is it possible to convey an adequate idea of this uncouth exhibition. The figure of the Russian dance resembles those of our hornpipes, and consists of one, two, or four performers at a time. Their steps are exceedingly short and quick, their feet being raised but a very little way from the ground: their arms are hung down close to the sides, the body being kept, the whole time, erect and immovable, except when the performers pass each other, when the hand is suddenly raised with an awkward motion. But, if the Russian dance is unmeaning and ridiculous, the Kamtschadale is infinitely more so. The principal aim, in their performances, is to represent the clumsy gestures of the bear, which the inhabitants of this country have frequent opportunities of observing in various situations. To describe the awkward postures exhibited on these occasions, would appear tedious and uninteresting. In general, however, the body is bowed, and the knees bent, whilst the arms are employed in imitating the motions of that awkward animal.

There prevails with some of the Kamtschadales a shocking custom, not only of neglecting the burial of their dead, but giving their carcases to the dogs, absurdly alledging, that as the deceased are thus devoured by dogs, they will thereby ensure to themselves a pleasant carriage in sledges drawn by fine dogs in the other world. This horrid practice, however, does not now prevail (though it formerly did) universally, some having the humanity at least to leave the dead in their hut, and go in quest of a new habitation. They always throw away the cloaths of the deceased, from a persuasion, that whoever should wear them would soon meet with the same fate.

The natives of this peninsula always travel in sledges. The length of the body of the sledge is about four feet and a half, and the breadth one foot. It is made in the form of a crescent, of light tough wood, fastened together with wicker-work; and those of the principal people are elegantly stained with red and blue, the seat being covered with furs or bear skins. It has four legs, about two feet in height, resting on two long flat pieces of wood, of the breadth of five or six inches, which extend a foot beyond the body of the sledge at each end. These run up before somewhat like a skait, and are shod with the bone of some sea animal. The carriage is ornamented, at the fore part, with tassels of coloured cloth, and leather thongs. It has a cross-bar, to which the harness is joined; and links of iron, or small bells, are hanging to it, which, by the jingling, is supposed to encourage the dogs. They seldom carry more than one person at a time, who sits aside, with his feet on the lower part of the sledge, having his baggage and provisions in a bundle behind him. The usual number of dogs employed in drawing this carriage, is four, though very lately they have begun to use five. The reins being





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*Mode of travelling at Kamtschatka in Winter.*



*The Ostiacks method of travelling in Winter.*

*Virginius sculp.*

being fastened to the collar, instead of the head, have no great command, and are therefore usually hung upon the sledge, the driver depending principally upon their obedience to his voice. Great care and attention are consequently used in training up the leader, which frequently becomes very valuable on account of his steadiness and docility; the sum of forty rubles (or ten pounds) being no unusual price for one of them. The rider has also a crooked stick, answering the purpose both of whip and reins, with which, by striking in the snow, he can regulate the speed of the dogs, or even stop them at his pleasure. When they are inattentive to their duty, he often chastises them by throwing it at them. The dexterity of the riders in picking this stick up again, is very remarkable, and is the most difficult manœuvre in the exercise of their profession. Nor is it, indeed, surprising that they should be skilful in a practice in which they are so materially interested; for they assured our people, that if a driver should happen to lose his stick, the dogs immediately discover it; and, unless their leader is both steady and resolute, they will instantly set off full speed, and never stop till their strength is exhausted; or till the carriage is overturned and dashed to pieces, or hurried down a precipice, when all are buried in the snow. The accounts of the speed of these animals, and of the hardships and fatigues they suffer, would have appeared incredible, had they not been supported by the greatest authority. Some of the English were witnesses of the extraordinary expedition with which the messenger returned, who had been dispatched to Bolcheretsk with the news of their arrival at St. Peter and St. Paul's, though the snow was exceedingly soft. The governor of Kamschatka assured them, that this journey was usually performed in two days and a half; and that he had once received an express from that harbour in twenty-three hours.

During the winter the dogs are fed on the offals of dried and stinking fish; and even this miserable food is withheld from them a day before they set out on a journey; and they are not permitted to eat a morsel of any thing till they arrive at the end of it. They are frequently kept fasting for two entire days, in which time they will perform a journey of great extent. During the preparation for the journey, and the lashing of the baggage upon the sledges, these animals make a horrid howling; but when they are yoked, and ready for travelling, they set up a cheerful yelp, which ceases the instant they march off.

The principal diversion of the natives is that of bear-hunting, which is followed about sun-set. Having found out the track of the animals, and fixed upon a convenient spot for concealment, the huntsmen point their firelocks in a proper direction. They afterwards kneel or lie down, as circumstances may require, and having their bear-spears in readiness, wait the arrival of their game. On the discharge of the piece, the enraged animal makes immediately towards the place from whence the sound and smoke issue, and furiously attacks his adversaries. If he should not happen to fall, and they have not sufficient time to reload their pieces, they immediately prepare to receive him upon their spears, their safety depending, in a great measure, on their giving him a mortal stab as he advances towards them. Should he parry the thrust, and break in upon his opponents, the conflict becomes dreadful, and it is seldom that the loss of a single life will satisfy the beast's revenge.

The diversion of bear-hunting is particularly dangerous at two seasons of the year. In the spring, when they first issue from their caves, after having subsisted the whole winter (as the natives positively assert) solely on sucking their paws, they become exceedingly famished, and growing fierce and savage in proportion, pursue the inhabitants by the scent, and prowling about at a distance from their usual tracks, dart upon them unawares; so that the natives having no idea of shooting flying, or even running, they fall a sacrifice to their rapacity.

The time of their copulation, which is towards the close of the year, is another dangerous season. The hunters never presume to fire at a young bear if the dam is on the spot, as, if the cub happens to be killed, she becomes enraged to an immoderate degree, and is sure to be revenged on the offender, or die in the attempt. If the dam should fall, the cub continues by her side, exhibiting, by the most affecting gestures and motions, the most poignant affliction. The hunters, instead of commiserating their distress, embrace the opportunities of destroying them. The natives affirm that the sagacity of the bears is as extraordinary as their natural affection.

Before the people of Kamschatka were acquainted with fire-arms, it is said they poisoned their spears and arrows with a juice extracted from the root of the *azgate*, and that the wound was inevitable death. The Tschutski are reported to use the same drug for the same purpose.

The dressing the skins of seals, beavers, dogs, &c. constitutes part of their employment. The mode is, first to wet and spread them out, then with stones fixed in wood to scrape off all the fat. They then rub them with caviare, roll them together, and tread on them. Afterwards they scrape them again, and repeat the first part of their process till the skin is thoroughly cleaned and rendered soft. In the summer the men are occupied in collecting the necessaries of life, and laying up a store for the ensuing winter's provision. The women are employed in making shoes, sewing clothes, dyeing skins, and making glue of the dried skins of fishes, and particularly of the whale.

The Kamschadales are timid and pusillanimous, and, from an innate kind of stupidity, seem to despise life. They never attack an enemy openly unless constrained, but steal privately to their habitations, and there exercise the most horrid barbarities, cutting them to pieces, and even tearing out their entrails with savage triumph and shouts of joy. When they hear of the approach of a foe they retire to some mountain, and fortify it as strong as possible: if it appears that the enemy are like to get the better, they murder their wives and children, and then encounter their assailants with a fury bordering on phrenzy; and when overpowered sell their lives as dear as possible.

Though many of these people adopt the Russian manners, despise the customs of their country, and have been instructed in the Christian religion by the Russian missionaries, they have, in general, a very imperfect idea of a Supreme Being. They think the woods and burning mountains are inhabited by evil spirits, to which, from motives of fear, they make considerable offerings, and some of them have idols in their huts, while others reverence some particular animals from which they apprehend danger.

The law of retaliation is strictly observed by them: if one man takes away the life of another, the relations of the deceased avenge themselves upon the murderer in his destruction. Theft is punished by depriving the thief of his fingers.

They are liable to a variety of diseases, some hereditary, others the effects of intemperance and debauchery. Roots and herbs are their general antidotes, excepting in a disorder called the *shushutch*, which is a kind of scab that encompasses the body under the ribs, like a girdle; when this does not suppurate, and fall off, it is mortal; and they assert, that every one has it once in life. To promote suppuration, they apply the raw skin of a hare. In fine, nature here, as in other parts of the world, seems to have provided remedies for most if not all the diseases incident to the human frame.

#### KURILE ISLANDS.

THE Kuriles are a chain of islands extending from latitude 51 deg. to 45 deg. north, in a south-west direction from the southern promontory of Kamschatka

to Japan. According to Spanberg, a Russian voyager, they are twenty-two in number, without reckoning the very small ones. These islands derived their name from the inhabitants of the neighbourhood of Lopatka, who being called themselves Kuriles, gave them the same appellation when they first became acquainted with them.

The inhabitants of the northernmost, called Shoomska, distant about three leagues from the promontory Lopatka, consists of a mixture of natives and Kamschadales.

Paramousir, which is considerably larger than the before-mentioned, is inhabited wholly by natives, whose ancestors, according to a received tradition among them, came from an island a little farther to the south, called Onecutan.

These two islands were first visited by the Russians in 1713, and then subjected to the government of their country. The others, according to the most authentic account that could be obtained, are now made tributary as far as Oosheheer. Captain King relates, that tho' the last mentioned island is the southernmost of any under the dominion of the Russians, they trade to Oorooop, which is the only one that has a good harbour for ships of burthen.

To the south of this lies Nadeegrada, the inhabitants of which, like those of Oorooop, maintain a state of independence.

Spanberg, speaking of these islanders, says, their bodies were covered all over with hair; that they wore a loose striped silk gown, and that many of them had silver rings pendant from their ears. He adds, that on spying a live cock upon deck they fell on their knees before it; and likewise before the presents that were brought out to them, closing and stretching forth their hands, and bowing their heads at the same time down to the ground; and that, except the peculiarity of their hairiness, they resembled the other Kurile islanders in their features and figure, and spoke the same language.

The inhabitants of the Kurile islands are of low stature and round visage. Their dress is commonly formed of the skins of different animals. Their habitations resemble those of the Kamschadales, but kept somewhat cleaner; and their food generally consists of the flesh of amphibious animals.

With respect to the genius and disposition of these people, they were spoken of to Captain King, by the Russian missionary, a man of piety and learning, who visits them once in three years, in terms of the highest commendation. He represented them as a generous, hospitable, humane race of people, surpassing their neighbours of Kamschatka no less in the formation of their bodies than in their docility and quickness of understanding.

The greater part of the inhabitants of these islands, who are under the dominion of the Russians, are converted to the Christian religion, from whence it is probable that the time is not very distant when an advantageous commerce will be carried on between Kamschatka and this extensive chain. This intercourse may be greatly promoted by a particular circumstance, which is, that several Russians (as our people were given to understand) having been taught the Japanese language by two natives of that country, who had been shipwrecked on the coast of Kamschatka, had been sent among these islands. The benefits with which such an intercourse must be attended to the Russians are too obvious to need description.

## THE K O R E K I.

THE country of the Koreki includes two several nations, under the distinct appellations of the fixed and the wandering Koreki. The former dwell on the coast of the Eastern Ocean, from the river Ukoito to the Anadir, and a part of the isthmus of Kamschatka. The wandering Koreki inhabit the country westward of the river Kovyma, and along the north-east of the sea of Okotsk, as far as the river Penskina.

The fixed and wandering Koreki differ from each other in form, disposition, dress, customs and manners. The former nearly resemble the Kamschadales, and depend, like them, on fishing for subsistence. Their cloathing and habitations are similar. They are under the district of the Ingiga, and are tributary to the Russians.

The wandering Koreki are short of stature, slender in shape, with oval faces, large mouths, and short noses. Their hair is very short and slender. They are naturally jealous, and often put their wives to death upon the slightest suspicions. If a man and woman be actually detected in criminal connection, both are sure to suffer death. The women, therefore avoid setting off their persons to advantage, and never wash their faces or comb their heads. But this is by no means the case with the fixed Koreki, whose wives decorate themselves to the best advantage; and so little does jealousy prevail among this nation, that exchange of intercourse is admitted between friend and friend.

The wandering Koreki are wholly employed in breeding and nurturing deer, with which this country so much abounds, that it is common for a single chief to have a herd of four or five thousand. Deer is their principal food, and they have an aversion to fish in general. Their sledges are drawn by deer; and those that are used for this purpose, feed in the same pasture with the others. When they are wanted, the herdsman makes use of a certain cry, which being familiar to them, they obey, quitting the herd immediately.

Their habitations are like those of the Kamschadale *jourts*, (having no *balagans*,) excepting that they are covered with rein-deer skins in the winter, and tanned ones in the summer.

The Koreki differ from the Kamschadales in their marriage ceremonies. They have great affection for their children, whom they accustom to industry from early life. They generally intermarry with their own families, and disregard personal accomplishments: nor is wedlock prohibited but between father and daughter, mother and son. Instead of causing the deceased to be devoured by dogs, they put on them their best attire, and fixing them on a pile of wood, set it on fire. They are drawn on a sledge to this pile by a rein-deer, which, while the pile is consuming, is put to death, and thrown into the fire.

They have the same dreadful apprehensions as the Kamschadales of evil spirits, which they imagine hover in woods and mountains. They sometimes fix the head of a dog upon a stake, and turning the animal's face towards the east, cry "Take this, and send us something better for it."



## C H A P. III.

## E M P I R E O F J A P A N.

## SECTION I.

*Discovery, Situation, Extent, Soil, Climate, Rivers, &c.*

**T**HIS extensive country, situate in the most eastern part of Asia, and bearing the title of an empire, was discovered by some Portuguese in 1542, who were cast on shore by a tempest. It consists of three large, and many lesser islands, and extends from 30 to 41 degrees north latitude; and from 130 to 147 degrees east longitude, being about 600 leagues in circumference, and 200 in length.

The larger of the two islands is Japan itself, usually called by the natives Nippon. The next in extent is Ximo; and the smaller of the three is Xicoco, situate between the former two.

The whole empire is divided into seven capital territories, five of which are in Japan properly so called. It is surrounded by craggy rocks (the greatest security of the empire from foreign invasions) which are so high and inaccessible, that when seen at sea from a distance, the whole appears as one immense rock.

“ ————A rock that braves  
 “ The raging tempest, and the rising waves.  
 “ Self propt it seems to stand. Its solid sides  
 “ Keep off the sea-weeds, and the sounding tides.”

The soil is rocky, and rather barren; but through the industry of the natives, it has been greatly improved, to their general benefit and advantage. Though the breezes from the sea tend to moderate the summer's heat, they add to the intenseness of the winter's cold, and render the seasons more uncertain here than in any other parts of the Indies. The country is subject to heavy rains, which are always excessive during the months of June and July. Dreadful storms and hurricanes, and tremendous thunder and lightning, are also common here, to the great alarm and injury of the natives. The principal rivers here are three, the Ujingava, the current of which is so rapid, that no bridge can be built over it; the Corric, that takes its name from the province in which it rises; and the Askagava, remarkable for its depth and perpetual fluctuation. There is one principal lake called Citz, which is an hundred miles in length, and twenty in breadth. This lake is formed by the conflux of several rivers, and discharges itself into the sea on the south-west side of Japan.

## SECTION II.

*Productions, Vegetable, Animal, Mineral, &c.*

**T**HIS country produces rice, wheat, barley, and beans. With the barley they feed cattle; the fine wheat they convert into cakes; and of two kinds of beans, they grind one into meal, to boil for eating, and with the other make a sort of preserve for desserts. They have also many other species of grain. Such is their assiduity in cultivation, that the very rocks, and other places naturally barren, produce plants and fruits in abundance. They have various flowers and herbs, and their tea is esteemed particularly excellent. A great number of camphire trees grow near the hot springs, which resemble laurels, and bear purple or black berries. The cedars of this country are excellent, and many other trees, as plantains, &c. some of which, when cut asunder, exhibit admirable figures of birds, beasts, landscapes, &c. Of these are made many cu-

No. II.

rious pieces of furniture, which, when polished, have a fine effect.

Of animals they have buffalos, oxen, sheep, horses, deer, together with many wild beasts, that yield very valuable furs; and elephants, whose teeth are an inestimable commodity. The horses, though small, are uncommonly swift, and extremely beautiful.

The ducks of Japan are remarkable for size, shape, and beauty, as are the nightingales for their melody. They have sea and river fish of divers kinds, and in great abundance. There is a species of white ant, which, though pleasing to the eye, is very mischievous; for they pierce, with their little snouts, every thing they come near, except metal and stone, and greatly damage all kinds of goods, if not prevented from approaching them, by strewing the adjacent place with salt, which these little insects abhor. The beetles make an agreeable kind of humming noise, which gradually rises to a pretty high note. But the night fly exceeds all the other insects for its beauty. The body is about three inches long, round, and finely shaped. It has four wings, two close to the body, which make a brilliant appearance, by means of the lustre of the blue and gold streaks with which they are tinged; and two above these, whose transparency not only admits of the others being seen through them, but even adds to their brilliancy.

The Japanese derive from the seas by which they are encircled, red and white coral, ambergris, and curious pearls and shells. But the grand source of their opulence flows from their invaluable mines of gold and silver, to which the Emperor claims an exclusive right, as he does to all the gold sand in his dominions. Their copper mines are innumerable, producing a fine and coarse sort. The bowels of their mountains are likewise pregnant with sulphur, iron, and steel.

The following is their process for producing salt. They enclose portions of ground near the sea, covering them with fine sand, till it is well impregnated with the saline particles. It is then placed in large vessels, with holes in the bottom, for the salt to fall into proper receivers, as it filters through the sand; after which it is boiled, and brought to a proper consistency, as with us.

Their frequent earthquakes, and number of tremendous volcanos, are attributed to the sulphur every where enclosed in the bowels of the earth. From the same cause their hot baths, and mineral springs, which are extremely numerous, may be deduced. Some equal the heat of boiling water, and others are even as hot as boiling oil. They have likewise many cold mineral springs; but their physicians are so ignorant, as to be incapable of advising them to the proper use of either.

Besides a variety of useful and ornamental stones of various colours, this country abounds with excellent marble, which is applied to the construction of sumptuous edifices, and other grand and important purposes.

## SECTION III.

*Persons. Dress. Disposition. Genius. Endowments, natural and acquired.*

**I**T is here necessary to premise, that the prevailing dispositions, habits, manners, and customs, of the inhabitants of Japan, are diametrically opposite to those of the Europeans in general; and further, that as the country was peopled at divers periods, and from various nations, there must of course be a diversity of manners, &c. between themselves; so that it remains only for us to describe those which are most general and striking.

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The complexion of the Japanese is commonly yellowish, and their aspect forbidding, having flat noses, thick eye-lids, and broad visages. Their stature is short, their bodies thick, and their legs clumsy. Some differ from this character, and resemble the Chinese. Those in the northern provinces are similar in their appearance to the Europeans.

They black their teeth and nails, and let the latter grow very long.

Their general dress consists of a short jacket of silk next to the skin, and a long cotton gown over it. They wear no covering to their heads, but when they go abroad, defend themselves from the excessive heat of the sun by means of umbrellas; and the appearance of the men is at once martial and effeminate; for by their sides they wear a broadsword or dagger, and in their hand carry a fan. They are in another particular singularly inconsistent, muffling themselves up in cloaks when at home, and throwing them off when they go abroad. Unlike most other nations, white is their mourning dress, and black deemed the gayest apparel. The travelling dress, however, differs from the above: it consists of a very large hat made of bamboo splinters, which totally defends the head from heat and wet; and a cloak made of oiled paper, sufficiently large to cover man and horse; which are both so exceedingly light, that their weight is scarcely felt. Ribbons wrapped round their legs instead of stockings; and wide drawers, with slits on each side to receive the extremities of their gowns, complete the whole.

None manage or direct their own horses, for none ride but such as can have a person to lead him. Not, therefore, having the bridle to mind, a Japanese traveller amuses himself with singing, fanning himself, or perusing the subjects painted upon his fan, which usually are a map of the country, description of the road, account of the inns, number of miles from stage to stage, price of accommodation at each, &c. Agreeable to what we premised, as we mount our horses on the left side, they get on theirs on the right.

The Japanese women of quality are carried, or rather wheeled, by their servants, in a kind of sedan. These sedans are not close like ours, but open, resembling, in some degree, a car, or chair of state, with a canopy, and decorated with elegant carved work.

The virtues and vices of these people seem to bear an equipoise. They are modest, patient, not avaricious, temperate, strangers to envy or defamation, and strictly honest in all their dealings. Their deportment is grave, their words laconic, and their behaviour affable. Gluttony and drunkenness are unknown to them. They despise idle ceremony, and are sincere in what they speak.

The Japanese are represented, on the other hand, as cruel to an excess, ambitious, proud, and possessed of so little feeling, that they will suffer a fellow creature to perish, sooner than give him any relief; and so exceedingly revengeful, that if disappointed in gratifying their resentment against another, they will destroy themselves. In war they are ferocious and sanguinary, and when a town is taken, put all the inhabitants indiscriminately to the sword.

The conception of these people is strong, and their memory retentive, so that they make a rapid progress in the acquisition of knowledge. Their common learning consists in reading, writing, understanding their own history, civil, military, and ecclesiastical, and a few simple precepts of morality; but many of them acquired several branches of the mathematics and philosophy from the European missionaries, at various times, which their descendants still retain. Their philosophy, however, is tinged with many superstitions of their own, and their astronomy blended with the absurdities of astrology. Prior to the arrival of the Europeans in their country, they were so ignorant with respect to geography, that they imagined their own empire, China, and Siam, to be the only countries in the universe; and even of the situation and extent of these,

their notions were extremely imperfect. They have, however, many universities and public academies, for the training up of youth in the learning of the country, and the practice of the moral duties. These seminaries are well supplied with books, and resorted to by a great number of students, under the direction of what are called *bonzas*, who are usually of noble descent, and well endowed with money for their support. According to the Portuguese missionaries, these superiors of the public seats of learning are adepts in moral philosophy, and great masters of elocution.

They have not reduced the science of physic to any system, so that their practitioners trust to experience, and always prescribe according to precedent, if they have a precedent to go by; but where that is wanting, they proceed entirely by conjecture; so that similar cases, and guess-work, form the whole of their *materia medica*. But the most fashionable remedies, upon all occasions, are hot and cold baths. The surgeons are more unskilful than the physicians, in every thing except the cure of the *seuki*, a most grievous kind of cholic peculiar to the Japanese, which they almost instantly expel, by taking blood from the part afflicted, with a small needle made of gold or silver. Both physicians and surgeons are, however, highly esteemed by the people, and usually acquire considerable fortunes by their professions.

The poetry of the Japanese is sublime, melodious, and descriptive. Their music is not equivalent. But their paintings, like those of the orientals in general, can only boast a superiority in colouring, being destitute of every trait of nature, and shadow of resemblance.

They lay claim to the invention of gunpowder and printing, as well as the Chinese. In the preparation and use of the first, they are much inferior to them; but they exceed them in the latter, which is performed in a similar manner, as well as in the composition of ink and paper.

Like the Chinese, they write from top to bottom in columns, which they begin at the right hand; and their letters were originally the same, but they have changed the form, and even the sound, of many, in order to differ, as much as possible, from the Chinese, whom they naturally hate, and affect upon all occasions to despise.

Their mode of educating their children is worthy of universal imitation. They win them to a love of their studies by motives of emulation, and the most captivating endearments. They differ from all other oriental nations in inculcating a contempt of pain and death, teaching them to despise all kinds of luxuries, weaning them from every thing that in the least tends to effeminacy, and inuring them to every kind of hardship.

#### SECTION IV.

*Manufactures. Commerce. Vessels. Coins. Buildings. Entertainments. Customs. Marriage and Funeral Ceremonies. Diseases.*

THEIR mechanics and manufacturers excel in their different branches. Their silks and cottons are excellent, and their Japan ware and porcelain unequalled. But great restrictions are laid upon their trade, the Dutch being the only Europeans who are permitted to enjoy it: and even when their ships arrive, they are obliged to land their great guns, and all their other weapons, sails, tackling, &c. which are carefully deposited in warehouses till they have the emperor's permission to depart, when all is again returned, and they are under an obligation to sail away immediately. And the natives themselves are not allowed to trade, by the means of shipping, to any places but China, Korea, and the land of Jesso. The swarms of pirates in their seas add to the obstacles that obstruct their commerce.

Their articles of exportation are wrought silk and cotton, rice, soy, Japan ware, porcelain, gold, silver, copper,

copper, iron, steel, artificial metals, furs, tea, (finer and better cured than that of China,) gums, medicinal herbs, roots, diamonds, pearls, coral, shells, ambergris, &c.

The Dutch have a factory situated on a rock called *Disnia*, near the city of *Nanguwzak*; from which it is separated by a wall and a river; and out of this little island, which is only two miles in circumference, none of the Dutch are permitted to stir. This restraint the people of the factory always suffer, and the merchants and sailors are compelled to endure it during their continuance in Japan, which usually lasts about nine months.

The Japanese, for whatever goods they want, pay either by way of barter with other commodities, or in bullion of gold, silver, or copper.

Their vessels have been heretofore represented as only fit for very short voyages, and open in the stern; but Captain King observes, that, according to that description, those which he saw off their coast, could not have endured the violence of the storm, when the sea ran as high as the oldest mariner on board ever remembered to have seen it. They had only one mast, on which was hoisted a quadrangular sail, extended aloft by a yard, the braces of which worked forwards. Three pieces of black cloth came half way down the sail, at an equal distance from each other. Spanberg mentions two sorts of Japanese vessels, one corresponding with the first mentioned description; and the other, in which, he says, the natives make voyages to the adjacent islands, agreeing with those seen by our people.

The Japanese pleasure-boats, which are intended only for the navigation of lakes, rivers, &c. are finely gilt; carved, and otherwise adorned with the most curious and superb embellishments.

There are various kinds of coin for the purpose of home circulation. The gold coins are *obans* and *cobans*: ten *cobans* make one *oban*, which latter is of about two guineas value. The silver coin is composed of a variety of flat pieces, of different shapes, dimensions, weight, and value. And a copper coin is stamped for the inferior purposes of change.

The public and private edifices of Japan have their respective merit; the former being magnificent, and the latter neat and convenient; as is the furniture plain and useful. The houses of the nobles are elegantly decorated. Almost every house has a garden, in which much industry, and some taste, are displayed: and the apartments of most houses are divided by moveable wainscots or screens, which may be taken away at pleasure, and many apartments thrown into one upon any particular occasion. The screens, couches, beds, tables, cabinets, &c. of the *grandees*, are all made of the best materials, admirably wrought, and highly finished. Their ceilings are exceedingly magnificent, being made of the best cedar, admirably carved and gilt, and inlaid in a most ingenious manner with gold and silver plates.

The coaches, equipages, and dresses of those who attend on the emperor, are very grand: though most of the coaches are close, particularly those appropriated to use of the women.

The posture of salutation among the Japanese is erect, unless it is before the emperor, or some great lord, when they prostrate themselves. If a person salutes them, they sit down, instead of returning it.

These people are abstemious in their diet, and live for the most part upon vegetables, fruit, &c. They are neat in dressing their food, sit cross-legged to eat it, and make use of little sticks instead of knives and forks. They drink warm water at their meals; but after dinner and supper indulge themselves with a dish of tea.

Their entertainments are music, dancing, plays, and masquerades. Their dramatic pieces are neither so correct or elegant as those of the Europeans, yet they are not without their merits.

The celebration of the marriage rites comes within the department of the *bonza* or priest; the bride and

bridegroom having a lighted torch or a lamp put into their hands, stand before some idol; when the woman, to evince that she is determined to commence a woman, burns all the trinkets and toys of her childhood: the company then congratulate her on her marriage, and make her a variety of presents, to recompense her for those she hath destroyed. The rejoicings continue seven days, during which every thing is done to promote mirth and festivity, and at the close of that time, the bride is conducted with great ceremony to her private apartment.

They treat their women with great severity, and punish adultery with death. Yet a man may take as many wives as he pleases.

The funerals in general, but particularly those of the nobles, are conducted with great pomp and solemnity, and no manner of expence is spared, as it is a prevailing opinion among the Japanese, that the greater the expence of a funeral, the happier the deceased will be in the other life.

The corpse of a *grandee* is dressed in the most superb apparel, and placed upon a litter made of cedar, in the ornaments of which the most curious workmanship is displayed. The women are carried in close coaches or sedans; and the men, elegantly dressed in white garments, walk on foot. Many *bonzas* follow, some singing, some playing upon musical instruments, and others carrying the banners of the deceased. The rear is brought up by the domestics of the family, who, like the rest of the mourners, are clad in white. On arriving at the funeral pile, which is built of the most sweet-scented woods that can be procured, and the fragrant of it heightened by the addition of spices, gums, oils, and other perfumes, or odoriferous materials, the corpse is laid upon it. An oration, suitable to the occasion, is spoken, stanzas are sung, and then fire is put to the pile in several places at once. A variety of cloaths, wines, flowers, sweet herbs, pieces of money, victuals, &c. are thrown in by the relations and friends, as presents to the defunct for his particular use in the other world. The whole then concludes with a banquet, and an entertainment of such music as is best calculated to banish melancholy ideas.

They pay an annual visit to the tombs of their ancestors, at which time, when the company have arrived at the sepulchres of the dead, the *bonzas* describe the situation of the persons deceased, and inform their relations of all they have occasion for in the other life, which demands are usually very extravagant. The kindred, however, furnish every article with great satisfaction, which they send, together with a few kind and complimentary messages, to the defunct, by means of the *bonzas*, who convert the whole to their own uses, and leave the dead to shift for themselves as well as they can.

The pages and dependants who attend upon the *grandees* engage themselves, by a most solemn oath, not to outlive their lords, but, upon their decease, to put themselves to a voluntary death, which oath they are never known to break.

Upon these solemn occasions, the *bonzas*, or priests, are principal agents, acting in the several capacities of mourners, priests, and undertakers.

The ensuing day the nearest relations gather up the bones and ashes of the deceased, put them into a rich funeral urn, and deposit them in the sepulchres of their ancestors. It is here worthy of remark, that the Japanese, in their funeral ceremonies, very nearly resemble the ancient Greeks and Romans, as appears from the description of their poets.

The sepulchres are at a distance from the towns, surrounded by an enclosure, and planted with trees, which gives them a very agreeable appearance.

Though the Japanese in general are healthy, many are troubled with the leprosy, a disorder equally dreadful and nauseous; and those who are infected with it are obliged to live in some solitary place, secluded from society, where they remain without assistance or compassion.

compassion, till death puts an end to their miserable existence. The small-pox and bloody flux are disorders known here, but not much dreaded. But they are totally unacquainted with the stone and gravel, gout and rheumatism.

## SECTION V.

*Institutions civil, military and religious. Introduction and extermination of Christianity.*

**T**HE government of Japan is monarchical and despotic in the extreme, the emperor possessing absolute power over the lives as well as properties of his subjects. Formerly the emperors were at the head of religious as well as civil and military matters, and, under the title of Dairo, were the pontiffs as well as sovereigns of Japan; at which time they were held so sacred, on account of the ecclesiastical being blended with the regal authority, that a defection in any of their subjects was deemed as a rebellion against heaven itself. They were perfectly adored; but the absurd dignity which they affected, and state in which they passed their time, rendered their lives none of the most desirable; they were closely confined, as it was deemed derogatory to their consequence to suffer the sun to shine, or the wind to blow upon them: thus through a ridiculous parade of importance were they at once deprived of three of the greatest blessings of Providence, viz. liberty, light, and fresh air.

Many other marks of the emperor's grandeur were equally disagreeable, and even disgusting: they were never suffered to put their feet to the ground, to wear the same cloaths, eat out of the same utensils, or lie in the same bed twice: nor were they permitted to have their hair cut, their beards shaved, or their nails pared.

They had generally twelve wives, who had each a palace, with singing and dancing women for their diversion, besides an unlimited number of concubines.

Their titles, and the manner of approaching them, were equally absurd, the first bordering on blasphemy, and the latter on idolatry.

Thus confined to a solitary effeminacy and luxurious inactivity, the administration of public affairs was delegated to the prime minister, who was stiled Cubo; and it was one of the Cubos that stripped the Dairo of having any concern in the civil and military authority. So that the Cubo at present may be deemed the emperor, as he hath all the power; and the Dairo the high priest, or pontiff, as he still possesses all the ecclesiastical dignity.

The Cubo goes once in five years in grand procession to the city of Meaco to do homage to the Dairo, and acknowledge himself his deputy: this ceremony, however, is a mere piece of affectation, and only calculated to prevent an insurrection in favour of the Dairo, who is still highly revered by the common people.

The grand council of the nation at which the emperor presides, is composed of four ministers selected from the principal nobility, and twenty-eight assistant counsellors, four of whom are tributary princes, who come to the city of Jeddo, and attend by rotation. And not only these, but all the other dependant princes, are obliged to attend upon the emperor six months annually. The governor and nobles must be in waiting a limited time, and the eldest sons of all the tributary princes, governors, grandees, nobles, &c. must be educated at court, and remain there during pleasure; by which means the submission and fidelity of all the principal people in the empire is secured either by their own preference, or the hostages they leave behind them. In critical times, an oath of fidelity is administered, and the wives and younger children are obliged to reside in Jeddo, till any storm which is thought to be impending is blown over.

As an instance of excellent policy, and a most effectual preservative from an idle and refractory disposition, not less than 10,000 of the common people are con-

stantly employed in the public works. Besides these precautions numerous garrisons are dispersed throughout the empire; all cities and towns are divided into wards, separated from each other by gates, which are shut and guarded every night.

The emperor's army, garrisons included, consist of 100,000 foot and 20,000 horse. This is the peace establishment; but in the time of war the tributary princes are obliged to join the royal standard with such a number of troops as increases the first to 368,000, and the latter 38,000 men. The cavalry wear armour, but the infantry have not any thing defensive except helmets.

The Japanese troops march in divisions of 50 men in each, five in front, and ten deep, each division being commanded by a single officer, who keeps them in exact order. They are armed with either muskets, pikes, bows and arrows, sabres and targets, or battle-axes. Five of these divisions form a kind of regiment; but they are not accompanied by any warlike music; between each division are three led horses finely caparisoned, and three slaves are appointed to lead each horse with long reins. The captains ride on horseback between their respective divisions, and on each side of the horses are a kind of panniers, containing the officer's bedding and baggage. When an officer grows old, he is permitted to have a small sort of couch, or supporter behind him, against which he may commodiously lean when fatigued by sitting upright.

The revenues of the emperor, from the produce of the gold and silver mines, and the opulence of the country, must certainly be very great, though the sum cannot be positively ascertained. But some writers have asserted, that it exceeds 28,000,000.

Their laws are rigorous, and their penalties severe in the extreme; the first have little or no mixture of lenity, and the latter are more than adequate to the crime. They have no code of statutes, the emperor's will being the grand law, and the inclinations of the subordinate princes and governors final in their own kingdoms and provinces; even every petty lord, or master of a family, has a power over the lives of their vassals and relations. The smallest crimes are punished with death, and the only indulgence shewn is to any of the tributary princes when they offend, and this is no more than allowing them to execute themselves, which is deemed a great favour. The mildest sentence in Japan is banishment to a dreary and almost barren island, surrounded by rocks, and destitute of almost every comfort of life.

High treason, and other crimes of an atrocious nature, which concern the emperor's safety or interest, are not only punished in the person of the criminal, but his parents, children, and all his relations are put to death on the same day, let them be at ever so great a distance, expresses being sent for that purpose to the different governors. With respect to other crimes, the male relations only are put to death, and the females sold as slaves.

Their punishments are as horrid as invention could devise, or cruelty execute; such as, crucifixion with the head downwards, burning, boiling in oil, tearing to pieces by wild horses, beheading, hanging, &c. If the criminal escapes, he is executed in effigy; but his unfortunate relations are punished in reality for crimes of which, perhaps, they never had the least thought or conception.

So wide is the difference between their laws and those of our happy island, that we may well say with the poet,

“ When sanguinary laws are strain'd too high,  
“ The hapless guilty for the guilty die,  
“ And greater crimes the legislators cause,  
“ Than the poor culprit who infring'd the laws.

The Japanese are the grossest of idolaters, and so irreconcilable to Christianity, that it is commonly said the

the Dutch (the only Europeans with whom they now trade) affect to renounce their own religion, and humour them in the most absurd superstitions. They hold the eternal existence of the world, and that the idols they worship were originally men, who, for their exemplary piety, were at length transformed into deities. Their idols are divers, and divided into several sects; their temples numerous, and their monasteries abundant.

The monks are either regulars or seculars. The regulars reside in convents, some of which contain a thousand monks or upwards; the seculars are dispersed about, and live in private houses. The former are exceedingly abstemious, but the latter live in luxury and idleness.

Some of the temples are extraordinary for their extent and magnificence, particularly one near Meaco, which is equal in size to St. Paul's in London, and contains the largest idol in the Japanese empire. The chair upon which it sits is seventy feet high, and eighty broad. The festivals are as numerous as the deities; and as the number of the latter are so great, many of the former are daily celebrated in different parts of the empire, the number of festivals greatly exceeding the number of the days in the year; and various ceremonies are used upon these occasions, according to the antiquity, dignity, and reputation of the idol whom they intend to honour.

The following is a succinct account of the rise, progress, and extirpation of the Christian religion, in the empire of Japan. Christianity was first introduced into this country by the Portuguese jesuits, in or about the year 1552; their skill in the mathematical sciences being their recommendation to the emperor, nobility, and literati. They gained many proselytes among the lower orders of the people, who were won by the mild precepts of a religion so different from their own, which abounded with the most bloody tenets; and captivated by the innumerable charities of the missionaries to the poor, blind, lame, and diseased of all denominations, whom their own priests represented as marked out by the vengeance of the gods, and afflicted by means of their anger. Many of the petty kings, and of the nobility, likewise became proselytes; but these missionaries represent as hypocrites, who embraced the Christian faith merely through interested motives; that is, either to monopolize the commerce of the Portuguese, or to learn those arts and sciences in which the jesuits were capable of instructing them. The missionaries had great success till 1616, when, being artfully accused of having formed a plot to dethrone the emperor, and subvert the government, great jealousies subsisted till 1622, when a dreadful persecution ensued, not only of the Christian foreigners, but of the native proselytes. Christianity was totally extirpated, and none are since permitted to profess the Christian tenets, under pain of death. Nor is a stranger suffered to land in any part of the empire, unless he first publicly renounces them.

## SECTION VI.

*Account of the principal Cities of the Empire of Japan.  
A magnificent procession described.*

**M**EACO, or Miaco, is situated in the province of Jamatto, and was the ancient metropolis of the whole empire. It is built in a pleasant and extensive plain, on the southern coast of the Island of Japan, being surrounded at some distance by mountains, which give a delightful and romantic prospect to the whole.

The circumadjacent country between the city and the mountains, and the mountains themselves, are covered with temples, sepulchres, and monasteries, and embellished with a variety of orchards, gardens, groves, cascades, and purling streams; and where

“ The various leaves on ev'ry bough are seen,  
“ Some ruddy colour'd, some of lighter green:  
No. 12.

“ The painted birds, companions of the spring,  
“ Hopping from spray to spray, are heard to sing:  
“ Both ears and eyes receive a like delight,  
“ Enchanting music and a charming sight.”

This fertile plain is watered by three considerable rivers, which unite their streams in the center of the city, where a magnificent stone bridge facilitates the communication between the upper and lower town.

The palace of the daïro is situated in the north part of the upper town: and on the western side is a strong castle, which serves as a palace for the cubo, when he comes to pay homage to the daïro, who takes up his residence here. It contains a small garrison, is 600 yards in length, has a tower in the center, and is surrounded by two ditches, the one dry, the other full of water, and abounding with the most delicious fish.

The emperor having discontinued his residence here, the city of Meaco has greatly declined; so that, according to the best authorities, it does not at present contain above 100,000 souls. The universities, colleges, monasteries, and temples, are numerous, and magnificent to a degree. But the private houses are but two stories high, built of wood, and covered with clay or thatched. Every house is obliged to have a reservoir, or trough of water, always ready in case of fire. They, however, join neatness with their simplicity; and every trade, or calling, hath its particular street or district.

So extensive is the palace of the daïro, that it might be deemed a city of itself. It is enclosed by magnificent walls, flanked with stately towers, and surrounded with a double ditch. It contains twelve capital streets, in the center of which are the royal apartments, superbly gilt, elegantly furnished, and adorned with gardens, orchards, pavilions, terraces, groves, &c.

Jeddo, or Yeddo, deemed at present the most important city in the empire, for commerce, opulence, and extent, and residence of the cubo of Japan, is situate in the midst of a fine plain, in the province of Musasi. It is in the form of a crescent, and exceeds Meaco both in circumference and population. It is intersected in almost every street by canals of water, whose banks are planted with rows of trees. These canals not only serve as ornaments to the city, but are of singular utility in cases of fire, as they both afford a ready supply, and stop the progress of the conflagration. The city is not surrounded by walls, but has a strong castle to defend it. The river Tonkag waters it, supplies the castle ditch, and being divided into five streams, has a bridge over each. The principal of these bridges, named Nipponbas, is the standard from which all the roads, posts, and distances in the empire, are taken.

This city is the constant residence of the tributary princes who attend on the emperor. The streets are wide and handsome, but more irregular than those of Meaco. The public buildings are magnificent, but the private buildings are as mean, and at the same time as neat as those of the before-mentioned city.

The imperial palace is a most noble building, formed by three cinctures, or circular piles of building, and enclosing many streets, courts, apartments, pavilions, guard-houses, gates, draw-bridges, gardens, canals, &c. &c. In it resides the emperor and his family, the royal domestics, tributary princes, and their retinues, the ministers of state, many officers, and a strong garrison. The walls are built of free-stones, which are not cemented by mortar, or braced together with iron, but being prodigiously large, are laid loose upon each other, which is a precaution taken, that they may not receive any considerable injury from the earthquakes which are so frequent. The whole pile of buildings is covered with gilt tiles, so that at a distance it makes a most splendid appearance, and seems to be a huge mountain of gold. Many of the stately apartments are formed and altered at pleasure, by means of magnificent screens, and superb moveable partitions. The principal apartments are the *hall of attendance*, where the emperor gives audience; the *council chamber*, where the ministers



of state meet; the *ball of a thousand mats*, where the tributary princes do homage, &c. This palace was built so late as the year 1600, in the reign of the emperor Tayko.

This city is under the direction of two governors, who rule a year each alternately. Under these are inferior officers, like our aldermen, who have the direction of particular districts or wards; and subordinate to these are the *ottonas*, who have each the care of a particular street.

Osaeca, situated on the mouth of the river Jedogawa, deemed the chief sea-port in the empire, is inhabited by vast numbers of merchants, tradesmen, and mechanics. It is so very populous, that an army of eighty thousand men has been drawn from it upon emergencies. It is near fifteen miles in circumference, contains many elegant houses, and some palaces belonging to the nobility. A strong quadrangular castle defends the port. The walls are thick, the towers with which they are flanked well fortified, and the garrison numerous. Two officers command here; one has the superintendence of the castle, and the emperor's treasures, stores, and customs; the other presides over the garrison. But the city itself hath a governor of its own, who has the regulation of all civil affairs. The houses in this city are covered with a kind of earth of a yellow colour, which gives their roofs an elegant appearance; and great quantities of this earth are transported to other parts of the empire. In this city the watchmen make the hour known by means of three instruments. An hour after sun-set they beat a drum, the succeeding hour is signified by striking on a brazen bowl, and the hour subsequent to that by ringing a bell: the next hour they begin again with the drum, proceed to the bowl and bell, and so continue the whole night, using the three instruments alternately. In all other parts of the empire, however, the hour of the night is told by beating with two wooden cylinders against each other.

Sarunga is a considerable sea-port town, has been the residence of some of the emperors, but is now on the decline; though it retains its ancient privilege of coining money.

About twenty miles distant from Osaeca stands Saecai, inhabited by a proud set of people, who all boast of their ancestors, and pretend to be descended from the ancient Japanese emperors.

This city is very advantageously situated as a place of strength, being defended on the different sides by a strong wall, an inaccessible mountain, a capacious ditch, and a formidable castle.

There is an islet near the harbour of this city, called Pie-nes, celebrated for its pleasant groves, and feigned as the residence of a favourite idol, to whose temple many of the inhabitants of the city repair in boats; and some, through an excess of zeal, jump into the water and drown themselves by the way.

Having described the chief cities, &c. of Nippon or Japan, we proceed to those of Ximo, which are the following.

Bungo, which, though said to be the capital, does not contain any thing worthy of particular notice.

Cangoxima, remarkable for being the spot on which the Portuguese first landed, is a sea-port. It lies in 31 deg. 42 min. north latitude; and 133 deg. 16 min. east longitude. A strong castle is built on a rock in the harbour, and a light-house on another very high rock in the harbour. A good garrison is kept here, and many stately temples adorn the city.

Nangazaki claims notice as the mart of trade for the Dutch, being the only place in the whole Japanese empire where they are permitted to come. It lies in 32 deg. 36 min. north latitude, and in 131 deg. 22 min. east longitude, in the province of Tingen. The city is in the form of a crescent, delightfully situated among verdant lawns, and surrounded by pleasant hills. It contains many handsome buildings, particularly temples, and is strongly garrisoned. The streets, in general, are narrow and crooked, but run a considerable

length, the temple, or some public building, usually terminating the vista. The town is watered by three rivers, and divided into upper and lower; the former containing twenty-six, and the latter sixty-one streets. But strangers reside in the suburbs, and are narrowly watched. The principal buildings are five warehouses, in which are laid up all the materials for forming three men of war, which, upon an emergency, may be taken out, and put together in a very short time; a powder magazine, the palaces of the two governors, the palaces of between twenty and thirty-five grandees, sixty-two temples, thirty-five bridges, twenty being of stone, and the rest of timber, and the *gokina* or prison, which the people very emphatically stile *hell*. It consists of about one hundred dungeons or cages, separate from each other, apartments for private executions, and baths, in which the prisoners are obliged to wash themselves, in order, as much as possible, to prevent infections.

With respect to the Island of Xicoco, the only authentic account that can be obtained is, that the capital is Ava. There are also other places appertaining to the Japanese empire, besides those we have mentioned, some few of which are inhabited, but the greater part are desert.

As the curious reader will doubtless be highly gratified with the description of a procession, that equals, if not exceeds, any thing of the kind upon record, we shall present that of the cubo from Jeddo to Meaco, to pay homage to the dairo, in full display.

They are usually twelve months in making the necessary preparations for this superb and magnificent procession. The route between the two cities is divided into twenty-eight stages, two of which the cubo performs in a day, entering the first at noon, and putting up at the other at night; hence the whole journey takes up a fortnight to complete it. At every stage the equipages and guards are changed; but the whole join in the procession, and follow the cubo entirely to Meaco, so that the retinue is very considerably augmented daily.

Upon a certain occasion (according to the account of a Dutch grandee, who was upon the spot) the dairo and cubo agreed to unite their numerous retinues, in order to render the scene more splendid and magnificent. The streets were strewed with a white glittering sand, which gave them a silver appearance; and on each side a ballustrade was erected, and lined with a double file of soldiers, who were all clothed in white robes: they wore a scymetar on each side, a varnished cap on their heads, and a pike in their right hand.

At the dawn of day the superb cavalcade began: the domestics of each monarch went first, carrying the respective presents in boxes admirably wrought, and elegantly varnished. These were followed by an hundred magnificent sedans, containing the ladies and gentlemen of the dairo's court, each being carried by four men in white garments, a servant attending every one, and holding over it a beautiful umbrella of silk, finely embroidered with gold. Twenty-four gentlemen on horseback succeeded, their caps were brown varnished, and adorned with a black plume of feathers: their boots were gilt, and their drawers were fatten, covered with gold and silver lace; and their arms were scymetars, bows, and arrows. The horses on which they rode were small, beautiful, high spirited, and richly caparisoned. The saddles were finely embroidered, and the holsters made of the skins of tigers; elegantly decorated with red silk, and gold fringes. The horses had two gilt horns placed between their ears, and their manes were curiously ornamented with gold and silver wires. Each horse was led by two men, who held the bridle in one hand, and a rich umbrella in the other; and every one of these gentlemen was followed by eight servants, dressed in white, and armed with two scymetars each. The horses were shod, upon this particular occasion, with a kind of red silk, just strong enough to serve for the day. After these came three superb state coaches, each of which



which had two beautiful black bulls to draw it, every bull being covered with crimson silk, and led by four men. The coaches were of a shining brown, finely gilt, and embellished with the most admirable decorations. Besides a door on each side, they had a door behind, embellished with festoons. The wheels were shod, and the spokes plated with gold elegantly enamelled. The bodies were square, but the roofs of a circular form: the insides were of a shining black varnish, painted with the arms of the daïro. Each coach contained one of the daïro's wives, and a female attendant; and all three were strongly guarded by a great number of footmen. Behind each coach was a pair of steps plated with gold, to serve in lieu of a foot-board, and the slippers of the lady who was riding in it. Twenty-three sedans followed filled with the ladies of honour. Their chairs were made of a fine white wood, highly polished, and adorned with plates of copper elegantly wrought. They were each carried by four men in white, followed by two with umbrellas, and guarded by a numerous escort. Then came sixty-eight gentlemen on horseback, attended by a great number of footmen. These were followed by the principal grandees and ministers of state, carrying presents of inestimable value, and succeeded by two hundred and sixty noblemen. Then came the cubo's brothers, and one hundred and sixty-four tributary kings and governors, each attended by a suitable retinue. These were followed by two state coaches, richer and more magnificent than the former; the first containing the late emperor, Fede-tadda, who had abdicated the crown in favour of his son Toxogun-farna, who followed his father in the other coach, both being guarded by four hundred soldiers richly accoutered. After these came many other superb coaches and caravans, and thirty sedan chairs, made of ebony and ivory, richly embellished, covered by the most sumptuous umbrellas, escorted by many servants, both horse and foot, and followed by a large band of musicians, who sung to the tune of their instruments. Then followed the daïro's sedan, carried by fifty gentlemen richly apparelled, and preceded by forty life guards. The chair itself was as magnificent as art and expence could make it. The inside represented a blue sky, embellished with the figures of the sun, moon, and planets, admirably formed with diamonds and other precious stones. Perched on the summit of the outside appeared the figure of a cock, with wings expanded, made of massy gold. And the whole cavalcade was closed by a numerous retinue, clad in the most noble garments that art could furnish, or money procure.

## SECTION VII.

### *Succinct History of Japan.*

THE annals of Japan, those of the early times in particular, are so perplexed with incoherent relations, and involved in ambiguity and absurdity, that they merit little or no attention. Their historians also, instead of adverting to the political and moral characters of their monarchs, have confined themselves to dull, tedious and uninteresting details of their descent, names, births, succession, lengths of reign, &c. to recapitulate which would conduce neither to profit or entertainment. We shall therefore reduce the whole as abstracted from their own chronicles, to a narrow compass, as far down as any authentic account can be obtained.

From these it appears, that the monarchs of Japan have been famous for longevity, and that three of them in particular had lived from the age of 137 to 149 years. Sin-mu, the founder of the Japanese monarchy, began his reign 660 years before Christ. In the 70th year of his reign he instituted a form of government, established laws, civilized the people, taught them chronology, and other arts and sciences; divided time into years, and years into months and days; se-

cured the crown to his posterity; and having reigned 79 years, died in the 149th year of his age.

Some of their monarchs have signalized themselves by their military exploits: one was ranked upon that account as more than mortal, and might be deemed the Mars of the Japanese, as was his mother the Bel-lona of her country.

Another monarch, named Taycho, though of mean extraction, displayed singular resolution in the total subjection of the petty princes, and thereby quelling that rebellious spirit which was prevalent in the empire. He expelled the Portuguese from Japan, prohibited their ever after trading with his subjects, and began the first persecutions against the Christians, of which there were once great numbers in different parts of the empire. The cause of this was said to be the opposition of the priests, in not allowing them a plurality of wives, and the persuasion of the Dutch, who told them, that their emperor would become a slave to the pope.

The persecution against the Christians in Japan, both natives and foreigners, was carried on with such horrid cruelty, that in the space of four years no less than 20,570 persons were cruelly massacred. Notwithstanding which, in the two succeeding years, after the places of worship had been shut, and the public profession of Christianity prohibited, the Jesuits, by their private endeavours, made 12,000 profelytes; and when any of these were detected, they not only absolutely refused to abjure the Christian faith, but readily submitted to death, and suffered martyrdom with astonishing constancy. Indeed, the persecution continued forty years, reckoning from its commencement in the reign of Taycho, with unremitting cruelty, before Christianity could be totally exterminated.

The last monarch, of whom there is any authentic account, was called Tsinajos, who stands upon record as a great philosopher, a strict observer of the laws, of an humane, benevolent disposition, and, in one word, the father of his people.

## SECTION VIII.

### *Description of the Land of Jesso, or Jedso.*

THIS country, which extends from 42 to 50 deg. north latitude, and lies to the northward of the Island of Nippon, or Japan, is governed by a tributary prince depending on that empire.

There are two different accounts of this land, one by the natives, the other by Father de Angelis, a Sicilian Jesuit, who went thither in the year 1620. That of the former runs thus:

The natives of Jesso are strong, fierce and savage; they wear their hair and beards long, and cover themselves all over with the skins of wild beasts, with the fur outwards, so that, upon the whole, they have a most frightful appearance. Those who live on the southern coast are much more civilized than those who reside in the inland parts.

They are expert in fishing, hunting, and the use of the bow and arrow, which are their only weapons. The country is rocky, woody, but little cultivated, and in many places barren: it only produces a coarse kind of barley, some roots, and a few fruit trees.

The people worship the firmament, but have few religious ceremonies. They are strong, hardy, and addicted to drinking, when they can procure liquor: they have their ears bored, and wear silver ornaments hanging to them.

The Jesuit abovementioned gives a more favourable description of these people, and informs us, that the natives of Jesso are stouter, taller and fairer than the Japanese; that they let their beards grow very long, but shave the fore parts of their heads; that they make a very strong wine, which they drink to excess, and dress themselves in silk, cotton, or linen gowns, which are long, and embellished with needle-work.

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He adds, that besides bows and arrows, they use lances, scymeters and poisoned darts; that they are quarrelsome, capricious, passionate, and revengeful; but at the same time almost as ceremonious and insincere as the Chinese. Polygamy is allowed among them, and adultery they punish thus: the man pays a pecuniary fine, and the woman is close shaved, which is the greatest disgrace that can happen to her. If the gallant refuses to pay the mulct, the husband has a right to strip him whenever and wherever he meets him, and send him home naked; to effect which he calls to his assistance all that are near at hand, who are obliged to aid him in plundering the adulterer.

All the particulars mentioned by the Jesuit are confirmed by several Dutch mariners, who have, since his time, visited Jesso. From them it appears, that their boats are made of slight boards fastened together with cords made of the bark of a tree, called coxo, which, when they return from fishing, are unfastened, and carefully laid up. That many of the natives wear rings on their fingers as well as trinkets in their ears, and paint their lips and eye-brows blue; that the men are very jealous; the women in general modest; and the lan-

guage a corrupt mixture of the Chinese and Japanese tongues.

They have no place in the whole country, that can deserve the name of a city: even Matzimai, the capital, is a very inconsiderable town. Here the prince of the country, as well as the Japanese governor, resides: but the former is obliged to go once a year to Jeddo, to do homage, and make a present to the emperor of Japan.

The manner of executing criminals is something singular: the culprit is laid flat upon his back, his arms and legs being stretched out, and held tight by two stout fellows to each; the executioner then, who is armed with an iron headed club, dances round him, sings a song, and at length discharges such a blow at his head as breaks his skull, which is immediately followed by another upon the stomach, that dispatches him in an instant.

Of the Higher Jesso or Oku, there is no other account from the Japanese geographers, than that it is 900 miles in length: but the southern parts of Jesso, already described, were conquered by Joritomo, the first cubo of Japan, and annexed to the dominions of that empire.

## C H A P. IV.

### Kingdom of C O R E A.

#### SECTION I.

*Situation, Extent, Climate, Soil, and various Productions.*

THE kingdom of Corea is divided into eight provinces, which contain upwards of an hundred and sixty cities, with many castles and fortified places. It lies between the 34th and 43d deg. of northern latitude. From north to south Corea is about 450 miles in length; and from east to west about 225 in breadth. On the north side it is contiguous to that part of Chinese Tartary which is called the Manchoux or Manchew Tartars. Notwithstanding this natural boundary they have built on this side an high wall as a limit of separation between the two kingdoms. On the west side Corea hath a prospect of Chan-tong in China, from which it is separated by a bay, and over this is the most common passage from Corea to China, the way by the great mountain being almost impassable: in the winter season they cross this bay on foot, it being then frozen over. Corea, on the east and south, is bounded by the ocean.

The entrances into its ports are very difficult and dangerous, from the rocks and sands along the coasts. To the south-east the land stretches far towards Japan, there being only twelve leagues distance between the city of Pousan in Corea and the Isle of Tsushima, which is under the jurisdiction of the Japanese.

The northern climate of Corea is so exceedingly severe, and the snow sometimes falls in such prodigious quantities, that the people are forced to work a passage under it, in order to go from one house to another; and they fix a small board to their feet, to keep them from sinking into the snow. As this dreary region yields no rice, the inhabitants are forced to live upon barley; and, for the want of cotton, cloath themselves in sheep-skins and coarse hempen cloth. This climate, however, produces great plenty of ginseng, with which the natives carry on a very profitable trade to Japan: this gin-seng, however, is inferior to that of Tartary.

The southern parts of the kingdom are fruitful, producing every necessary of life, as rice, millet, and other sorts of grain; also silk, cotton and flax: the Coreans, however, have not the art of manufacturing

silk into piece goods. Here grows a kind of grain called *paniz*, of which they make a strong liquor. The Japanese, within this last century, have taught them to plant and dress tobacco, the use of which they were entire strangers to before. Here are silver, lead, and iron mines: nor do the natives make an inconsiderable profit of their tyger, sable, and castor skins. The country abounds with all sorts of cattle, as well as with both wild and tame fowl. They have a breed of horses not more than four or five feet high. They have wolves, tigers, and bears, but no elephants. In their rivers are many crocodiles, or *kaimans*, as stiled by the natives. The back of the *kaiman* is covered with so strong a coat of scales, as to be musket proof: it has a large head, and a mouth opening almost to its ears. Contrary to all other animals, this creature moves only its upper jaw. Its back bone consists of a long process of vertebræ, or moving joints; and in its fins it hath a sort of claws. It is a very voracious animal, and is alike greedy of fish and flesh, particularly human flesh. This country produces likewise great numbers of serpents, and other reptiles of the venomous kind.

The rivers Yalu and Tumen take their rise in the high mountain that joins Corea to Chinese Tartary, one running to the west, and the other to the east. This mountain, which is one of the highest in Asia, is always covered with snow, and is therefore called Chang-pe-chang by the Chinese, and Chan-alia by the Tartars, or the White Mountain.

#### SECTION II.

*Persons, Disposition, Dress, Habitations, Marriages, Funerals, Ceremonies, &c. of the Natives.*

THE inhabitants of this country are, in general, well made, with good features, of a tractable disposition, addicted to pleasure, and very fond of music and dancing. They are, for the most part, weak and credulous; yet, at the same time, tricking and deceitful. They have, notwithstanding, a law among them, by which fraudulent contracts are made void, where there is evident proof of the deceit.

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They are timid and pusillanimous, and consequently the life of a soldier is their aversion. They abhor the sight of blood; nor are less shocked at beholding sick people, especially such as have any malignant disease. The sick are removed into little straw hovels in the fields, where their relations are charged with the care of them, and receive strict orders to warn all passengers to keep at a distance; and sometimes the poor wretches are entirely forsaken, and suffered to perish. When a town or village is visited by the plague, they hedge up all the avenues to such town or village by briars, and place signals on the infected houses.

Those of the first rank wear a purple-coloured silk gown with long and wide sleeves, and a sash or girdle thrown round them. They also wear fur caps and linen buskins. The common classes wear cotton or hempen cloth.

In general their habitations are mean; but those of persons of distinction are handsome and spacious. In the front of these is an advanced apartment for the accommodation of strangers, the receiving of visits, and the giving entertainments. There are generally also belonging to them a grand court, a fountain, and a garden planted with rows of trees. At the lower end of the court are the apartments of the women, into which no strangers are admitted: though the better sort occasionally suffer their wives to receive visits in the common hall, and also to sit at table: however, they always sit immediately opposite to their husbands.

Tobacco is used here by persons of both sexes, and all ages.

Marriages are here prohibited to the third degree of kindred. Sometimes children of seven or eight years old are contracted; in which case the females (an only daughter excepted) are brought up by the father-in-law, till the celebration of the nuptials. On the day of marriage the bridegroom mounts his steed, accompanied by his friends, and, after riding through different parts of the town, stops at the door of his bride, upon which her relations come out to him, and then conduct her to his house, where the nuptials are, without further ceremony, consummated.

A plurality of wives is allowed, provided the husband keeps only one at home. A partiality, however, is shewn to the *grandees*, who often keep three or four at home; but then one of them acts as sole and supreme mistress.

The Coreans do not, in general, manifest any particular attachment to their wives: on the contrary, they too frequently treat them not much better than slaves. They not only divorce them at their pleasure, but oblige them at the same time to take their children along with them.

The most considerable part of the father's substance devolves to the eldest son: the residue of his effects is equally divided among the other male children, the daughters having no claim to any share in the dividend.

If the father of a family lives to a very advanced age, it is customary for him to make over the whole of his substance to his eldest son, who, in that case, takes possession of the family house, and builds a smaller one for his aged father, whom he provides for with all dutiful respect, though he has nothing farther to expect from him.

The Coreans bury their dead only at two seasons of the year, spring and autumn; and, till the time of burial arrives, place the corpse in a kind of hut made of rushes, raised upon four stakes, in their courts or gardens. The deceased lies in a double coffin, the parts of which are cemented closely together, and is dressed in his best apparel, with some toys lying by the side of him. All the kindred of the deceased repair to his house on the evening preceding the funeral, and pass the night in carousing and jollity. At dawn of day they set out in procession with the body, the bearers singing all the way, and keeping exact time with their voices and steps, while the rest of the company pierce the air with their doleful lamentations. In general they are interred in graves five or six feet deep: but people of rank are de-

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posited in stone vaults, whereon is commonly placed the effigy of the deceased, with an inscription at bottom, displaying his titles, &c. The company who attend the corpse at the funeral return three days after to the sepulchre, to make their offerings to the deceased; which superstitious practice is repeated monthly, at the full of the moon, when they cut the grass growing round the vault or grave.

Children mourn for their fathers three years, during which time no one is allowed to exercise any public office. A man must not even lie with his wife: for should any infant be born during the time of mourning, it would not be allowed to be legitimate in law. Quarrelling, fighting, or immoderate drinking, during the mourning, is deemed an high misdemeanour.

The mourning worn by the Coreans consists of a shabby gown of coarse stuff, under which they have a sort of hair cloth corded, with a twisted band of the same hanging down from their hats, which are made of green rushes. During the whole time of mourning they never wash themselves, and consequently appear very filthy.

On the decease of a relation, the kindred run into the streets like frantic people, tearing their hair, and alarming the whole neighbourhood with their bitter lamentations.

The Coreans are under very little religious restraint. According to a late author, the *grandees* appear void of all devotion, and rather idolize themselves than their gods: and though the common classes are more religious, yet their worship seems to consist more in external ceremony, than inward adoration. The religion of Foë, so much in esteem by the commonalty of China, hath some votaries in Corea also. The country abounds with temples consecrated to this deity. Here too are the followers of Confucius.

They assemble, on particular occasions, in their temples, when every one lights a piece of sweet-scented wood, and throws it into a vase placed before the idol. The greatest part of the Coreans believe the doctrine of transmigration, and that there is a future state of rewards and punishments.

There are prodigious numbers of monks in almost every part of the kingdom. Some cities maintain, within their particular jurisdiction respectively, not less than 4000 of them: and there are single convents containing five or six hundred, which are divided into distinct classes of ten, twenty, and thirty each. The senior of the convent is invested with the authority of governor, and has the power of inflicting the bastinado on his inferiors, upon any violation of the rules of their order. These monks do not bind themselves by vow for life, as in some other countries, but have the privilege of returning to a secular life when weary of solitude: and it must be acknowledged that their mode of life is not very eligible; for they are not only subject to a most rigorous discipline, but are forced to pay heavy taxes imposed on them by the state, and are besides held in contempt by the generality of the people. The royal monks, indeed, are better respected: these are such as live about the court, and are often employed in offices of high importance. The monks are enjoined the greatest abstinence; and a failure of obedience is punished with an expulsion from the monastery, besides previously suffering the bastinado.

There are also two monasteries for religious women; the one for daughters of the nobility, and the other for young women of inferior rank. They are all shaved, but not confined for life, and have a dispensation from the king to marry, if they please, and leave the monastery.

### SECTION III.

*State of the Sciences, Language, Mode of Education, Commerce, &c.*

THESE people hold the liberal arts in high esteem. Like the Chinese, they have their doctors and other literati, who distinguish themselves by a double  
K k feather

feather in their caps. They pass regularly to their degrees; through certain annual examinations in the chief cities, agreeable to the Chinese custom. The assembling of candidates on these occasions is very considerable; but, unfortunately, the suffrages of the electors are for the most part venal.

In geography they are very ignorant, and have the most absurd notions. They think that the globe consists only of twelve kingdoms; and their map extends no farther than Siam. Even the literati entertain the erroneous idea that there are no more than twelve nations in the universe; nor has it been possible to convince them of their errors.

The Corean language hath a set of characters peculiar to itself, which the women, and common classes of community, speak and write. However, the literati affect the Chinese language.

They have the same method of printing as the Chinese; and also a grand library, which is under the immediate care of the first prince of the blood.

Their mode of education is highly commendable. Without rigour, they implant in the tender mind a sense of honour and emulation. They relate to their children the virtues of their ancestors, and spur them on to assiduity in their studies, by extolling the advantage and reputation of learning; the principal part of which consists in the knowledge of moral philosophy, as prescribed by the great Confucius.

Their chief commerce is with the Japanese, more particularly with the islanders of Tsushima, subject to Japan, who have a factory at Pousan in Corea, to which place they bring the scented wood, allum, paper, pepper, buffalos horns, and other commodities, in exchange for which they receive cotton and gin-seng.

The only species of money used by the Coreans are pieces of copper, called *cassis*; and these are current no farther than the frontiers of China. In other parts they make their payments in wedges or ingots of silver, without any stamp or mark on them.

#### SECTION IV.

##### *Civil, Military, and Naval Institutions.*

**T**HOUGH the king of Corea is no more than a vassal to the emperor of China, he affects as much state and pompous ceremony. He keeps continually in his service a great number of household troops: these guard his palace, and attend on him wherever he goes.

If any one happens to be in the way where the king is passing, he must instantly turn aside, and not presume to look at his majesty; and the people all shut up their doors and windows; for the king must not be seen by any of them; and should any one be discovered peeping, he would suffer the bastinado.

He exercises an unlimited authority over his subjects, is lord of all the lands in his kingdom, no private person having the absolute right and property of any estate. These lands his majesty bestows on whomsoever he pleases, and for whatever term of years he thinks proper; though, on the death of the scoffee, the land reverts to the crown.

His council of state is composed of several ministers, who assemble daily in his palace; though none are suffered to give an opinion upon any thing, till first asked by his majesty; neither dare they meddle in any state concern without his royal order. If they behave well, and to the satisfaction of the king, they are continued in office during life; and this rule holds good also with respect to the other court officers, who, unless guilty of some misdemeanour, generally die in their employments: but such employments do not pass by patent to their children.

Magistrates of cities, and governors of fortified places, are chosen every third year. In case of malpractices, these are either sent into exile, or sentenced to suffer death.

Exclusive of the revenues arising from the rents of lands granted to the people, the king has the tythe of every thing productive of profit either on land or sea: the tythe of the fruits of the earth is collected in harvest time, before the crop is taken off from the ground.

There is great rigour, as well as partiality, in the laws of this country. All rebels and traitors, together with their whole families, are cut off without the least gleam of mercy, and the habitations of the sufferers levelled with the ground. If a woman kills her husband, she is placed up to her shoulders in the earth of some high-road, and close to her is placed a hatchet, with which every one gives her a chop as he passes by her. In short, all passengers are obliged to this by the laws, except those of noble family. The magistrates of the place where the murder is perpetrated, are suspended from the execution of their office; and if it be a town of note, it forfeits its jurisdiction, and becomes subordinate to some other town; or, at best, only some private subject has the care of it. The same penalty is inflicted on any town revolting from the obedience due to its governor, or for bringing any accusation against him not founded in truth.

Notwithstanding the severity of the laws respecting the women, they justify and protect the man who kills his wife when detected in adultery, or any other capital offence, proved by substantial evidence: or if he gives her up to public justice, she is condemned to die, with permission, however, to choose the mode of her suffering death; and in this case the women generally cut their own throats.

If an unmarried man be detected in criminal conversation with a married woman, they punish him by stripping him down to the waist, and leaving him only a pair of drawers on: they then smear his face with lime, pierce an arrow through each of his ears, and tie a kettle on his back, which is beat upon as the offender walks through the streets, and then he receives the bastinado.

Murder committed on the person of a freeman, is punished as follows. They oblige the criminal to swallow a quantity of vinegar with which the body of the murdered person has been washed; then they trample the delinquent under foot, and kick him on the belly till he dies. Theft is punished in the same manner.

The common mode of punishment is the exercise of the bastinado on the posteriors, and sometimes on the shins and soles of the feet. When this discipline is given on the shins, they bind the legs of the sufferer to a couple of benches, the one at his feet, and the other under his hams, and in this posture they strike him on the legs with a sort of lash. They are not permitted to inflict more than thirty strokes at a time. However, two or three hours afterwards, they repeat the discipline, and so on till they have given the full number of strokes agreeable to the sentence passed. When an offender is sentenced to suffer the bastinado on the soles of his feet, they compel him to sit down on the ground, and then tying his two great toes together, fix them in a wooden frame, and inflict the appointed number of strokes.

Women and apprentices commonly receive the bastinado on the calves of their legs. Persons who are in arrears with the king, or who refuse to pay their other creditors, are sentenced to be bastinadoed on their shins, which dreadful and painful discipline is repeated every fifteen days, till they pay the debt or debts.

The grand council try all criminals of state, and are obliged to lay all the particulars of their proceedings before the king.

The military government in Corea is nearly the same as the civil, each province having a general, or chief of the militia, with four or five colonels under him, each of them commanding a regiment; and every colonel has under him so many captains, each of which has the government of some fortress or town. In short, there is scarce a village but what has a commanding officer in it: and the inferior officers are obliged to keep an accurate list of all the men belonging to their respective

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HABITS of *Oriental or Eastern* TARTARS.



*Orignion sculp.*

*Dresses and persons of* TWITSIKAR *a province of* Eastern TARTARY.

tive corps, which they transmit to their superior officers at stated times, that the king may know exactly the number of soldiers he has in pay.

Every city in the kingdom is compelled to fit out one complete ship of war. Their ships have commonly two masts and about thirty oars, with five or six men to each oar, which, added to marines on board, make a crew of about three hundred men in each ship. Their stores consist principally of cannon and pot-granadoes. Every province has its particular admiral, who is obliged to review the ships of war belonging to his province annually.

## SECTION V.

### *Compendious History of Corea.*

**T**HE inhabitants of Corea were once divided under different princes, laws, maxims, and customs. In process of time they united, and formed themselves into one nation. According to the Chinese annals, the most considerable of these early natives were named Kau-kiu-li, descended from the Tartars.

The first king of Corea is said to have been Ki-tse, a nephew of Gehou, emperor of China, who introduced into the kingdom the Chinese laws, civilized his people, and acquitted himself in the public administration of affairs, with great prudence and wisdom. This event happened in the year 1120 before Christ.

The throne of Corea was filled by the successors of Ki-tse near nine hundred years: but, at length, Tchouang-siang-vang, emperor of China, subdued the Coreans, and reduced the title of their king to that of *beam*, or count, with a very limited authority annexed. About forty years afterwards a prince of the family of Ki-tse, named Chun, resumed the title of king, but was in a very short time dethroned; and, at his death, the race of Ki-tse became extinct.

A native of China, named Vey-nan, then forced his way to the throne of Corea, and, in order to secure his usurpation, courted an alliance with the emperor of China, and obtained the title of *vang*, or king. The sovereignty, however, did not continue a long time in the family of Vey-nan; for his grandson was massacred, and the Chinese profiting by the confusion attendant on this circumstance, conquered Corea a second time. It was, however, in process of time, restored to its ancient monarchical form of government, and the king submitted to pay a tribute to the emperors of China.

Corea has since undergone various revolutions; sometimes being under vassalage to the Chinese, sometimes tributary, sometimes independant, and very often at war with that nation. It is now, however, tributary to it; and his Corean majesty, on his accession to the throne, receives from the emperor of China, his confirmation upon his knees.

## CHAP. V.

# EASTERN TARTARY.

## SECTION I.

### *Of Tartary in General, and Eastern Tartary in particular. Extent, Customs, Religion, &c.*

**T**ARTARY, taken in its full extent, is bounded on the west by the Caspian Sea and Persia; to the south by Persia, Indostan, Arracan, Ava, China, and Corea; to the east by the Pacific Ocean; and to the north by the Frozen Ocean. It lies between the 55th and 141st degrees of longitude from London, and between the 37th and 55th degrees of north latitude, being 3600 miles long, and upwards of 900 broad in many places. One part is subject to the Chinese empire; another is under the dominion of Russia; and the third is independent.

This wild and inhospitable country is inhabited by people of different denominations, manners, and customs. The Mantcheoux, or Mantchew Tartars, live chiefly in huts on the banks of the rivers. Their country is in the north of Lao-tong, the most easterly of the Chinese provinces, and is bounded by the river Saghalian-ula on the north, by Corea and Lao-tong on the south, easterly by the ocean, and westerly by the Mongols country. It is divided into three provinces, viz. Mugden, Kirin-ula, and Tsitsi-bar; and hence originated that enterprising spirit, which, in time, triumphed over the imperial throne of China.

The soil of the province of Mugden (which is about 270 miles in length, and 120 broad) is a favourable one, producing some wheat, millet, and cotton, as well as pasture for cattle, and several sorts of fruits.

In Mugden, the capital, are several public buildings, and courts of justice as at Pe-king.

But the most capital city is Fon-wang-ching, which, indeed, may be deemed the key of the great peninsula of Corea.

From Mugden to the city of Pe-king, which is about 1100 miles distant, there are two large handsome roads,

which are kept constantly in repair, and which were, with great labour, formed principally for the emperor, whenever it should be his royal pleasure to visit his Tartarian territories. One of these roads is for the passage of his majesty to Tartary, and the other for his passage back from thence to Pe-king.

The second province is Kirinula. It has Lao-tong on the west for its boundary, the ocean on the east, Corea on the south, and the river Saghalian-ula north; it is a mountainous desert, upwards of 740 miles in length, and 600 in breadth. Added to a most bleak, keen air, here is scarce any thing to be seen but the gloomy tops of mountains, nor any thing heard but the hideous howlings of wolves and tigers. Very little rice grows here, but plenty of oats.

Those Tartars, who take up their residence in huts on the river Ufuri, and subsist principally on fish, are Yupis. They imitate the Chinese in dress, and the women decorate their hair with a variety of baubles.

The Ke-cheng Tartars live after the same manner on the banks of Saghalian-ula.

When the rivers are frozen over, they are drawn in sledges upon the ice by dogs. They are very ignorant and uncivilized, though peaceable and inoffensive.

The Yupis have no sovereign prince, but choose several chiefs. The Mugden provincials have a Tartarian general, who has a lieutenant-general, and a great number of soldiers under him.

The third province of Eastern Tartary is Twitsikar, and the capital, also named Twitsikar, is peopled mostly by Chinese, and is a place of tolerable trade.

Some of these people are famous for hunting fables, the skins of which are of great utility to them; and the women hunt them as well as the men. In the pursuit of this game they frequently meet with tigers, which they are never afraid to engage, and generally get the better of them: however, if any one is unfortunately killed by this animal, his companion or companions do not decline their pursuit of the fable; for their livelihood

lihood depends principally upon the furs they get by their activity and perseverance in the field.

Here are some gold mines, and several of the rivers contain fine pearl fisheries, the pearls of which are highly esteemed by the natives.

The latest and most authentic account respecting the manners and government of the Scythians, or Eastern Tartars, is the following.

The extensive regions of Scythia, or Tartary, have ever been inhabited by vagrant tribes of hunters and shepherds, too indolent to cultivate the earth, and too restless to be confined to one spot. They have, however, been famous for their courage and conquests, and though vagrant shepherds, caused the monarchs of Asia to tremble on their thrones.

Through their neglect of agriculture, these people are reduced to the necessity of living upon their flocks and herds, which, as they accompany them on the march, afford a sure and increasing supply of flesh and milk. They feed indifferently on the flesh of those animals that have been killed for the table, or died with disease. Horse-flesh, which in every age and country has been proscribed by the civilized nations of Europe and Asia, they devour with peculiar greediness, and this singular taste tends to the success of their military operations. As the cavalry of Scythia is always followed by a number of spare horses, these may be occasionally used for the purpose of speed, or to appease the hunger of the barbarians. When the forage round a camp of Tartars is almost consumed, they slaughter a part of their cattle, and preserve the flesh either smoked or dried in the sun. On a hasty march they provide themselves with a sufficient quantity of little balls of cheese, or rather of hard curd, which they occasionally dissolve in water, and this unsubstantial diet will support for many days the life and even spirits of the most patient warrior.

Notwithstanding this extraordinary abstinence in point of food, the wines of a happier climate are the most grateful present, as the most valuable commodity that can be offered to these Tartars; and the only example of their industry seems to consist in the art of extracting from mare's milk a fermented liquor, which possesses a very strong power of intoxication. Upon the whole, it may be said, that the stomachs of these barbarians are inured to sustain, without much inconvenience, the opposite extremes of hunger and intemperance.

The habitations of the Tartars are small tents of an oval form, which afford a cold and dirty reception for the promiscuous youth of both sexes. The houses of the rich are constructed of wood, and of such a size that they may be conveniently fixed on large waggons, and drawn by a team of twenty or thirty oxen. The flocks and herds, after grazing all the day in the adjacent pasture, retire on the approach of night within the protection of the camp. The necessity, therefore, of preventing the most mischievous confusion in such a perpetual concourse of men and animals must gradually introduce a settled plan of the distribution, the order, and the guard of the encampment.

In the summer these Tartars advance towards the north, and pitch their tents on the banks of a river, or at least in the neighbourhood of a running stream. In the winter they return to the south, and shelter their camp behind some convenient eminence. It must appear, therefore, that these manners are admirably calculated to diffuse among the wandering tribes the spirit of emigration and conquest.

As the pastoral life compared with the labour of agriculture and manufactures, may be said to be a life of idleness, and as the superior people among the Tartars devolve on their captives the management of their cattle, their leisure is spent in the violent and sanguinary exercise of the chase. They are bold and skilful riders, and their horses are easily trained for the purposes of war and hunting. The Scythians are equally expert in the management of the lance and drawing the bow. The vigour and patience both of men and

horses are continually exercised by the fatigues of the chase, the objects of which are, the hare, the goat, the roebuck, the stag, the elk and the antelope.

Nor are the exploits of these hunters confined to the destruction of timid or innoxious animals; they boldly encounter the angry wild boar when he turns against his pursuers, excite the sluggish courage of the bear, and provoke the fury of the tyger as he slumbers in the thicket. The general hunting matches, the pride and delight of the Tartar princes, compose an instructive exercise for their numerous cavalry. A circle is drawn of many miles in circumference to encompass the game of an extensive district, and the troops that form the circle regularly advance towards a common centre, where the captive animals, surrounded on every side, are abandoned to the darts of the hunters. In this march, which frequently continues many days, the cavalry are obliged to climb the hills, to swim the rivers, and to wind through the vallies without interrupting the prescribed order of their gradual progress. Now, as the same patience and valour, the same skill and discipline are required against a human enemy, the exercise of the chase serves as a preparative for the conquest of a kingdom.

## SECTION II.

### COUNTRY OF THE MONGOLS.

*Customs. General Account, as to Country, Natives, Religion, Productions, &c.*

**T**HIS country is situated to the northward of China. The natives are of the same original as those who accompanied Tamerlane in his conquests. It is bounded on the east by the territories of the Manchews, by the country of Kalkas on the west, by China on the south, and by Eastern Tartary, and the Kalka Tartars, on the north. It is about 300 leagues in length, and 200 broad.

The climate is exceedingly severe here, and ice lies on the ground eight or nine months together. It is a country little known, except that part of it which the caravans pass in travelling from Muscovy to China.

With respect to the persons of the natives, they are in general of a middle size, but very strongly made, with broad faces; black eyes flat noses, long whiskers, fallow complexion, and of a most rude behaviour. Their hair is nearly as thick and strong as horse-hair, which they cut close to the head, and leave only a tuft at top. They wear large shirts and calico drawers; and their garments, which are lined with sheep-skin, reach almost down to their feet: these they fasten on their bodies by strong leather straps. Indeed, when on horseback, they wear a short jacket, with narrow deer-skin sleeves, having the fur outward, with trowsers and hose of the same kind of skin; both of one piece, and light to the limbs. On their heads they have caps bordered with fur. The women are not quite so coarse featured as the men, though their dress is much the same.

The animals of this country are camels, dromedaries, cows, horses, sheep, mules, elks, bears, tygers, and wolves. There is also every species of game known in Europe.

Of vegetable productions, there is rhubarb, and other medicinal articles; and of mineral, are salt and salt-petre.

There is a race of Tartars called the Kalka Mongols, who are dependent on China. These dwell beyond the Mongols, and take their name from the great river Kalka. Their persons, manners, habits, &c. are the same as the Mongols.

The habitations of the Mongols, who are a wandering people, are little moveable huts, formed of twigs, and covered with matted wool. They have a fire in the center, with a hole at the top to let out the smoke, and boards or benches round the fire, to sit or lie upon.

Ever

*Engraved for BANKES'S New System of GEOGRAPHY Published by Royal Authority.*



*Habits of the Women of Eastern Tartary.*



*Wooding sculp.*

*Habits of the Women of Western Tartary.*





Ever having had an aversion to a settled life, they continually rove about from place to place, with herds and flocks. They generally set out in the spring on their peregrinations, and their number is frequently ten thousand in one body, preceded by their herds, &c. When they come to an inviting spot, they live upon it till all the grafs and verdure are eaten up. The spots on which they fix their tents, are commonly the banks of some lake or river; and in the winter they remove to the sides of mountains, where, it is said, they are so sociable as sometimes to make subterraneous communications from hut to hut.

Their chief food is horse-flesh, of which they are passionately fond, and that which is the most tainted is the most palatable. They subsist otherwise by hunting and fishing, as well as on the milk of camels, goats, cows, and mares. They drink water that has been boiled with the coarsest sort of Chinese tea. They extract a spirituous liquor from the four milk of mares, and distil it after fermentation: with this they get intoxicated, and smoke a great deal of tobacco.

They are as filthy in their dress as in their food, and stink as they pass. The dung of their cattle they often make use of as fuel.

The supporting a war by laying waste a country is a very ancient custom among these people. Their tribes are commanded by separate khans or leaders, and they elect a great khan, who consequently claims a paramount power over all. His residence is a kind of military moving station, and he can bring into the field from twenty to sixty or seventy thousand horsemen.

One of their monarchs so prided himself on his authority, opulence, and grandeur, that, each day (says an author) as soon as he was seated to dinner, a trumpet sounded, by way of giving notice to all the other monarchs in the globe, that they might also go to dinner.

The weapons of these people are bows and arrows, in the use of which they are very dexterous. They are inured to horsemanship from their infancy, and will, while in full gallop, hit a small mark with an arrow, though at a considerable distance.

They have the utmost contempt for agriculture, looking upon all business of that kind as the most abject state of slavery. When they are angry with any one, they wish it may be his fate to work like an European.

The younger of them make small huts for the aged invalids near a river, and there leave them for their speedy journey into the next world; and think that in this they do them a friendly office.

Having no other occupation than to attend on their cattle, which they sell or exchange with the Chinese for ordinary tea, coarse cloth, &c. they are never troubled with much care or anxiety; for they have nobody to please, nor any body to fear.

This wandering savage race of people cannot be supposed to be under any very regular form of government, especially as they are continually roving from place to place. It must be observed, that as their country is divided into districts, and that as each of these hath a khan of its own, the Tartars of one province must not emigrate to another: they are to confine themselves to their own nation, where they have full liberty to roam as much as they please.

The men purchase their wives with cattle; and when the wife is turned of forty, she is employed by the husband as a slave, and as such must attend the young wife who succeeds her.

The Mongols worship the idol Foë, and they have an high priest among them, to whom they do homage, and think that he has the power of obtaining favours from Foë for them. Whenever this priest signifies his pleasure to remove to any particular part of the country, the inferior priests, and a great number of other persons attend him; and those who reside on the spot to which he is going, meet him on the road in crowds, supplicating his blessing, which he never fails to bestow upon such as can make him an adequate contribution towards his support; and this he is in no doubt of receiving for his benediction, as he suffers none to approach his sacred person but the higher order of people. This high-priest is named Khutucktu; and some of the deluded people think that the spirit which animates him, immediately, on his death, passes into the body of him who is elected to succeed him. Many others think that he grows old with the decline of the moon, and resumes his youth with the new moon.

Those who die in their huts are thrown into a burning pile, and their bodies consumed to ashes, which are afterwards interred with great solemnity on some mountain.

## C H A P. VI.

# W E S T E R N T A R T A R Y.

**A**S there are divers nations or tribes of Asiatic Tartars bordering on the Caspian Sea, and on the north of Persia, we shall describe them severally under distinct Sections.

### S E C T I O N I.

#### ASTRACHAN TARTARY.

**A**STRACHAN Tartary is bounded on the east by the country of the Cossacks, towards the south by Circassia, on the north by the kingdom of Cazan, and part of Siberia. The eastern boundaries are deserts very little known, and not inhabited. It lies between 44 deg. 10 min. and 52 deg. north latitude.

The metropolis of this kingdom is called Astrachan. It is built upon an island in the Volga, known by the name of the Isle of Hares. The capital was long subject to the Tartars, from whom it was taken by the Russians. This city is populous, it abounds in well furnished magazines, and hath a citadel surrounded by a thick brick

No. 13.

wall, of about thirty feet in height. Though the citadel, which lies towards the west of the city, is irregularly built, the bastions are strong, and the cannon numerous. Here is a palace for the governor, and another for the archbishop. In the court of chancery all civil and military affairs are heard and adjusted, and the records are kept. The citadel hath three gates, one opens to the city, another to the Volga, and the third to the Tartar suburbs. It likewise contains a guard-house, a metropolitan church; and a monastery.

A considerable wall encircles the city, which consists principally of three long streets from east to west, intersected by many others, and is, upon the whole, about a mile in length. The houses are built of timber. The suburbs are extensive, and more populous than the city. There are four churches and a monastery belonging to those of the Greek persuasion. The reformed have a church built of wood. The Roman Catholics have a monastery, and the Armenians a church of stone. Without the suburbs are a naval and military hospital, and a large monastery.

L 1

Astracha

Astrachan is inhabited by Armenians, Russians, and Tartars of various denominations. The latter are not permitted to stay all night in the city. It is garrisoned by five regiments of infantry, and one of dragoons. Many field regiments and Cossacks, exclusive of the Tartar militia, winter here, besides the garrison itself. The regulars are ready to march against the wild Tartars whenever they attempt to make any incursions into this kingdom; and the irregulars are employed to scour the deserts, in order to trace out the lurking places of the banditti.

The articles of importation here are chiefly silks, brocades, velvets, satins, drugs, copper, cotton, Persian fruits, wines, sweetmeats, &c. Those of exportation are meal, fish, salt, woollen, &c. All naval and military stores are prohibited from being exported to Persia.

The merchants of Astrachan have permission to navigate the Caspian Sea; besides which, they always keep a great number of barks on the Volga. Formerly these barks were frequently robbed by a strong body of pirates, who either lurked in the immense woods near the banks, or on the islands in that river: but this evil is now pretty well remedied; as the lawless banditti, who spread so much terror in Astrachan, have been almost exterminated by the care of the governor of Casan.

Pirates committing depredations on the Volga, are sentenced to be hanged up alive by the ribs, upon gibbets fixed upon floats, where they are left to expire in the greatest agonies; and if any persons relieve them, they render themselves liable to suffer the same punishment.

Peter the Great planted a large mulberry garden near the city of Astrachan, and designed to establish a silk factory; but the building and gardens are fallen to decay, and the money intended to carry on this design, was applied to more courtly and venal, though less noble and patriotic, purposes.

The chief offices of state are vested in the Russians. The Georgians, who profess the Greek religion, are fond of serving in the army. And the Armenians, who, in persons, dispositions, and features, very much resemble the Jews, have no other ideas but of scraping money together by the means of traffic. As for the Persian and Tartar inhabitants, they are too fond of indolence and roving, to think of any thing else, unless compelled to it by absolute necessity.

The soil of this country is light and sandy, but so much impregnated with salt, as greatly to add to its sterility. The earth produces no grain, unless it has been overflowed during the winter season. To remedy this, some of the Tartars cut trenches in their grounds, which have been under water, and, draining them, they soon become fit for tilling, and, in a very short time, produce abundance of grain, or even fruits, which the intense heat of the climate soon ripens.

The natural produce are melons and pumpkins, which they eat with bread. This country likewise produces fine grapes, the flavour of which, in eating, is delicious; but the wine made from them is too sharp, which proceeds from the saltiness of the earth. The mulberries are unwholesome. The garden vegetables are good, but are obliged to be continually watered, as much to wash the salt from them, as on account of the heat; for the salt lies upon the surface of the earth every morning like an hoar frost.

Many animals which are found in Great Britain, are also found in Astrachan; besides which they have a great variety of wild ones; such as wild boars, elks, red and fallow deer, antelopes, hares, wild horses, &c.

The antelope is of a light grey colour, of the size of a deer, with a head resembling a cow, but the nose is without gristle. It has fine black eyes, yet is purblind. The horns are beautiful, and without branches. They are taper to the tip, and have rings at equal distances. The flesh is tender, but seems to taste of musk.

They have also the same kinds of fowl with those of Great Britain.

The Volga is replete with a great variety of the most delicious fish: but there are few reptiles in Astrachan, and none worth particularizing.

The Russians, Armenians, Georgians, &c. who inhabit Astrachan, have the same customs and manners as the people of their respective countries; but the real natives, or Nagai Tartars, greatly differ from the others in many respects, and require a distinct account. We are therefore happy in having it in our power to present our readers with some curious and interesting particulars respecting the manners and customs of these people, communicated to us by a learned and ingenious correspondent, who lately visited this part of the world, and formed his observations on the spot.

## SECTION II.

### THE NAGAI TARTARS.

THE Tartars properly so called, and distinguished by the term of real natives, seek for little but what is strictly necessary, so that the luxuries of life are their least concern. These people are low of stature, but rather corpulent. They have olive complexions, large faces, and little eyes. They shave their heads, wear a coarse grey cassock, and over it a sheep-skin cloak, with the wool outwards, and a cap of the same materials. Their women wear linen, and a cap with Russian coin hanging round. With respect to their persons and features, they are tolerable. They are in general Mahometans. The males wear a ring in the right ear, and the females in the nose. The rings worn by the latter are usually set with a piece of coral, a ruby or turquoise. The luxury of glass windows is confined solely to the prince's apartment. Paper frames are used in winter, and taken away in summer, that they may breathe more freely, and have a full view of distant objects.

The pleasures of hawking, hunting, and coursing, are their chief delight; and their chiefs frequently form hunting parties, attended by numbers of *mirzas*, or noblemen. They depart for the chase with arms and baggage. It lasts several days. Camps are formed every night. A body of troops follow the *serascher*, or commander in chief of the army: and sometimes these parties of pleasure serve as pretexts for more serious expeditions. There are some tribes among these people who live under a kind of tents in vallies eight or ten fathoms deep, which intersect the plains from north to south, and which are more than thirty leagues long, though but half a quarter of a league wide. Muddy rivulets run through the middle of them, on the borders of which are tents, intended to give shelter, during winter, to their numerous flocks and herds.

Each proprietor has his own marks, which are burnt in the thighs of horses, oxen, and dromedaries, and painted with colours on the wool of the sheep. The latter are kept near the owner's habitation; but the other species, united in herds, are, towards the spring, driven to the plains, where they are left at large till the winter, at the approach of which they seek and drive them to their sheds.

In this search the Tartar employed has always an extent of plain, which, from one valley to another, is ten or twelve leagues wide, and more than thirty long, not knowing which way to direct his search, nor, in fact, troubling himself about it. He puts up in a little bag about six pounds of the flour of washed millet, which is sufficient to last him thirty days. Having made this provision, he mounts his horse, stops not till sun-set, then clogs the animal, leaves him to graze, sups on his flour, goes to rest, arises, and continues his route. He neglects not, however, to observe, as he rides, the mark of the herds he happens to see, which he communicates to such as he meets on the same errand, and, in his turn, receives such informations as help to put an end to his journey.

A Tartarian

A Tartarian *oba*, or tent, in many parts resembles a large kind of hen-coop. The paling is in a circular form, and over this a dome opens at the top. A felt of camel hair envelopes the whole; and a piece of this felt is thrown over the hole in the center, which serves to give vent to the smoke. The *obas*, or tents, inhabited by the Tartars, have each of them a piece of felt fastened in form of a banner, directed towards the wind, and sustained by a long pole, which projects out of the *oba*. This pole likewise serves to lower the felt, and to shut the vent-hole, when the fire, being extinguished, renders its remaining open useless or inconvenient.

The following description will furnish an idea of Tartarian architecture.

There are pillars placed on the points of the angles and openings of the buildings, kept in a perpendicular position by a beam, on which uprights are fixed from the first plan, and disposed so as to receive and support the roof. This accomplished, other perpendicular pillars, but smaller, at twelve inch intervals are erected, round which hazel twigs are twisted in the manner of basket-work. This kind of wicker-work they fill with mud mixed with cut straw, which they plaster with hair mortar within and without, and the whole white washed and painted on the pillars, bases, doors, and windows, give the building an agreeable aspect.

The palace of the *Cham*, built first in the Chinese style, and afterwards repaired in the Turkish, preserves some of the beauties of its first construction. It stands on the outside of the town, and is surrounded by very high rocks, where water abounds, which is distributed through the kiosks and gardens in a most agreeable manner.

The traveller referred to thus describes their provisions and mode of cookery. A party having procured two sheep and a kettle, they suspended the kettle to the center of three sticks set up in the form of a pyramid, and the kitchen thus established, they proceeded to kill and dissect the sheep. Some filled the kettle, while others prepared spits to roast what there was not room to boil. Bread is a luxury with which they are unacquainted. Their avarice also forbids them the habitual use of meat, although they are very fond of it. Millet and mare's milk, indeed, form the principal part of their subsistence. No people are more abstemious than these, who debar themselves of every thing they can sell. If any accident kills one of their cattle, they then only regale on his flesh, and this not unless they find it time enough to bleed the dead animal. They follow the precept of Mahomet likewise with respect to beasts that are diseased: they carefully observe each stage of the disease, that they may seize the moment when, their hopes being lost of preserving the beast, they may still have some consolation, by killing it in an instant before the close of its natural existence.

The fairs of Balta, and others established on their frontiers, are the emporiums to which they annually bring their immense flocks and herds. The grain finds a ready vent by the Black Sea, as well as their fleeces. To these objects of commerce are added some bad hides and great quantities of hare-skins.

These different articles united, annually procure the Tartars considerable sums, which they only receive in ducats of gold, Dutch or Venetian; but the use they make of these annihilates every idea of wealth which such accumulation presents. Constantly augmenting, without turning any part of their store into circulation, avarice seizes and swallows up their treasures, while the plains in which they are buried afford not the least indication or guide to future research. The avarice of a Tartar never stays to calculate eventual loss, but enjoys the momentary gain.

Notwithstanding the prevalence of avarice, the Tartars are not destitute of hospitality. On the arrival of a stranger at any town or village, it is customary for the inhabitants to stand at their doors, as if desirous of inviting him to enter. Having made choice of his tem-

porary residence, the inhabitants go into their houses, and the stranger is shewn into an apartment, into which the wife and daughter of the host enters, both with their faces uncovered; the first carrying a basin and a pitcher, and the second a napkin, for the purpose of washing. They then set before him their best cheer, with an assurance of his being heartily welcome. According to their own declaration, they consider the exercise of hospitality as a benefit, and therefore, if any one should constantly enjoy that advantage, he would make others jealous; but they do not permit of any means which might determine the choice of travellers. Their eagerness to come to their doors, is only to prove that their houses are inhabited. Their uniformity preserves an inequality, and no one has a chance of procuring a guest superior to another. They seem, in this instance, to have imbibed those noble principles, that it is equally their duty and pleasure to assist the stranger in distress; and that in exercising hospitality, and following the dictates of humanity, they fulfil the law of Mahomet, according to the sum and substance of the Koran. Their furniture consists chiefly of a bed, chairs, tables, and cushions.

The Nagai Tartars are settled in the vallies that traverse the plains from north to south, and their tents, ranged in a single line, form there a kind of villages, of thirty and thirty-five leagues in length, which distinguish the different hordes. It may be presumed, that the rustic frugal life which these pastoral people lead favours population; while the wants and excesses of luxury among polished nations strike at its very roots. In fact, it is observed, that the people are less numerous under the roofs of the Crimea, than in the tents of the Nagais.

We shall relate some particulars concerning these people. Our traveller, in his journey, observed a group of Nagais assembled round a dead horse they had just skinned. A young man about eighteen, who was naked, had the hide of the animal thrown over his shoulders. A woman, who performed the office of taylor with great dexterity, then began by cutting the back of this new dress, following, with her scissors, the round of the neck, the fall of the shoulders, the semi-circle which formed the sleeve, and the side of the habit, which was intended to reach below the knee. There was no necessity to sustain a kind of stuff, which, by its humidity, naturally adhered to the skin of the youth. The female leather-cutter proceeded with equal ease to form the two fore flaps and the cuffs, which operation ended, this almost-man, who served as a mould, crouched on his hams, while the pieces were stitched together; so that in less than two hours he had a good *brown-bay coat*, which only wanted to be tanned by continual exercise. This seemed to be his first care; for he afterwards leaped lightly on the bare back of a horse, to go and join his companions, who were busy in collecting horses for the accommodation of travellers.

We have already observed, that the Tartar horses are left to wander over the plains in companies, and distinguished by the marks of the proprietors; but each individual is obliged to contribute to the public service. There is, therefore, a certain number appropriated to the use of the community, and kept within sight of their habitations. As these animals run free, they are not easy to catch; and the choice necessary to furnish saddle and draft horses from among them, adds to the difficulty. In this the Nagai succeed by a method which at once gives their youth, always destined to this kind of chase, an opportunity of becoming the most intrepid and adroit horsemen in the world. To effect this they take a long pole, to the end of which they fasten a cord, that terminates in a loop passed through the pole, and so form a running noose wide enough to receive the head of a horse. Furnished with this instrument, the young Nagais mount their horses, without a saddle, making a bridle of the halter, by twisting it round the under jaw, ride to the herd, pick out the horse they want, pursue him

him with vast agility, come up with him notwithstanding his tricks and turnings, in which he shews infinite address, and seizing the instant when the end of the pole is beyond the head of the horse, slip it over his ears, tighten the knot, slacken their course, and thus retain their prisoner, which they bring to the general receptacle.

### SECTION III.

#### THE KALMUCK TARTARS.

**T**HE Kalmucks are divided into different tribes, each of which has its chief. They inhabit a vast desert, which lies between the two rivers Don and Volga.

These people are continually roving about. In the winter they usually reside on the borders of Circassia: they proceed northerly in the spring, and return back again at the latter end of autumn. They never cultivate any land, their only riches being their flocks and cattle, on whose account they principally roam about in search of fresh pasture.

Their temporary or moving habitations are huts, which the poorer sort cover with reeds or rushes, and the better sort with felt.

On all occasions they affect to profess the Chinese religion, though they know very little of its principles. They believe in one God only, are fond of keeping holidays, and are tolerably decent in the mode of worship. However, they keep idols about them, but pretend not to pay to them any kind of adoration, but only to treat them with respect out of regard to the saints they represent. During the time of their worship they sing, and make use of cymbals, and other musical instruments, which are stringed: to these they beat time, and look upon notes, which are pricked from the top to the bottom of the page.

Polygamy is forbidden; and adultery is severely punished.

When two young people are disposed to marry they cohabit together for a twelvemonth: if in that space the woman proves pregnant, the marriage is legal; but if the contrary is the case, they are at liberty either to part entirely, or to make another year's trial. The undergoing of such a trial is no ways injurious to the reputation of a woman.

Conjugal infidelity is rarely known among these people. If the wife is caught tripping, she is immediately condemned to death; and the husband, if he thinks proper, may be the executioner.

The priests are neither permitted to have money or wives, for these two reasons: first, they are allowed to supply their necessities from the properties of whom they please; and secondly, they have the liberty of passing a single night with any married woman they chuse: and this is so far from disgusting the husbands that they consider it as a distinguished favour.

The method in which it has been erroneously said the Kalmucks originally buried their dead was, perhaps, of the most singular as well as significant nature, as it seemed to have respect to the different elements. It is said they buried them that they might return to their original clay; but before it was possible for the bodies to corrupt they took them up again, and then threw them into the Volga, but took care to secure them so, that they might easily be drawn out again. After having been immersed in water for some time, they drew up the bodies, and half burned, or roasted them, to bring them acquainted with the elements of fire: then, that they might not omit the fourth element, air, the carcases were exposed upon the banks of the Volga, to be devoured either by birds of prey, or by Tartarian dogs. If they were devoured by dogs it was considered as a lucky omen; for dogs being looked upon in a sacred light, they supposed that the spirit apper-

taining to a carcase belonging to any person devoured by dogs must infallibly be in an absolute state of felicity.

*It is astonishing that within these last thirty years, neither the account of the suppression of the Kalmuck's mode of burial is mentioned in any of our Systems of Geography, or the real method in which they formerly used to bury their dead; which evinces that the writers of many Systems of Geography were mere copyists from the antiquated and stale works of obsolete and inaccurate authors; otherwise they must have known, that the Kalmuck Tartars never buried their dead in the manner they have described: that the number of dogs who devoured the body was immaterial, all their dogs being looked upon in a sacred light; and that the practice of openly exposing the dead bodies was suppressed in the year 1740, by the intervention and representation of John Cook, M.D. a Scotch gentleman, who was many years employed by the court of Russia in a medical capacity at Astrachan; and who reported to that court, that one of the chief causes of that country being visited by the plague, was owing to the putrified carcases of the Kalmucks, which were continually exposed to be devoured on the banks of the Volga, and near the city of Astrachan.—In consequence of this representation the Imperial court of Russia humanely interfered, and issued a prohibition; so that the Kalmucks, at present, are compelled to bury their dead in the same manner as the christians of Astrachan.*

Though the Kalmucks seem neither to be swayed by ambition or avarice, they are always quarrelling with their neighbours. They have a particular enmity to the Karakalpaaks, and to prevent quarrels between them, the Russians are under the necessity of keeping a military force upon the banks of the Volga; but these troops are only under arms in the summer.

The Kalmuck dogs are exceeding fierce, and very voracious, and will attack any man who gives them the least offence. In bodies they will assault a number of armed men; but the inhabitants of Astrachan very frequently go out on purpose to shoot them, and, in time, will, without doubt, extirpate the whole species.

### SECTION IV.

#### CIRCISSIAN TARTARY.

**C**IRCISSIAN Tartary is bounded on the north by Astrachan; on the south by the high mountain of Caucasus; on the east by the Caspian Sea; and on the west by the Paulus Meætis and the Black Sea.

The southern division of this country is claimed by the Persians; the western is under the dominion of the Turks; and the eastern pays obedience to the Russian empire.

The soil has, by many writers, been reported to be sterile, for this reason only, because they saw no appearance of fertility. But it should be considered, that the natives understand nothing of agriculture, and have not the least inclination to be industrious. Its natural richness is unquestionable, and the surface of the earth, when just turned up, will produce a plentiful crop.

Kezlaar, the capital of Circassia, which was built by the Russians, is only formed of earth, but the garrison consists of five hundred regulars, and three thousand Cossacks, the latter of whom are permitted by the Russian government to erect habitations on the banks of the Terek.

Kezlaar is in 44 deg. north latitude; the air is consequently wholesome and serene.

The river Terek, which flows from west to east, produces a great variety of fish, as sturgeon, salmon, &c. It meanders beautifully through the country till it disembogues itself into the Caspian Sea.

Those Circassians, who profess the Mahometan religion, admit of polygamy.

The women are lovely in their features, majestic in their persons, and agreeable in their deportment; in



in their stature they are large; and the men make excellent soldiers. However, none but the principal people are permitted to carry fire-arms, with which they are very expert, killing at a great distance, and making use of balls and rifle barrels. The common weapons are scymetars, bows and arrows.

The Circassians, who are immediately under the protection of the court of Russia, have chiefs of their own, the principal of whom, stiled *Becovitch*, is a major-general of irregulars in the Russian troops. He is, however, always ordered to remain in Circassia, where it is imagined his service can be the most essential. Though the Circassian princes are exceedingly honoured and respected by their subjects, yet such is the independency of the people, that they are not obliged to do any thing at their command, unless prompted by their own inclination. The princes themselves are likewise independent of each other.

Whatever presents the Empress of Russia sends to the Circassian princes, the respective subjects expect a part. If the things are not sufficiently divisible to be distributed, they will have an equivalent in specie, or some other commodity, which may be easily parted among them.

In war, all the spoils are divided among the troops, the sovereigns being excluded from having any share.

Circassia, with respect to subordination to Russia, is only confined to a formal oath of allegiance, in which they swear to be submissive to a certain number of general laws, as long as their being so continues essential to the good of the Russians and themselves. The imperial court, for many cogent reasons, seldom interferes with their political, and never with their religious concerns.

Like the Turks, they have harems, or seraglios, for their women, from whom all men, except the husband, are excluded. These are separate from, though built contiguous to, their dwelling houses.

Among many other customs, they have the following singular one. When the principal lady of any of their princes is in labour, the first Circassian who hears it, let his situation be ever so menial, runs and places himself at the door of the harem, from whence none are authorised to drive him. When the lady is delivered, if it happens to be a boy, he is richly dressed with the utmost speed, and delivered to the Circassian, who immediately takes him home, and, if he is a married man, delivers him to his wife to nurse. If he is a bachelor, a nurse must be procured, and the child remains under his inspection and tuition, till he is nine years of age, when he is again returned to his parents, who receive him with great rejoicings, and the utmost public ceremonies. The reason which they give for this remarkable custom is, that the child may not be spoiled in its infancy, by the delicacies of a court, or effeminate treatment which he might receive in the harem; but rendered so hardy and robust, as to become, in time, a *buggater*, or hero. For courage and personal strength are, by the Circassians, deemed as the first qualifications of a human being.

The Circassians make no scruple of selling their children into Turkey and Persia, especially their daughters, who leave their parents without reluctance, from the pleasing tales they hear of those who have arrived at the honour of being Sultana in the harem of the Grand Signior and the King of Persia, and their imaginations being taken up with fine cloaths, jewels, and a luxurious life, they leave their father's house with joy: and even the mothers are no less pleased with the hopes of their daughters advancement.

The Circassians pay their chiefs great respect; but a prevailing part of their character is their veneration for ancient houses. They are as great genealogists as the Welch, but more tenacious of their family honour, by not intermarrying, even for gain, with an inferior person.

The marriage ceremonies of the Circassians are the following.

No. 13.

The parents or guardians enter into a nuptial contract: the young people are then permitted to see each other. After two or three visits, if each party is satisfied, the affair is concluded, and nothing remains but to send the bride home to the bridegroom's house, in a close waggon finely painted, attended by the women who are to live with her.

The contract itself falls heavy on the bridegroom, especially if he is ardently desirous of concluding the match; as the bride's relations give nothing with her but a few suits of cloaths; but the bridegroom is obliged to make them presents to a great value, of horses, draughts, camels, cows, &c. If they happen to demand more than he is possessed of, it makes no difference to him, for he immediately makes incursions upon his neighbours, and steals as many as will make up the deficiency.

The natives of Circassia carry on a good trade with the Russians for an excellent root called *Rubia Tinctorum*, which is used in dying a beautiful red colour. Besides a great variety of useful herbs, this country furnishes the best capers in the universe.

The woods naturally produce vines, the grapes of which are small, but the wine made from them is excellent.

Circassia abounds in wild swine, wolves and foxes; their method of catching which is very singular. After digging a hole in the earth nine feet deep, broad at the bottom, and narrow at the top, they drive a stake into the middle, which projects from the surface of the earth about four feet. Upon the top of the stake a moveable cart wheel is fixed, to which a young pig is fastened in the evening. The mouth of the pit is then covered with branches of trees in a very slight manner, over which grass is scattered. The pig does not fail to squeak all night, being irritated by its confinement. When any of the above-mentioned animals hear the noise, they do not fail to visit the place, which they no sooner approach than they fall into the pit, where they remain till morning, being totally unable to disengage themselves.

They follow the diversion of hare-hunting in the same manner as in England. Pheasants abound in this country.

From Kizlaar the traveller may pass through a great number of Cossack villages, till he arrives at an excellent hot-well, where Peter the Great built an hospital for the cure of scorbutic patients. The hot spring is situated upon a hill, beyond the independent village Bragutskoi, south of the river Terek: boiling hot water issues from it, which smells strongly of naphtha, and falls into a basin, the diameter of which is about twelve feet, and the depth three. On the west side there are seven small springs of the same kind of water; and on the east side there is an acid spring. The water of the chief well will boil a fowl in a very short time.

They have a great number of serpents, who make holes in the ground, and are extremely dangerous. These serpents are six or seven feet in length, and about the thickness of a man's arm.

There are likewise mice as large as squirrels, which are called *jerbuab*. Their ears are long, and their fore feet shorter than those behind, which prevents their running swiftly. They can, however, lay their tails over their backs, and leap to a considerable height or distance.

## SECTION V.

### THE COSSACK, KARAKALPAK, KIRGEE, AND BASKEER TARTARS.

THE Cossack Tartars inhabit a strong town, built by themselves, and called Jaik, from the river Jaik, which runs through a desert of a prodigious extent, and at length empties itself into the Caspian Sea. This vast desert is infested with innumerable hordes of wild Tartars.

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There is a wandering people about the Caspian Sea, called Karakalpaaks, to the northward of whom the Kirgees and Baskeers take up their abodes. The Kalmucks are continually at war with these tribes.

The Kirgees and Baskeers profess Mahometanism, and being, perhaps, the most ignorant and unpolished of any who profess that religion, they are of course the most superstitious.

During the war between the Russians and the Turks, thinking they could not do a more essential service to Mahomet, than by injuring the Russians as much as their power would permit, they fell upon all the defenceless towns and villages of the province of Umsinafoskaga. All who were young and vigorous they carried with them, designing either to use them as slaves, or sell them as such. The old, the infirm, and the very young, fell indiscriminate victims to their remorseless fury.

The Russian governor of Orenburg, however, being informed of these cruel depredations, dispatched a body of five thousand regulars, and three thousand Cossacks, who marched with such secrecy, that they attacked the Kirgee camp in the night, and destroyed the greatest part of those barbarians, though they were at the time twenty thousand strong.

The fisheries on the river Jaik greatly enrich the Cossacks, who, after having cured their fish, sell them to the Astrachan merchants for the mart of Russia.

The celebrated Peter the Great had entered into a scheme for turning the Volga to a political advantage, and gave an exclusive privilege to one Demidoff, with respect to the fishing, advancing, at the same time, 20,000 rubles, to enable him the better to put his design into execution. In a few years Demidoff repaid the money, and became exceedingly rich.

These fisheries, at length, exciting the attention of the court of Russia, they determined to tax them, as well as those of the Volga. Proper officers were therefore sent to enforce the tax, who were thrown into the river and drowned by the Cossacks, to whom the very idea of any kind of taxation was abominable. Continual expresses were sent from St. Petersburg, to enquire why the officers had not sent an account of their success; but the messengers were treated exactly as the officers had been; till at length the court got information of the whole affair; but it was thought most prudent to wink at it; the Russian ministry having too much sense to quarrel with a set of people, whose sentiments insured their independency, and whose situation rendered it impossible to conquer them.

## SECTION VI.

### THE USBEC TARTARS.

**U**SBEC Tartary is bounded, on the north, by the country of the Kalmucks; on the east by Tibet; on the south by India; and on the west, by Persia and the Caspian Sea. The capital of the country, which lies in 39 deg. 15 min. north latitude, is called Bochara. It is surrounded by a mud wall. The houses are built of wood, but the mosque and caravanseras are of brick. It is tolerably populous, but not equal to what it was formerly. The Khan is permitted to seize upon the property of whom he pleases, which injures commerce, and damps the spirit of cultivation.

The Usbecs nearly resemble the Persians in their dress, their boots, which are uncommonly large, excepted. The chiefs wear a plume of feathers on their turbans, and, as well as their Khan, pride themselves much on being the descendants of their renowned Tamerlane.

Their common food is pilau, or boiled rice; but their greatest delicacy is horse-flesh. They drink a kind of arrack; or fermented liquor, made of mare's milk.

Their language is a mixture of the Turkish, Persian, and Mongol; but they are the best acquainted with the Persian.

Their arms are large bows, arrows, darts, and sabres, which they use with admirable dexterity. Of late they have begun to use muskets.

The Bucharian Tartars pique themselves upon being the most courageous and robust of all these nations. The Persians, who are not deficient in point of natural courage, look upon them with terror. The women themselves aspire to military reputation. They are strong and well limbed; and yet, in their features, have all the delicacy of Asiatic beauty.

Their horses are the best in the world for the Tartars to scour the deserts, as they can live upon almost any thing. A very small quantity of provender seems to keep up their strength; and they are hearty, indefatigable, and swift.

They wage perpetual war with the Persians, the fertile plains of Korosan exciting them to make frequent excursions into that rich and plentiful country. But they do not find it quite so easy to penetrate into the dominions of the great Mogul, on account of the prodigious mountains that intervene.

Those who subsist upon their cattle, or by plundering their neighbours, live sometimes in huts, and sometimes in tents, every tribe forming a camp of its own, and frequently move from place to place, as suits their inclination and conveniency. Others, who cultivate the earth, and are a little more honest in their principles than their wandering brethren, form societies, and live in towns and villages. These latter are either the real Bucharians, or descendants of the Sartes, the ancient inhabitants of the country; or the Turkumaros, who were settled in the country long before the Usbecs subdued it. The Usbecs, like the Tartars in general, however, despise the thoughts of cultivation, and deem it glorious to make excursions upon and plunder their neighbours.

## SECTION VII.

### THE CRIM AND LESGEE TARTARS.

**T**HE Crim Tartars receive their name from their originally coming from Crimea, the ancient Taurica Chersonesus, a peninsula in the Black Sea. Its greatest extent, from north to south, is about 145 miles; its greatest breadth, from west to east, is near 140 miles; and its breadth, in other places, are only about 80 miles. It is situated between 33 and 37 deg. east longitude; and between 44 and 46 deg. north latitude.

The country, from nature, is capable of cultivation. It contains towns and villages; but the houses are wretched huts. It was formerly subject to the Grand Signior, whom the Khan was obliged, in time of war, to furnish with 30,000 effective men. These men, however, never receiving any pay, plundered and pillaged every place they passed through; on which account every man took three or four horses with him, besides that on which he rode, to load with plunder and captives. Whenever a horse died, the owner immediately dressed the carcase, and invited his comrades to the entertainment. Great alterations, however, have taken place within some years past, by the conquests of her Imperial Majesty, and the Tartars of Crimea are now subject to the Russian government.

In time of peace they purchase beautiful children in Circassia, and sell them to the Turks, who pay for them in cloathing, arms, coffee, tea, rice, raisins, &c.

They travel in close carts, which contain not only themselves, but their wives, children, baggage, &c.

A painted waggon, and a hut covered with white linen, with a painted cloth at the top, tied with red strings, are all they give with their daughters in marriage; though they expect a handsome present from the bridegroom.

They bury their dead very deep in the ground, erect a tomb of mud over their graves, and adorn it with a variety

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USBEC TARTARS.



CALMUC TARTARS.

*irrigation sculp.*



variety of flags, expressive of the quality, circumstances, and actions of the deceased.

The same ingenious correspondent, who favoured us with the particulars respecting the Nagai Tartars, has subjoined the following respecting those of Crimea.

While at Baſtcheſeray, the residence of the Cham, he studied every means of ingratiating himself with that monarch. Observing that he was fond of fire-works, and that his artificers were ignorant, he prepared utensils and materials, and instructed his own people; and finding himself able to accomplish his purpose, asked the Cham's permission to give him this kind of entertainment on his birth-day.

The Cham was so pleased with the exhibition, that he obligingly complained it was too soon over, and was given to understand, by way of answer, that his European visitant had prepared some electrical experiments, which he proposed to shew him as a kind of chamber fire-works that might serve as amusement for the rest of the evening.

So great was the effect of the electrical phenomena at first, that they were looked upon in the light of magic, to which suspicion every new experiment gave additional strength. The Cham himself at length desired to be electrified, as he accordingly was, and several of his courtiers.

The next day the city resounding with the wonders performed by this European, several persons came to entreat a repetition of the experiments on them and their friends, all of whom were sent away with equal astonishment, and each of them expressing the wonders of electricity.

So great, indeed, was its fame, that application was made by a number of Circassian mirzas for permission of admittance to become spectators of such wonders as were never before conceived, that they might bear testimony of the truth in their own country, and that Circassia, though deprived of these prodigies, might yet preserve their memory in her annals. This request was politely complied with, and all expressed the greatest delight, though at the same time the most distinguished astonishment.

As our traveller was fully in the graces of the prince, he took an opportunity of giving him some idea of European horsemanship. The sole principle known to the Tartars is, to sit firm in the seat, which they carry to a degree of rough inelegance. The whole court was therefore astonished at the supple motions and paces of his Arabian horse. The prince's groom wished to ride him, but scarcely was he seated on the smooth saddle before he was obliged to clasp the horse's sides with his heels and knees, that he might keep himself on. The horse, unaccustomed to such a rider, was preparing to rid himself of the inconvenience, but the Tartar's servants ran to his assistance, and prevented his falling.

Nor was the Cham less entertained with an European pointer, the property of our traveller. The animal being sent for at his request came into the monarch's presence with that familiarity to which, from having been long caressed as a favourite, he had been accustomed. In the middle of the apartment was a fountain, where the dog bathed himself, then leaped on the sofa to caress his master, and understanding the laugh of the Cham as a friendly invitation, sprang merrily upon him, and overthrew every thing that stood in his way. In the first moments of favour errors are overlooked: the dog was recommended to a page, supped the same evening at court, and a grand hunting party was ordered on the morrow. Nothing was heard of over-night but the great talents of this new favourite, and the Cham was so impatient to see him in action, that he appointed the meeting of the party in the morning sooner than ordinary.

When the party was assembled, the hero of the day was led by his page, encircled and terrified by spectators, who were wanting to see him set at liberty. This was no sooner done than the horsemen opened to the right and left of the Cham, and the clattering of hoofs

so terrified the dog, that at first he seemed to fear being trampled to death. At length a quail was started, and one of the Cham's falcons let loose in pursuit of the game. The bird joined and seized his prey, and flying to some distance, a falconer ran with all speed to take it from him. The dog likewise sprang forward with all his might; the double capture of the falcon and quail excited his ambition, to which, had not a poll-axe been thrown at him to make him quit his prize, it must have fallen a sacrifice. Fear seized both the dog and the falcon; each by different routs took the road home, and the Cham paid for his experiment by the fear of losing his bird.

There is no country where crimes are less common than in Tartary: their plains, where malefactors might easily escape, yield but few temptations, and the peninsula of the Crimea, which affords more objects of desire, is daily shut up, and leaves not the culprit the smallest hope to escape chastisement. Hence no precautions are taken for the security of the capital, which contains no other guards than those which the sovereign dignity requires.

The following is an instance of the impartiality of the Cham in the administration of justice. The slave of a Jew had assassinated his master in his vineyard, and complaint was laid by his nearest of kin. The culprit was seized, and during his trial some zealous Mahometans determined to make him a Turk, in hopes to obtain his pardon. The Cham pronounced sentence of death, and the murderer's conversion was pleaded. It is necessary to remark, that the laws of Crimea ordain the criminal to be punished by the hand of him he has offended, or by the prosecutors. In vain was it objected, that a Turk might not be left to the mercy of Jews; the Cham nobly declaring, he would leave his brother to their mercy were he guilty, his province being to do justice, and as to his conversion and its rewards, he would leave those to Providence. The devotees, however, contrived, by their intrigues, to retard the execution of judgment till the Friday afternoon, that their convert might take advantage of that law, which obliges the offended party to execute sentence within twenty-four hours, knowing that the Jewish rites of Sabbath began at sun-set. Nevertheless, the assassin, loaded with chains, was brought to the butt on which these kind of executions were performed. Here a new obstacle arose. The Jews are forbidden to shed human blood, and the public crier was sent thro' the town to offer a considerable sum to any one who would undertake the office of executioner; but this office the most miserable of the Tartars disdained. An account of the proceedings was carried to the judgment-seat of the Cham, and the devotees hoped to gain their point, in which, however, they were deceived. The Cham permitted the Jews to execute the law according to the precepts of the Old Testament, and the murderer was stoned to death.

The Crimea law requires the complainant himself to be the executioner. Here the person who is obliged to plunge the fatal knife is never seduced by any temptation to remit the punishment, and the law which leaves vengeance in his own hand renders his heart inaccessible to any other sensation. One of the prince's officers, bearing a silver hatchet, and with his arm raised, precedes the criminal, conducts him, and is present at the execution.

The liberal, candid, and ingenuous disposition of the Cham appeared from another circumstance worthy of being recounted. An unfortunate Tartar taken in the act of disobeying orders, which were too severe, had been condemned to death by the Cham, and preparations were made to lead him to execution just as our traveller arrived at the palace. He was presently surrounded by several mirzas, who explained the facts, and entreated him to preserve the Tartar from the consequence of this rigorous proceeding. He accordingly waited on the Cham, whom he found agitated by the orders he had given, approached him, stooped to kiss his

his hand, and retained it, notwithstanding the motion he made to draw it back, which never happened to him before. Upon the prince's demanding of him, with a kind of severity, what he wanted, he answered, the pardon of the culprit. When he asked what interest he had in the pardon of that wretch? He rejoined none; adding, that he could not be interested in behalf of one who had disobeyed his prince; that it was for his own sake he interceded, since, should he once be too severe, he would soon become cruel, and therefore need not cease to be good, in order to be constantly feared and respected. The Cham smiled, and presented his hand to the petitioner, who went to announce the pardon.

The Lefgee Tartars are a powerful and warlike nation, whose country extends near an 100 miles in length, from north to south, and about 80 miles from east to west. It is fertile and pleasant, producing all kinds of grain and cattle. The people are good mechanics, and carry on several manufactures. They are not only very warlike, but excel in making fire-arms, with which they trade into Persia. They are independent, and their chiefs, who are named *shamkalls*, in any common case of danger, unite their forces, and are unanimous in their operations.

They are active and well proportioned; their eyes are black, and full of fire; their complexion swarthy; and their features regular and engaging. They dress after the Arabian fashion, and wear whiskers. Some few, indeed, let their hair grow.

They trade with the Persians, Russians, and Armenians, giving fire-arms and madder for cloathing and necessaries. They are too frequently guilty of rapine, in which, indeed, they resemble the natives of this extensive region in general.

They follow the Turks in their mode of worship, and the Persians in their manners: but in one particular they outdo most of the oriental nations, for they can drink to great excess.

THE history of the Tartars presents the image of a vast ocean, the extent of which cannot be known but by examining its coasts. Their archives, in fact, are only found among the nations who have had the misfortune to be their neighbours, and whom they have successively ravaged; and as these nations have written little or nothing, the historian is obliged to be contented with probabilities; but these are such, that, when compared with the annals of all nations, it must be admitted, that the Tartars prove the best title to the highest antiquity.

It would be difficult to procure any well established facts of the annals of the Tartars before Zingis-Khan. It is known that this prince was elected Grand Cham by the chiefs of the different tribes, and was only chosen to be the king of princes, because he was the most powerful among them.

It is likewise known that Zingis-Khan conceived and executed projects of usurpation, by which he formed the greatest empire known in history. The emigrations which followed this conqueror, and which spread over the conquered countries, prove also the degree of population necessary to such an influx, and the considerations united throw the origin of that family into the obscurity of the most distant ages.

An uninterrupted chain has brought down the race of Zingisian Princes even to our times, as it likewise has the feudal government to which the Tartars are subject. They have national assemblies, and a kind of representatives called *beys*. Their assemblies are only convoked on extraordinary occasions; but in order that the Cham, who has the right to summon the members, may not take advantage of their absence, to extend his authority beyond the bounds of the feudal laws, one of the six *beys* constantly represents the other five; and this chief of the Tartar nobility has, as well as the sovereign, his minister, and the right of convoking the *beys*, if the negligence of the Cham should render it necessary to counteract his own abuses or usurpations.

The same order which unites the great against the encroachments of despotism is equally watchful for the security and support of the legal power of the sovereign. The grand officers of the Tartars seem to be to the government, what columns are to an edifice; they sustain without having the means of shaking it.

The first dignity of the empire is that of *calga*, which preserves the privilege of regency at the death of the Cham, till the arrival of the future sovereign. The *calga* is commander in chief of the Tartar armies, if the Cham goes not to war in person.

The post of *nooradin*, which is the second in the kingdom, is likewise filled by a man of the first rank. He enjoys also the right of having his ministers; but they, as well as their master, have no power to act. If, however, any event calls out the troops of the *nooradin* to the field, both his authority, and that of his ministers, acquire all the activity of sovereign power.

The third dignity of the empire, under the title of *or-bey*, has occasionally been conferred on *mirzas*, who had espoused princesses of the blood royal. These nobles, who disdain the first places in the ministry, have been appointed to distant governments; but such governments are usually given to the sons or nephews of the reigning prince, where they are generals of their provincial troops.

Besides these great offices, the revenues of which consist in certain rights established in their provinces, there are two others, which are female dignities; that of *ala-bey*, which the Cham usually bestows on his mother, or one of his wives; and that of *oloo-kanai*, which he always gives to his eldest sister, or the eldest of his daughters. Several villages are dependent on these princesses, who determine the differences which happen among their subjects, and do justice in the persons of their intendants, who sit for that purpose at the gate of the seraglio, near the haram.

The revenues of the Cham scarcely amount to 25,000l. sterling for the maintenance of his household. If, however, this small income confines the prince's liberality, it does not prevent him from being generous. A number of *mirzas* live at his expence, till the right of escheat gives him the means of disencumbering himself by granting them lands.

The raising of forces is no expence to him. All estates are held by military tenure. Neither does the sovereign support any expence of justice; he decides all disputes throughout his states gratis; as each jurisdiction likewise does in its respective districts. An appeal is from these individual tribunals to the lord paramount.

The best education among the Tartars goes not beyond learning to read and write. But though the education of the *mirzas* is neglected, they are eminent for their easy politeness. This is the effect of their familiar habits of living with their princes, without ever failing to pay them a proper respect.

The Tartars are so little attentive to the natural productions of their country, that they even neglect, by digging, to appropriate the mines of Tchadir-Dague to their own uses. It may be presumed, the Cham would not remain insensible to the acquisition of its riches, if the fear of exciting the avarice of the Porte had not made him prefer inaction to labour, the fruits of which he would not be suffered to enjoy. The danger of seeing this gold transplanted to Constantinople is not the only one which a Cham of the Tartars would be exposed to in working the mines he possesses. Forced to invite miners and other artists to direct the proceedings, he must have introduced into Crimea the scourges of prohibition; and the Tartar monarchs have sacrificed their own interest to the public tranquillity.

Accustomed to an existence, the pleasures of which appertain more to the produce of the soil, than the pomp imprisoned in the dark entrails of the earth, the Tartars make the free air in which they breathe promote their happiness, and the climate administers to their necessities and satisfactions.

C H A P.



# C H A P. VII. E M P I R E O F P E R S I A.

## S E C T I O N I.

*Name, Situation, Extent, Climate, Rivers, chief Cities, Islands, &c.*

**T**HERE are different opinions respecting the derivation of the name of Persia. According to the ancient poets, it was derived from Perseus, the son of Jupiter and Danæ; but less fabulous authors rather think it a corruption of the word Parthia, and that the modern Persians derive their name from their progenitors, the Parthians, the ancient inhabitants of the country. The word itself implies a horseman, the Persians and Parthians having always been famed for their skill in horsemanship.

Modern Persia includes all those countries which were anciently celebrated and known by the names of Media, Parthia, part of Assyria, Hircania, Colchis, Bactria, Iberia, and Sufiana.

This extensive empire lies between the 45th and 70th deg. of east longitude; and 25th and 44th deg. of north latitude. It is 1300 miles in length, and 1100 in breadth, being bounded, on the north, by the Caspian Sea, which separates it from Russia; and on the north-east by the river Oxus, which divides it from Usbec Tartary. The north-west boundaries are the Daghistan mountains, and the mountains of Ararat, which divide it from Circassian Tartary. India is the eastern boundary; the Indian Ocean, and the gulphs of Persia and Ormus, the southern; and Arabia and Turkey the western. Hence it is evident that no country in the world is more happily situated for commerce, or better calculated to become a great maritime power: but its natural advantages have always been rendered of very little use by its unhappy political constitution: for wherever private property is precarious, and the human reason manacled, the people must be miserable. Nothing but liberty, guarded by wholesome laws, and freedom of thought, under salutary restrictions, can render any people happy. From the remotest periods down to the present time, we find that arbitrary measures have ruined the most powerful states, and depopulated some of the finest regions in the universe, while liberty hath rendered countries, less happily situated, opulent and potent.

The chief mountains of Persia are those of Ararat, Caucasus, and Tauris, which have long made a distinguished figure in history.

There are fewer rivers in this country than in any other of so vast an extent in the world. The only ones worth naming, are the Kur and Aras; they both arise near mount Ararat, and discharge themselves into the Caspian Sea. The western boundary, indeed, is watered by the Euphrates and Tigris; and the river Indus washes the eastern part. The stream called Oxus does not merit the name of a river; and the few other rivulets are no better than ditches, many of them being the greatest part of the year dry. However, the Persians have supplied by art, what they have been refused by nature; and by the means of a great variety of canals, reservoirs, aqueducts, and other useful and ingenious contrivances, they seldom know the want of water.

The air and climate in so extensive an empire must necessarily be very different. Towards the Daghistan mountains, which are continually covered with snow, the air is exceedingly cold: it is very hot in the southern parts; but the midland regions are temperate and pure.

Ispahan, or, as it is pronounced by the Persians, Spahawn, the metropolis of the Persian empire, and the capital of the province of Erah, is situated in a pleasant plain, and is defended from the winds by a

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chain of mountains, which surround it at several miles distance. It is twelve miles in circumference, exclusive of the suburbs. The form is oval; and though the streets are irregular, it certainly merits the name of a magnificent city; though it suffered greatly, in point of population and superfluities, by the devastations of Kouli Khan. Previous to which time it contained 18,000 houses, 500,000 inhabitants, 1,800 caravanseras, 160 mosques, 260 public baths, a great number of superb palaces, and fine squares planted with shady trees.

The royal palace, with the offices and gardens, is three miles in circumference. The royal square, or *meidan*, is near a mile long, and about three furlongs broad. The fortifications of this city are, however, mean and weak, being mostly made of earth, and the moat that surrounds them is generally dry; so that the place is but in a defenceless situation. It is, nevertheless, not only the best town, but the greatest mart of commerce in Persia, all the trade of the empire centering here; besides the vast quantity of goods of all kinds, which are brought by merchants of all the oriental nations, who deal in musk, ambergris, diamonds, pearls, gold, &c.

The royal square, or great market place, is 700 feet long, and 250 broad. The houses which surround it are uniform, erected with bricks, and the shops vaulted. On the side towards the palace are shops belonging to the lapidaries, goldsmiths, and druggists; opposite to which are the taverns, eating-houses, linen-drapers, mercers, woollen-drapers, &c.

A rivulet flows through the *meidan*, the channel of which is of stone, by which the water is conveyed to two large reservoirs, that supply the greatest part of the city with that useful article, by the means of pipes. On the banks of this rivulet, and round the market, are planted a great number of evergreen trees, which greatly resemble box, and being regularly cut, so that the shops appear between them, they add greatly to the elegance of the place.

Here are two covered music galleries opposite to each other, where the city musicians play every night at sunset, or whenever the Sophi makes his appearance.

There is an inferior market-place, in which all sorts of merchandize and provisions are sold, and the prices are allowed to be reasonable. Meat and fuel, indeed, are rather dear.

Several pieces of cannon, without carriages, are planted before the royal palace. This palace consists principally of the festival-hall, where the Sophi entertains his nobles on new year's day, and the hall of audience, where he receives foreign ambassadors, hears causes, and distributes justice. The latter has not only a spacious court before it, but is in itself exceedingly superb and elegant. At one end of this hall is a kind of alcove, which is separated from the other part by a red callico curtain, which is occasionally drawn up by silk strings, and rests upon the capitals of the pillars, which, being of wood, are finely carved and gilt, as well as the walls. The floor is covered with a carpet of a gold and silver ground. The sides are adorned with pictures, painted by European masters. In the center is a beautiful fountain, surrounded by a number of gold and silver vessels. In its basin are seen many kinds of fruits and flowers floating upon the surface of the water. There are many other spacious apartments in the palace, which strangers are not permitted to survey. Besides the halls, there are many smaller chambers, closets, and galleries; some for the entertainment of the officers of the court, who are exceedingly numerous; others for the women. There are many detached

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offices

offices for the menial servants; and a sanctuary, or place of refuge, for debtors and criminals. But it is remarkable that almost every apartment hath its peculiar subdivision of the garden.

Near the palace is a citadel, well garrisoned, but indifferently fortified; which contains the treasures, ammunition, arms, and stores, belonging to the Sophi.

At the south end of the royal meidan is a mosque, built of white marble, in so artful a manner, that the eye cannot discover where the separate stones are cemented together. There is a large court before it, in the center of which is a beautiful fountain. Many of the other mosques are remarkable for their elegance and grandeur.

In the principal parts of the town are handsome taverns and coffee-houses, where people go for the sake of conversation, and to hear the poets rehearse their humorous and satirical compositions.

There are two convents in Ispahan, the one Spanish, and the other Italian, which belong to the Augustine and Carmelite friars.

Over the Sophi's stables is a high tower, built of earth and the horns of stags, in commemoration of a hunting match, in which Shah-Tamar killed 2000 of these animals, whose horns were employed in the building. There are many warehouses in different parts of Ispahan, which are usually built three stories high, with vaults beneath them.

That quarter of the city inhabited by the Armenians is supposed to contain three thousand houses, and twelve churches. There is another quarter inhabited by Georgians, who, as well as the Armenians, are Christians, and merchants. The third quarter is the residence of the Gebers, or the descendants of the ancient Persians.

The city of Schamachie, the capital of the province of Schirwan, is divided into the north and south city. The walls of the former are standing, but are too low and weak to be of any service in case of a siege. Those of the latter were demolished by Shah Abbas. The streets are narrow, the houses low, and built only of earth. The shops, bezar, and two capacious warehouses, are in the south city. The trade chiefly consists of raw and wrought silk, callicos, &c. The Muscovite merchants deal in Russia leather, furs, copper, and tin. The Circassian Tartars trade in horses, boys, and women, the latter of whom they often steal on the Muscovite frontiers. The Jews likewise drive a considerable trade here in gold, silver, brocade, tapestry, woollen, silk, and warlike instruments. There are many colleges here, in which all the branches of oriental learning are taught. The mosques are large and numerous. The country round Ispahan is fertile and pleasant.

The city of Ardebil, though large, has neither wall or fortification. It principally consists of five capital streets. Every house has a garden, or rather orchard, full of fruits; and the streets are regularly planted with elms, which render them exceedingly beautiful and pleasant. The market place is 300 paces in length, and 150 in breadth. It is surrounded with shops and warehouses, every trade having its peculiar quarter. Not far distant is a mosque of refuge, where criminals are protected for a limited time. This is a burial place of Iman Sade, a child of their twelve saints. When the time is expired, the criminal must again seek his safety in the grand sanctuary, or sepulchre of Sefi, which is at a small distance. At the entrance of the city, a little river divides itself into two branches; the one passes through it, and the other surrounds it. These streams are sometimes so swelled by the melting of the snow from the mountains, that the inhabitants are obliged to divert the fury of their currents by means of innumerable artificial trenches, or the whole city would be overwhelmed by the inundation.

There is a handsome square fabric, built upon arches on one side of the market place, for the purpose of vending all valuable commodities, such as jewels, gold,

silver, brocades, &c. There are three gates in this building, which lead into three trading streets, that are covered over, and well furnished with caravanseras, store-houses, and shops.

Sulthania, though greatly decayed, was once a noble city. It still retains many magnificent buildings, the most remarkable of which is a prodigious large mosque, that contains the sepulchre of Sultan Mahomet Chodabende, the founder of the city. This mosque hath three gates of fine polished steel, which equal, in bigness, the gates of any church in Europe. The Persians pretend that twenty strong men cannot open the largest of them, without distinctly pronouncing *beask Ali bukscha*, which signifies, *open for the sake of Ali*; but on the repetition of those words, the hinges become so pliant, that a child may manage the gate, and swing it open with the greatest ease. The roof of the mosque is of blue and white stones. The tomb of the before-mentioned Sultan is surrounded by a grate of polished Indian steel, most admirably wrought. Within the brass rails, which separate it from the rest of the mosque, there are several books written in Arabic characters of three inches in length, with alternate lines of black and gold. The books themselves are near a yard square. The Holstein ambassadors, when in Persia, procured some leaves of them, which are now in the Duke of Holstein's library, and contain a paraphrase upon the *koran*. At the entrance of the mosque is a beautiful fountain. The tower, which is of an octagonal form, is surrounded by eight other towers. Upon the whole, it is a structure which astonishes the imagination, and gratifies the curiosity.

There are many other fine mosques in the city, particularly one founded by Shah Ismael, which has a round tower over the gate; and the court is embellished by a magnificent pyramid, surrounded by eight elegant marble pillars. Near the mosque are the ruins of a triumphal arch, built of free-stone.

The city of Caswin, the ancient Arsatia, is the principal city of the province of Erak, which was originally the celebrated Parthia. It contains about 100,000 inhabitants, yet hath neither wall or fortification. Its circumference is about a German league, and its situation in a sandy plain. The houses are plainly built of brick, but are neat and well furnished. The streets are not paved, and consequently dusty. The inhabitants are supplied with water from a neighbouring mountain, by the means of pipes. The people shelter themselves from the excessive heats in vaulted cellars, where they likewise preserve ice and snow to cool their liquors.

There is a royal palace near the market place, which was erected by Shah Tamas. He, however, afterwards removed the regal seat to Tauris. There is a beautiful garden behind it, and another opposite to it. In the common market prodigious quantities of all kinds of commodities are sold. The horse market contains many fine buildings. We cannot omit one singular circumstance which is practised here. As soon as the shops are shut, a great number of prostitutes make their appearance, and seat themselves in rows with their faces veiled. The bawd stands behind them with unlighted candles. When a man makes his appearance at any of the rows, the bawd lights her candle, that he may have an opportunity of examining which face he likes; when he has pitched upon one, a bargain is made with the bawd, which being concluded, the couple retire. This, like other large Persian cities, contains many bagnios, caravanseras, warehouses, &c.

The city of Kom, which, by Ptolemy, was called Gurianas, has lost much of its ancient splendour: the walls are in ruins, but indicate its former importance. Its principal trade at present is in a much admired earthen ware, and sword blades, which are deemed the best in the whole empire.

Katfchan, one of the finest cities in Persia, is situated in the midst of a fine fertile plain; the houses in general being handsome, and the public structures superior to those of any other city. The country about it is so fruitful,

fruitful, that the very poorest inhabitants live luxuriously. The city is exceeding populous, not only from the great number of natives, but from the vast influx of foreigners, who flock thither from all parts, particularly from India, to carry on trade. The walls and fortifications are made of a kind of potter's clay. The Sophi has a grand garden here, in the midst of which is a summer palace, reputed to have a thousand doors and windows. The greatest inconveniency in Katschan, is the want of water, as they have not any but what is ill tasted, thick, and muddy.

The city of Resched is the capital of the province of Ghilan, which is one of the most fertile, rich, and pleasant provinces in all Persia: it is large and populous, but has not the least fortification. The streets are agreeable, and planted with trees; but the houses in general are meaner than those of any other city in the empire; they are all covered with tiles or slates. The market place is capacious, and contains many good shops; and all the necessaries of life are exceedingly cheap.

The city of Derbent is about three miles in length, and near five hundred paces in breadth. The castle and wall are five feet thick, and it is supposed they were built by Alexander the Great. They appear to be built with free-stone, but, in reality, are a composition of pounded muscle shells, which being moulded into the form of bricks, are so excellently cemented together, that the whole composition is now harder than any marble. A garrison of five hundred soldiers is kept here.

About two hundred miles to the southward of Ispahan is Schiras, a place of considerable trade. The wines made here are the best in Persia; the fruits and flowers are incomparable; and the surrounding country is a perfect paradise; but only about four thousand of the houses are at present inhabited. It is the capital of Pars, the ancient Persia; and its college for the study of oriental literature is one of the best in Persia. Tho' the streets are narrow, the buildings in general are superb and elegant, and the mosques are innumerable.

Most of the European nations, particularly the English, have established factories at Gombroon, by the means of which they carry on trade with the Persians, Turks, Tartars, Arabians, Armenians, Banyans, &c.

The English factory at Gombroon is close to the sea, at some distance from the Dutch, which is a convenient and elegant building. Great profits arise to both the companies for freightage; for as the natives have no ships, their goods are carried in English and Dutch bottoms, to Surat, and other Indian marts. The principal commodities are a variety of wines, almonds, raisins, dates, ginger, pistachio nuts, silks, carpets, leather, ammoniac, assafoetida, tragacanth, with many other gums, drugs, &c. the principal of which articles being the produce of Carmania, are brought to Gombroon in caravans. The companies pay no custom, but, at certain times, give presents to the Shahbinder, or principal Persian officer, to prevent his being troublesome. The English have an agent at Ispahan, who receives one third of the company's profits, the chief at Gombroon one third, and the rest of the factors the other third. There are three islands near Gombroon; Ormus, Bahara, and Quesmo. The former is situated at the mouth of the Persian Gulph, is totally barren, devoid of fresh water, but produces excellent white salt, and great quantities of black shining sand. The Island of Bahara is remarkable for its pearl fisheries, which are attended with great profits. Quesmo is a fruitful, pleasant, and populous island.

In the Island of Weytoy, in the Caspian Sea, are springs of black or dark grey naptha, a kind of unctuous fiery mineral. The springs soment and boil highest when the weather is thick and hazy. The naptha often takes fire at the furnace, forms a flaming rivulet, and retains its flames till it gets to an astonishing distance from the shore. In fine weather the springs boil up to about three feet, in doing which it often hardens till it almost closes the mouth of the spring, and sometimes

quite covers it up, forming a hillock upon it. But the spring is no sooner opposed and obstructed in one place, than it works its way under ground to another, where it breaks out with redoubled violence. The mouths of the springs are about ten feet in diameter, or more, when they have been long open. The poor people use the naptha as oil in their lamps, and often to boil their provisions, but it gives the food a disagreeable taste, and is, indeed, in itself, very disgusting to the smell. This occasions the island not to be inhabited at any time, except when the people are gathering naptha.

A peculiar kind of thin white naptha, found in the peninsula of Apcheron, is drank by the Persians as a cordial, and used externally as a medicine. It is purchased by the Indian merchants, and, being properly prepared, forms the most beautiful and durable varnish in the universe.

The temple of the Gebers, or Gaurs, who are the worshippers of fire, is about ten miles from Baku, a city on the Caspian Sea, near which there are mines of sulphur. The earth, for two miles round, has been long famous for its singular qualities; for on paring off the surface of the earth in any part of that extent, to the depth of two or three inches, and touching the uncovered part with a red hot coal, it immediately takes fire. Though the flame makes the soil hot, it does not consume it, or injure any thing near it. If a hollow cane, or any other tube, though made of the slightest materials, be put a few inches into the ground, and the top of it be touched with fire, the flame will instantly burst out, which will burn exceedingly clear, without consuming the cane or tube. Thus the inhabitants of these parts kindle a fire, and dress their food, without expence; for their houses consist only of a ground floor, which is not paved; so that when they want to dress any food, they run three or four canes into the ground, and, having kindled a fire, they put on the pot. The flame may be extinguished in the same manner that spirits of wine are. This flame smells sulphureously, like naptha, but is not quite so offensive; and the more strong the ground, the more strong and clear is the flame.

On the borders of the Caspian Sea the soil is rather unfruitful; but to the southward of Mount Taurus the natural fertility of the ground is astonishing: the corn, which is brought to perfection with very little trouble, is admirable. They make excellent wine of grapes, which are the spontaneous productions of those parts. The other fruits are delicious, and the face of the country teems with all the luxuries of life.

The oil of this country is excellent, as are the drugs, particularly fenna and rhubarb. The cucumbers, dates, oranges, pistachio nuts, melons, and all kinds of what Europeans call garden vegetables, are not to be excelled.

Like the Chinese, the Persians deem gardening one of the most important sciences, and spare neither pains or expence to render their enclosed grounds beautiful, as well as useful.

The Persians do not introduce flowers into their gardens, as the Europeans do; these are the spontaneous productions of the fields; but the gardens are filled with plantations of the most excellent fruit trees. Their walks are curiously laid out, and set on both sides with tzinnar trees, a species of poplar not known in Europe: it grows to the height of a pine, bears a fruit resembling the chestnut, and has broad leaves like those of the vine. Of the wood the Persians make their doors and window shutters, as it is brown, smooth, finely veined, and much more beautiful than the finest walnut-tree. Their fountains are deemed the finest ornaments of their gardens.

There is much art displayed in the arrangement, culture and ornaments of the emperor's garden near the city of Ispahan, called Fyarback. It is exactly square, being half a league each way, and is divided at right angles by the river Senderuth. Towards the south there is a mount finely planted with trees, which form

form several beautiful walks; on each side are precipices made by cutting the rock, and from the top several streams of water fall into basons at the bottom, and form a variety of artificial cascades. There are basons and fountains in every walk, but they all differ from each other in appearance, and spout out the water in various directions.

In the middle of the garden there is a very large bason, into which all the several streams disengage themselves, and from which a column of water is thrown up to the height of 40 feet. The bason is square, and at each corner there is a large pavilion, containing several fine apartments, adorned with beautiful carving and gilding. This garden is not only planted with all the species of fruit-trees in Persia, but with many from Turkey and India, which were procured at a great expence for that purpose by Shah Abbas; among which is a peculiar kind of vine, the grapes whereof are as large as a walnut; they contain no stone, and taste most deliciously. There are 110 gardeners to take care of this garden; that is, ten master gardeners, and ten others under each of them. They are suffered to let any person see the garden for four kasbekies, or two-pence a piece, who are allowed to eat what fruit they please, but to carry none away.

There are summer-houses in most gardens, containing four apartments, suitable to the four winds; and it frequently happens that the summer-houses are far superior to the dwelling-houses, both with respect to the architecture and furniture.

The superabundant number of mulberry-trees in Persia enables the natives to feed innumerable quantities of silk-worms, which produce some of the most excellent silk in the universe.

Wild chestnut, turpentine and almond trees abound here, as do the willow and fir trees. Many provinces produce trees which bear those gall nuts that are used in dying. There are gum, mastic, and incense trees; the latter, which are found in Carmania, resemble the pear tree. The plantain trees are supposed to prevent the plague from visiting places, where they are found in abundance; and it is asserted by the Persians, that at Ispahan, where the plague was formerly frequent, no contagion hath happened since the gardens and public walks of that city were planted with these trees. The manna trees are of various sorts: the best yellow is found in Nichapour and part of Bactria.

They have plenty of tobacco about Hammadan and Sush; and the Persian poppy is deemed the finest in the universe. The roots and sallading are better tasted, and less liable to create wind in the stomach, than those of any other country.

In Chorasen they have rhubarb, which is in high estimation, though it must be confessed that it is inferior to that brought from Tartary. Here is plenty of Cinnamon, nux-vomica, cassia, gum-ammoniac, assafoetida, &c. Assafoetida is common in all the eastern countries, being used in ragouts, sauces, soups, &c. It is allowed to have the strongest odour of any thing in the universe: whatever vessel it is put in it always retains the scent, and all the goods in any ship in which assafoetida is packed up are more or less impregnated with the effluvia.

Here are two kinds of mummy: one is a natural production, which distils from a rock, and the other is taken from embalmed bodies. It is an admirable medicine in the cure of wounds, bruises, &c.

Galbanum and the cotton tree are very common, but there is another tree which produces a very fine cotton, or rather a silk.

European fruits in general abound in great perfection in Persia, particularly peaches, apricots and nectrines, some of which weigh eighteen or twenty ounces.

The pomegranates, apples and pears, which grow in Iberia, are very fine, as are the dates of Carmania, the oranges of Hyrcania, and the onions of Bactria: the wheat and barley are exceeding good, and the rice is universally admired; but oats and rye are exceeding scarce.

The fruits of Persia would equal, if not excel, those of Europe, if the natives knew any thing of grafting and inoculation.

Salt sulphur, allum and salt-petre are here produced by spontaneous nature. There are large quarries of black, white, red and mixed marble.

The Persian horses are the most beautiful of the East, though not deemed so swift as the Arabian. The asses are of two sorts: the native asses, which are dull, heavy and stupid, and the Arabian breed, which are beautiful, docile, and in high estimation for the saddle.

They have also mules, oxen, buffalos, and three sorts of camels, viz. the small, large and swift: the latter can trot exceeding fast. The large camels can carry 1200 or 1300 weight: they are not beaten, but managed by the voice, the driver singing a kind of song, and the camel proceeding faster or slower according to the modulation of the voice.

Oxen are used in ploughing, but beef is seldom eaten. Hogs are scarce; sheep and deer plenty: and wild beasts, such as lions, leopards, bears, tigers, &c. very numerous, particularly in Hyrcania. The jackals dig graves, and tear up the dead bodies, being exceedingly fond of the flesh.

There is the same variety, but not the same abundance of fowls in Persia as in Europe, excepting pigeons, there being above 3000 pigeon-houses in Ispahan and its neighbourhood. The reason of such a number of pigeons being kept is on account of their dung, which the Persians deem the best manure for their melons, of which they are so fond.

Martlets and the noura are taught to speak like parrots. The nightingale is heard all the year round, though it sings finest in spring: but the principal bird is the pelican, which has a beak near twenty inches in length, a head too large in proportion to the body, and feathers as soft and white as those of a goose. It usually rests its long beak upon its back: its food is fish, in the catching of which it shews great dexterity.

There are a great number of birds of prey, which are taught to fly at other game, the Persians being great lovers of falconry.

Fresh water fish are not plenty on account of the great scarcity of rivers: but they have sea fish in very great abundance.

In Carmania there is a natural rarity called the wind-poisoning-flower, which, it is said, infects the air. There is another shrub called asses' poison, because when it is eaten by those animals it proves mortal.

The bezaar stone is taken from goats both wild and tame, which feed near the Persian gulph, and is of great value. There are swarms of land locusts, but they are devoured by the water locusts, which are their natural enemies.

At some distance from Ispahan is a river, which falls into a beautiful bason through a range of rocks, and appears like a lake covered with rocks and mountains.

## SECTION II.

*Persons, Dress, Customs, Manners, Dispositions, Diversions, Arts, Manufactures, Habitations, Language, Marriage and Funeral Ceremonies.*

THE Persians of both sexes are in general handsome, the men being fond of Circassian women. The men shave their heads, but some allow their beards to reach up to their temples. The religious, however, wear long beards. All the men, except grandees, wear caps, which are pretty high, and gathered at the top; but those of quality wear magnificent turbans. As they make it an universal rule to keep their heads exceeding warm, so they never take off either caps or turbans even to monarchs.

Their mode of salutation is by inclining the head, and putting the right hand to the breast.

Their favourite colour is red, which they admire because



cause their soldiers wear it, who, on that account, are called *kifelbashee*, or red heads.

They wear callico shirts next to the skin, that are covered by short coats or vests, which they girt with a sash: as the vest reaches only to the knees, a large pair of drawers supplies the place of breeches. Cloth stockings are joined to the drawers, and slippers with high heels are worn instead of shoes. The materials of their cloathing are, however, expensive, as they consist of silk, furs, cotton, muslin, &c. plain, or embroidered with gold and silver. They often wear loose boots on their legs, and always daggers in their sashes. The dress of the women differs very little from that of the men, and is rather costly. They, however, injure what beauty they have by paint and washes.

The laws of the Persians permit them to marry four wives, and to keep as many concubines as they please. But it is the custom of the country for the men to consider the women as mere slaves. They may, indeed, if they please, marry for life, or for any determinate time.

The higher rank of women are absolute prisoners, and the lower absolute drudges; for they are obliged to till the land, plant the rice, and do every kind of field as well as domestic work, while their husbands go to market, saunter about, or smoke their pipes.

The Persians are in general pretty temperate. They use coffee in the morning, and dine on milk and fruit, particularly melons, of which they are exceedingly fond. Their chief meal is supper, which consists of pilau, and boiled rice and fowls or mutton. As they esteem it an abomination to cut bread, or any kind of meat, after it is dressed, their food is so prepared, that they can divide or separate it with their fingers, and is served in a variety of small dishes.

If the lower class of people are bashful and shy, the better sort are polite and hospitable. The great number of caravanferas in this country may be adduced as a proof of the hospitality of the people. A caravanfera is a large square building, with a spacious court in the middle: the building itself contains a great number of chambers for the accommodation of travellers, and stables for their horses. As there are not any inns in the eastern countries, caravanferas are exceedingly convenient, though nothing but shelter is to be obtained in them. A poor family usually resides in each, to clean the rooms and stables, and to give proper directions to travellers.

The Persians have a variety of diversions. A late English traveller mentions, that he saw many greyhounds, and several hawks, who were trained to fly at, and pursue, antelopes, in this manner: The hawks fly round the head of the antelope, and retard its velocity, till the hound seizes it; otherwise it could not be taken; for the antelope is much swifter than any hound in the universe. The method of training hawks to fly at antelopes is thus executed: they stuff the skins of those animals, and feed the hawks between their horns; hence they are accustomed to fly towards, and hover round the heads of those animals. The Tartars train hawks in the same manner to fly at wolves and foxes.

In many provinces, during the hot weather, the *tarentula* drops its venom upon the skin, which immediately penetrates, and occasions the most dreadful symptoms to appear; to remedy which, the patient is obliged to drink a great quantity of new milk; and afterwards being put into a tray, fastened by ropes fixed to four pieces of wood, and swung about with great vehemence, a nausea ensues, which carries off the disorder.

The following amusement is common in Ispahan. In some spacious place a pole is fixed in the ground, on the top of which they put an apple, a melon, or a trencher, containing money; they then ride up and down, and shoot at it on full gallop; if any of the money falls, it belongs to the servants; and the winner is obliged to give an entertainment to the company present.

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Another amusement is cricket on foot and on horseback. They are fond of baiting wild beasts, encouraging mimics, jugglers, rope-dancers, &c. With respect to hawking, hunting, and horsemanship, they equal most nations; and exceed all, at present, in archery. They throw the javelin with great dexterity, and are tolerably expert in the use of fire-arms.

The Persians are hospitable and polite, do all they can to oblige, and always accommodate strangers in the best manner. They are, however, taxed with dissimulation and insincerity, and not without some reason.

They are uncommonly fond of tobacco, particularly that from America, which they smoke in great quantities. In smoking they use a glass decanter, called a *callaan*, filled about three parts with water. The tobacco is rolled up like a ball, and put into a small silver vessel like a tea-cup, to which a tube is fastened that reaches almost to the bottom of the water; another tube being fixed above the water to the neck of the vessel, the smoke is drawn through the water, by which means it becomes cool and pleasant.

In Persia there is a custom which, to an European traveller, may appear exceedingly disagreeable; that is, if he gives an entertainment to any capital person of the country, he is obliged to provide a great quantity of sweetmeats; not so much to entertain the master, as to distribute among the servants.

Superstition prevails in Persia to an extreme: the twisting of the features, the hands laid across, the fingers interchanged, and other particular gestures of the body, they fancy are full of magic power. Meteors, or what are commonly called falling stars, they suppose to be blows of angels upon the heads of devils. Cats they venerate, but dogs are held in great disesteem. Sneezing is a good omen, but yawning a bad one. Nay, a person who was sent for by one of the emperors, fancying his life in danger, assured an English traveller, that his fate depended upon the repetition of a certain prayer, when he came into the presence of the Shah: "For," said he, "if I repeat it perfectly, I shall escape with my life: but if I should happen to omit a single syllable, or even pronounce a word improperly, I shall certainly be a dead man."

The Persians were once celebrated for their poetic genius. They are still fond of verse, and their writings upon love are delicate, and the sentiments they inculcate refined. Their poetry has generally a moral turn; and their elegies and pastorals usually insinuate, that though their law permits them to marry four wives, yet reason should confine them to one: that the enjoyment of a beloved woman is a virtue, because natural; but that celibacy is a vice, because it operates against the grand active principle of nature, which is to increase the human species. There the poets have more sense than the priests, and the lower class of people are greater philosophers than the legislators. The Persians, indeed, think poetry the most sublime science, and smoking tobacco the most rational amusement. If they are condemned to die, they cheer themselves with a couplet, and then meet their fate without the least fear: and when the smoking of tobacco hath been prohibited by the emperors, many Persians have left their country, and settled in foreign parts, sooner than be deprived of this somniferous pleasure.

There is some fancy in the dances of the Persians, but their music is intolerable, at least to an European ear. After the music is finished at any entertainment, the principal musician presents an orange to the company, which is a civil indication of his expecting a handsome gratuity for himself and band. At these entertainments the company usually drink strong liquors in tea-cups, till they are quite intoxicated, each having a plate of sweetmeats before them.

They do not embarrass themselves with the concerns of futurity, are fond of enjoying the present minute, and trust entirely to Providence for all that is to ensue. Their genius is penetrating, and their fancy lively. Their capacity is great for arts, sciences, war, and

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mechanical employments; but their profuseness, luxury, and indolence, counteract their natural abilities; and the unfortunate policy of their rulers is a great bar to every thing useful and liberal, and militates against every propensity to improvement. Their gold and silver laces are admirable, and preserve their lustre long. They understand pottery tolerably, make good porcelain, and are famed for their skill in china rivetting. They are acquainted with the glass manufactory, but not so well as to be able to make looking-glasses.

The principal manufactures of the country are silks, sattins, tabbies, taffaties, brocades, gold and silver tissues, &c. which are admired all over the world, the workmanship being excellent, and the figures lively: but the latter, indeed, are usually out of proportion, as the Persians know very little of drawing, and nothing at all of perspective; the excellency of their colours, therefore, admits of their being admirable dyers, though they are but bad painters. They usually design in profile, as they are very unsuccessful in drawing full faces, or front figures. They have neither modellers, statuaries, or engravers, which, as well as the insufficiency of their painters, may be owing to some rigid religious tenets, that prohibit the artificial imitation of any living creature. They are perfectly well skilled in varnishing, and their turners and joiners are tolerable; but their carpenters are very indifferent artists, which is owing to the great scarcity of timber throughout the whole empire.

As they have no locksmiths, the locks to their fire-arms are purchased of the Europeans. The barrels they make exceeding strong, but the stocks are ill contrived. They use neither brass, iron, or pewter, in their kitchens, all their culinary utensils being copper, well tinned; their braziers and tinmen being very good workmen.

As they cannot make looking-glasses, their cutlers, who are excellent mechanics, make steel mirrors, which supply the deficiency. Their sword and sabre blades cannot be excelled. Their knives, razors, scissors, &c. merit commendation.

As the Persians value themselves upon using the bow, the bow-makers take infinite pains in making that weapon as strong and as elegant as possible. The materials are wood or horn, bound round with sinews, and strung with twisted silk. The quivers are made of leather, finely embroidered with silk, gold and silver twist, &c. The leather is exactly the same as that which in Europe is called Turkey leather.

The tailors fit their cloaths as well, and sew much neater than the European tailors. Many of them work flowers upon garments, carpets, cushions, and curtains, in an admirable manner. The excellency of the Persian garments consists in their being light, airy, and short: their dress consequently does not impede their natural activity, nor give them that air of indolence and effeminacy, of which the long flowing robe of the Turks are productive.

They understand embroidery on cloth, silk, or leather; so that their saddles are not only superior to any in the universe, with respect to the workmanship in general, but the embroidery and stitching in particular. The stirrups are short, but very beautiful.

They are exceedingly fond of all kinds of ornaments made of jewels, such as little coronets, plumes in imitation of feathers, and knots resembling flowers for the heads. In some provinces they wear a ring through the nostrils, set with a variety of stones: and many young ladies adorn themselves with a splendid necklace of diamonds and rubies, which is suspended by two gold rings that are run through the ears. Their arms are decorated with bracelets of jewels or pearls, or with little manacles set with precious stones where they shut. Their necklaces fall into the bosom, and have a little gold box, containing musk or amber, hanging to them. All, who are able, load their fingers with rings. The lapidaries polish the stones in a tolerable manner, but the jewellers set them very awkwardly: nor are the gold and silversmiths better workmen.

The Persians, in general, consider the matter more than the manner of every article, and value it for its intrinsic worth more than for the beauty of the workmanship, which renders their artists very careless about making improvements. They are fond of watches, but not one of their mechanics know how to make, or even to mend a watch. They admire printing, yet never attempt to introduce that art into their country, though they confess its utility as often as they mention it. Few work in a shop, or have a shop-board; but the generality of artificers and tradesmen go to the houses of those who have occasion to employ them, and sit upon the ground, or do their work in any other posture which is most suitable to the business they are upon.

Their gold wire-drawers are good artists; and the tanners excellent, not only at tanning leather, but shagreen, which is made of the rump of an ass. Salt and gall serves them for all the purposes of tanning, bark being unnecessary on account of the dryness of the air.

The brick-makers mix the clay with chopped straw, and then make the bricks in wooden moulds, of eight inches long, six broad, and two and a half thick. They then dry them singly for three hours, and afterwards together for a much longer space. These bricks are dried in the sun; but those which they dry with fire are much larger, and are likewise made in moulds, the composition being two parts clay, and one of ashes; and the kiln in which they are dried is usually about twenty-seven cubits in height.

Mechanics are respected in Persia, but merchants are placed on a footing with persons of rank.

From the great scarcity of timber in Persia, it is not to be wondered that, in their buildings, scarce any thing is made of wood, except the doors and sashes.

The houses in general consist only of a ground floor, the bottom being earth or cement, though some are paved, and the roofs flat, as they are exceedingly fond of enjoying the serenity of the evening on the tops of their houses, which are usually situated in the midst of pleasant gardens, and excluded from public view by high walls. If the master has occasion to transact any business, he does not introduce a stranger into his house, but settles the affair in hand under the piazza in the front of it; for no Persian house is without such a piazza.

In most houses is a hall of entertainment, which is always arched or vaulted, and consequently forms a dome; and, indeed, no country in the world has so many stately domes, belonging both to public and private buildings, as Persia. Several doors open into this hall, which, in hot weather, are all set open, in order, as much as possible, to draw the air, and increase the velocity of its circulation. The walls are built with bricks; the roofs are surrounded either with a wall or balustrades; and the Persians not only take the air on them when the evenings are fine, but frequently carry up mattresses, and lie there all night. The kitchens and offices are detached from the habitations. The fire-place consists of a hole in the earth, where a charcoal fire being kindled, a kind of table, covered with a carpet, is put over it: beneath this the Persians sometimes put their legs to warm them. The sinoak is carried away under ground through pipes, as there are very few chimnies in the whole country. The doors are small and inconvenient, and are hung on without hinges, being fastened either by wooden bolts, a kind of wooden locks, or real locks, which are purchased of the Europeans.

The Persians go early to rest. Their beds, which consist only of a couple of cotton quilts, are placed in the day-time in niches. At night one of these quilts is folded double, and laid upon the carpet (for no person in Persia is without a carpet) and the other is used for a covering. They are likewise accommodated with a little square pillow. They only throw off their upper garment, so that they are soon dressed and undressed. They have little besides in their apartments, except sofas or cushions to sit upon, and pillows to lean upon.

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The Turkish language is the polite or court language, and the Arabic is the learned language, in which all the books on sublime subjects are written: but the Persian is spoken in common throughout the empire. In whatever language they write, they always make use of Arabic characters. They write from the right hand to the left, like the Hebrews; and, instead of quills, they use reeds to make pens of.

The Persians make their paper of cotton and silk rags, and, after it is manufactured, set a gloss upon it with a smooth stone or shell. Their letters of correspondence are nicely rolled up, for the paper being very thin will not bear folding as the European paper does: they are then fastened with gum, and sealed with a cypher, or some verses of the koran, which are usually engraved on the Persian rings: the impression is made with a thickish ink, composed of galls, gum and burnt rice.

As they are unacquainted with the art of printing, their books are all manuscripts; but the writing is beyond description beautiful and correct: they write eight different hands, but esteem that most in which the koran is written; and this hand is called the Nefky.

The Persians are very fond of astrology, which they term the key of futurity. They place an implicit confidence in their astrologers, who are all natives of Chorassan, and pretend to be descended from the antient Magi. They use an astrolabe to find the situations of the stars, and can name the signs of the zodiac; but they know little of either the terrestrial or celestial globe; and understand nothing more of arithmetic than the four fundamental rules.

They observe pretty justly the eclipses of the sun and moon, but dread the thoughts of comets. Their almanacks are an absurd mixture of astronomy and judicial astrology, fatality and predictions.

The grand epocha by which they date all events is the Hegira, or flight of Mahomet from Mecca, which took place in July, A. D. 622. They reckon twenty-four hours to their day, but do not subdivide it into day and night as we do. As they begin their week on Saturday, Friday is their sabbath, which they call the Day of Assembly. Their year begins at the vernal equinox: their solar and lunar years differ in the space of twelve days, because they reckon but twelve moons to their lunar year.

There is no country in the east where physicians are more esteemed, or that produces a greater variety of physical drugs, than Persia. They are at perpetual variance with the astrologers; for when a physician prescribes a medicine, the patient will not take it till an astrologer has consulted the stars, to fix precisely the proper time. If the medicine fails of success, the physician blames the astrologer for making a mistake in his calculation; and the astrologer retorts by accusing the physician of administering what was improper.

The Persians are very ignorant in surgery; barbers being the only surgeons, and few of them understand any thing more than letting blood. As bodies are never dissected in Persia, they can have but little idea of the animal œconomy. The plague seldom visits Persia, and the people are generally free from the gout, sciatica, small-pox, consumptions, and apoplexy. The diseases to which they are most subject are fevers, dropries, dysenteries, cholics, pleurisies, and the venereal. The common distemper near the Caspian Sea is the yellow jaundice.

The bagnios of Persia, and particularly those of Isfahan, are magnificent and elegant. They are usually round, though some few are square. The roofs are covered with painted tiles; the walls are of a beautiful kind of white stone; each is covered with a dome. In the centre of the building is a large hall, floored with marble, and a capacious basin to bathe, round which are the apartments to dress and undress in. When the baths are ready in the morning, a servant goes to the terrace on the top of the building, and blows a horn, to give public notice of the same. The men bathe in

the morning, and the women in the afternoon. When the men have done bathing, the male attendants all withdraw, and are succeeded by the females, who are appointed to attend the women. No people of any very great consideration, however, go to the public baths, as they generally have baths in their own houses.

Besides being well rubbed by the attendants at the bagnios, the barbers shave the men with incredible dispatch and ease, and there cut the nails of their hands and feet, chase the flesh, and give them a very rough pull of both the arms, in order to stretch the nerves. Bathing is not only enjoined the Persians by their religion, but is particularly conducive to their health.

In Persia they have neither wheel carriages or palanquins. The men convey themselves and their goods by the means of camels, horses, and asses: and when the women travel, they are put into a kind of square boxes, covered over with cloth, which is suspended by hoops at the top. These boxes are hung like panniers on each side of the camels.

The Persians are allowed by law to have four wives, and as many concubines as they please, but they seldom marry any more than one: and it is impossible that they should ever marry for love, because they never see their wives till after the contract is so firmly made by the parents, or friends, that they cannot recede from the agreement. The children of concubines and slaves inherit equally with the children of wives: therefore there is no such thing as bastardy in Persia.

The first preliminary of marriage is the registering the contract before the civil magistrates. The bridegroom then sends a rich present to the bride. On the ensuing evening, he proceeds in grand procession to the house where the bride resides, mounted upon a fine horse, richly caparisoned, and attended by a band of music. By the way the bride meets him attended by her friends: she is mounted upon a horse or camel, and veiled so as not to be seen. The cavalcades having joined each other return together to the house of the bridegroom. The bride being led to the apartments designed for her, the bridegroom soon follows, and, for the first time in his life, is permitted to see her. But the Persians are not under the necessity of taking a wife for life, as they are allowed, by law, to marry for any limited time.

If a man wants to part from his wife through mere whim, and chooses to be divorced from her, though she hath not committed any fault, he is obliged to pay the dowry contracted for at the marriage. Divorces are easily obtained, and both are permitted to marry again. Boys are of age at thirteen, and consequently become their own masters, and are legally authorized to contract matrimony. Girls are marriageable when nine years old. The eldest children are the guardians of the rest; and the estates of minors cannot be seized for the debts of parents. The effects of those who die intestate are distributed by the civil magistrate among the relations of the deceased, according to his discretion.

We shall now give some account of their treatment of the dying and the dead, and particularly of their funeral rites.

When a person is on the point of expiring, the Persians kindle fires on the tops of their houses, which serve as beacons or signals to the neighbours and travelling strangers, to offer up their prayers for the patient. The *mollah*, or priest, being sent for, he exhorts the sick person to repentance, who usually says, *taube*, or, I do repent. The breath is no sooner out of the body, than the surviving relations and friends set up a terrible screaming, and, like the Irish, make use of many affectionate expressions to the deceased, bewailing his fate, and declaring their affliction to be past remedy.

After the corpse is washed, it is wrapped in a kind of winding sheet, on which many passages of the Koran are stamped or written. The coffin is filled with perfumes, salt, and lime.

At the interment of persons of distinction the horses, turban, and arms of the deceased, precede the corpse. There

There are no appointed bearers to carry a coffin to the grave in Persia, as every one, from religious motives, makes a point of assisting at funerals. Even the people of quality, when they perceive the appearance of a burial, will alight from their horses, and help to carry the corpse to the ground. The face of the dead person is laid towards Mecca, and an arch is built on that side near the grave.

The relations of the deceased carry provisions to the grave for several days after the burial, and very seriously exhort with the defunct on his leaving them.

They mourn in ragged cloaths, but not in black, which is a colour they hate; but their mourning lasts only forty days. Widows appear inconsolable, as they seldom marry after they have lost a husband by death.

The Armenians of Julpha mourn annually at the graves of their deceased relations and friends. Early in the evening the women proceed to the burial places, clothed in white. They kindle fires with wood and coals, which they carry thither for the purpose, place lighted torches, and burn incense on the graves, and pass the night in sad lamentations. A multitude of priests, dressed in black, attend, who repeat a set of prayers for stated gratuities.

### SECTION III.

*Institutions, Civil, Religious, Political, Military, &c.*

**T**HE foundation of the civil power in Persia seems to be involved in ambiguity. It is said, that after the death of Mahomet the impostor, two competitors appeared, and claimed the privilege of succeeding him, not only in spiritual matters, but in temporalities: these were Hali, the husband of his daughter Fatima, and Abubekar, his wife's father. That several engagements ensued between the contending parties with various success. That the death of Abubekar seemed to promise a cessation of hostilities, when Omar, one of Mahomet's generals, started up, and revived the pretensions of Abubekar, and had great success. Upon his death, one of his kinsmen, named Osman, succeeded him, but dying in the 34th year of the Hegira, Hali became acknowledged by all parties as the successor of Mahomet; but, upon his death, the officers of the army declared the throne to be void, and the crown elective, which militated against the interest of Houssein, the son of Hali. It is added, that Houssein raised an army to oppose Mehiviah, another of Mahomet's generals, whom the officers had elected: that Houssein was defeated and slain, and eleven of his sons put to death, but the twelfth son made his escape, from whom many of the succeeding Persian monarchs have asserted that they were descended.

With respect to religion, the Persian sect of Mahometans adopt the principles, and follow the doctrines of Hali, as the Turkish do the commentaries of Abubekar, Omar and Osman, whom the Ottomans deem the genuine successors of Mahomet.

These sects are at perpetual variance with, and even anathematize, each other in their prayers. The Mahometans term themselves Musselmén, which signifies faithful: their tenets are, to believe there is but one God, and that Mahomet is his prophet; and they are strictly enjoined to observe corporal purifications, prayers five times a day, alms, fasting and pilgrimage: to the above articles the Persians add, that it is absolutely necessary to believe that Hali is the vicar of God.

The generality of the Mahometans believe in transmigration, and many, that no punishment can be eternal. Their paradise is certainly sensual, though many of their doctors of a superior understanding are ashamed of that sensuality, and assert, that it is only allegorically so, and that the prophet spoke to the passions of men, in order to awaken their reason.

They are obliged to wash their hands as often as they

offer up their prayers; for it is one of their principal maxims that prayers are not acceptable in heaven if the supplicant's hands are not washed before he begins his ejaculations.

The general purification, or washing of the whole body, is performed previous to a pilgrimage, a fast, or some extraordinary act of devotion.

They are taught that they must observe the following particulars: attention and application, fervency, faith, modesty, reverential love, hope, purity of mind and purity of body.

In the performance of their devotions they have several ceremonies which must not be omitted. The supplicant must turn his face towards Mecca, divest himself of shoes or slippers, and all ornaments, the skins or furs of unclean animals, &c. lift up his hands, and prostrate himself to the earth. He must likewise never offer up a prayer in any place where there are statues, images, pictures, &c.

Every person has a carpet on purpose: upon this he kneels down, and spreads an alcoran, a bead-roll, a comb, a pocket glass and an earthen dish; then taking the glass and comb he combs his whiskers. Their beads are thirty-nine in number; the little dish contains holy earth, and is the same kind of mould of which the beads are made: but when they pray they are not permitted to have sabre, sword, pistol, or even money about them; as offensive weapons and worldly pelf they imagine would render their prayers fruitless.

In the Persian mosques the priest rather acts as master of the ceremonies than as a pastor, for his business is neither to preach or pray, but to keep order. All the prayers which are said in the mosques are taken from the general Mahometan liturgy: but every one begins where he thinks proper, and chuses out what prayer he pleases, without regarding the rest of the congregation; but then the Persians repeat their prayers so low, that they cannot disturb each other.

Great as the superstition of the Persians may be in many respects, they worship God only, and pray that he would increase their worldly happiness, as well as immortal felicity, without having recourse to any saint as mediator: they do not even request the intercession either of Mahomet or Hali, though they so highly reverence them.

There are two kinds of alms-giving among them, viz. legal and voluntary. The legal are tithes, which are not given to the priests, but applied to charitable uses; the clergy having sufficient revenues applied to their sole use. The voluntary charities are usually given to the faquirs, or mendicant friars, to be appropriated to relieve insolvent debtors, distressed strangers, and to erect and establish works of a public nature, such as caravanseras, bridges, &c.

The Persians have several fasts: the most remarkable is that called Ramezan, from the name of the month in which it is held. When the moon first appears the cryers every where proclaim it as a signal happiness, and a general hymn is sung to welcome its appearance. The streets are illuminated, horns sounded, and a general joy diffuses itself through the whole country. The baths being ready, the people wash and purify themselves, in order to enter upon their devotion. The conclusion of the Ramezan is celebrated in the same manner as the commencement.

During this grand fast the people are permitted to eat every evening, but they must not taste any thing till the public cryers proclaim the order for them so to do: they are then allowed to eat sweetmeats, fruit, and other light foods. In a few hours after they go to supper, but eat slowly and abstemiously, as they deem it very dangerous to eat eagerly after fasting.

They observe three grand festivals, viz. the new year, the commemoration of Abraham's sacrificing his son, and the martyrdom of Houssein.

Those who intend to celebrate the feast of the sacrifice ride out early in the morning, and sacrifice a sheep or a goat; then returning home, they order many more sheep

sheep and goats to be killed, cut up, and distributed among the poor. But the principal sacrifice is that of a camel, at which the emperor himself is present. On the first day of the feast the devoted camel is lead thro' the city, adorned with flowers, and preceded by music, which ceremony is repeated till the twelfth day, when he is brought to the houses of all the great people, who give money and provisions to the poor: the animal being then led to an adjacent field, the emperor, with his imperial crown upon his head, and his whole court attend. The day of sacrifice being arrived, the camel is led to a field near the city, and there made to kneel with his face towards Mecca: the priest repeats some prayers, and the governor, or chief magistrate of the city, wounds him. The head is then cut off and presented to the king; the four quarters and the trunk are given to the five wards of the city of Ispahan, where they are salted by certain families who have that privilege, and preserved till the next year, when they are distributed in morsels to the populace. The reason for using a camel upon this occasion is the supposition of the Persians, who fancy that Abraham did not sacrifice a sheep, but a camel.

The next festival, which, in many respects, resembles a fast, is in commemoration of the death, or martyrdom, as they term it, of Hossain and Hassen. It lasts twelve days, when altars are erected at the corners of the streets, and a variety of trophies laid upon them. At night the streets are illuminated, pageants are carried about, and the priests repeat the legends of Hossain and Hassen, who were two celebrated Persian patriarchs, or imans, that perished in the wars with the Saracens, in the 61st year of the Hegira.

There is a religious sect in Persia called Gaurs, or Gebers. Their religion was founded by Zoroaster, who lived about the year of the world 2860. This great philosopher taught the worship of the true God, but under the form of fire, considering the brightness, purity, activity, and incorruptibility of that element, as the most perfect resemblance of the nature of the Deity.

The Gaurs, in general, wear hats, which, in a great measure, resemble those worn in Europe. Their principal garment is a short close vest; and they suffer their hair and beards to grow long. They think little or nothing of human learning, and despise traffic. Agriculture and gardening they deem the most honourable, as they were the primitive employments of mankind. Nevertheless, some of the Gaurs are tolerable mechanics, and, in general, are deemed a quiet, inoffensive people, and have been hitherto permitted, by the Persian government, to have their own magistrates, and to be regulated by their own peculiar laws, as far as they do not clash with the general welfare of the state.

They drink wine, and eat every kind of meat, beef excepted; but never intermarry with any other set of people. This, indeed, is of personal disadvantage to them; for they are neither so fair, so finely featured, or so well made as the Mahometan Persians, who will not, if possible, either marry or cohabit with any women, but the beauties of Georgia and Circassia; great numbers of these lovely females being annually bought by the rich, and stolen by the poor Persians. And it is proper to observe, that since the commencement of the custom of procuring wives and concubines from those places, many of the Mahometan Persians are much improved both in features and persons, and, at present, are very near as beautiful as the Georgians and Circassians themselves.

The Gaurs suffer a man to take only one wife, and prohibit the cohabiting with concubines, and divorces, unless a woman continues barren for the space of nine years, when they are permitted to take another.

The Armenians are numerous in Persia, and their religion comes nearest to that of the Greek church of any other. They are tolerated in Persia, and even their patriarchs, archbishops, bishops, &c. are appointed by the Persian government.

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It is worthy of observation, that the Armenian children are all married while they are infants, which is a political precaution in the priests, to prevent their daughters from being sent to the seraglios or harems of the grandees; for the Persians are very particular in never committing adultery, or depriving any man of his wife: but though the contract is made in infancy, the cohabitation is not permitted till a suitable age. However, after the juvenile marriage, till the young couple are permitted by their parents, or other relations, to come together, the bridegroom annually makes a present to the bride at Easter, of a fine silk garment, and other articles, suitable to her quality and condition. When the time appointed for the celebration of the nuptials arrives, the bridegroom, richly dressed, and mounted upon a fine horse, proceeds to the house of the bride, attended by his friends and relations. The bride then mounts a horse, and being entirely covered with a veil, attends the company to the Armenian church, where the marriage is confirmed, and the bishop gives the young couple his blessing. They then retire to the bridegroom's house, preceded by torches, music, &c. A grand entertainment is given, and a few days after the bride's portion is paid.

On the death of an Armenian, the corpse is dressed in linen, but not put in a coffin. Prayers are read over it in the church, where, lamps and candles being lighted, it is left all night. The next morning it is carried to the gate of the principal clergyman of the place, who prays for the repose of the soul of the deceased, after which the corpse is taken to the grave and interred.

There is a sect in Persia termed St. John's Christians, and sometimes Sabeian Christians, whose religion seems to be a mixture of Christianity, Judaism, and Mahometanism. The Jewish religion is tolerated, and a great number of Jews are spread over the whole empire.

With respect to government, Persia is an absolute monarchy in the utmost extent of the word, as the properties, and even the lives of the people, are at the absolute disposal of the prince. There is no established council, but the Shah takes the advice of whom he pleases. The crown is hereditary in the male line, females being excluded from the government, though the sons of a daughter are admitted to reign. The Persian laws will not permit a blind person to sit upon the throne, which is the reason why the reigning monarch usually puts out the eyes of all his male relations. It is death for any man to look at any of the Shah's wives, even by accident.

The prime minister is called *attamaet doulet*, or the director of the empire; and his chief business is to ingratiate himself into his master's favour, and administer to all his caprices; to keep from his knowledge all manner of disagreeable news; to persuade him that he is the most powerful prince upon earth; and that all his affairs are in a prosperous situation, though at the same time, perhaps, he is on the point of ruin. In the same manner as the prime minister depends upon the Shah, the inferior officers, and governors of provinces, depend upon him. Thus there is a gradation of despotism throughout the whole empire.

Next in rank to the prime minister is the *nadir*, or grand master of the household: then the *mehter*, or groom of the chambers, who is always a white eunuch. Besides the above; there are a master of the horse, a grand huntsman or falconer, a chief justice, from whose sentence there is no appeal, a lieutenant of the police in every city and town, a secretary of state, a financier, a royal physician, an inspector of the palace, a master of the ceremonies, and many khans or governors of provinces. The spiritual officers are the *zedder*, or grand pontiff; subordinate to whom are the *sheik-el-jelom*, and *cadi*, who determine all religious disputes, and act likewise as justices and attorneys. Next to these are the *picknamas*, or superintendants of prayer, and the *moulabs*, or doctors of the law.

In Persia there is no hereditary nobility, for the honors of those in great posts terminate with their office;

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and their lives and fortunes are in perpetual danger from the weakness or cruelty of the prince.

The arms of Persia are a lion couchant looking at the sun as he rises over his back. The emperor's title of Shah signifies, "disposer of kingdoms." The Persian monarch does not subscribe his name to public instruments, but the deed runs in this stile, viz. "This edict or act is given by him whom the universe obeys."

The troops of Persia are distinguished into two bodies, called kortkies, and goulans; these are cavalry, and upon a peace establishment the former amount to about twenty-two, and the latter to about eight thousand men; they are generally well kept, and regularly paid.

The kortkies are the descendants of foreigners, and the goulans are made up of Georgian renegadoes and slaves of all nations.

The tangtchies, or infantry, are composed of the most hardy peasants, and amount to about fifty thousand men. The fortified places are in general despicable; and they had no great naval power till the time of Kouli Khan, who built a royal fleet, in which was a man of war of eighty guns. But after the death of that usurper they were laid up in the ports, and, for want of attention, fell to decay.

The principal book of the laws as well as religion of Persia is the koran, to which they have recourse in the decision made by the courts. But there is very little occasion to consult that, where any of the great officers sit in judgment, as their determinations are entirely arbitrary. No disputes ever arise between the spiritual and temporal courts, each of them having a distinct branch of business assigned them. Marriages, divorces, deeds and contracts, the successions of estates, and other litigious matters come under the cognizance of the spiritual courts; criminal matters, or such as are plain and obvious, under that of the temporal. As the former proceed in an arbitrary and summary way, they generally finish the cause at one hearing, but as the others proceed according to written laws, they are more tedious and expensive. The debtor, on refusal of payment, is delivered up to the creditor, who may imprison him in his own house, set him to work, beat him, and treat him as he pleases, so he does not kill or maim him. He may also sell the debtor's estates and goods, and even his person, wife and children towards the payment of the debt; but they seldom proceed to such extremities.

The Mahometans swear by the koran. When a person of a different religion is to take an oath, the judge sends an officer with him to a priest of the same religion: a Christian swears upon the Gospels, and a Jew on the Old Testament. The reason they do not swear an unbeliever on the koran is not only because he does not regard it as a sacred book, but lest he should profane it. Contending parties plead their own causes, and frequently with much noise and clamour, so that the judge is sometimes obliged to render them more orderly, by causing them to be cudgelled. When the parties have offered what they have to say, the judge proceeds to give sentence.

The women likewise plead for themselves as well as the men, but with much more clamour; but as they are set in a part of the court by themselves and veiled, it gives them greater assurance. Their general business is, to sue for a divorce, and they usually plead the impotence of the husband, and make such a crying and howling as in a manner to deafen the judge, who must not order them to be beaten, as he does the men upon such occasions.

As there are no public prisons, there are neither sheriffs or jailors, but every magistrate confines the criminal in some part of his own house till he is brought to his trial, which is generally within twenty-four hours after he is taken, and sentence is no sooner passed than it is executed, the judge's servants performing the offices both of jailors and executioners.

The proceedings in the criminal courts are nearly

the same as in the civil. The condemnation of a malefactor is conducted with very little ceremony, nor is the execution attended with any parade. He is generally led to a field or open place near the residence of the judge, and the executioner causing him to kneel, the delinquent pronounces his creed, and then if he is to be beheaded his head is taken off with the stroke of a sabre in a thrusting cut, which, in drawing it back, compleats the execution.

In cases of rebellion the punishment is very rigorous; those who are even taken in arms lose their eyes or their heads. Criminals of state are also sentenced to wear, for a determinate time, a heavy wooden collar about their necks, to which one of their hands is sometimes fastened. Ordinary crimes, where the parties are men of substance, are usually punished with fines; but where they are poor, they bastinado them on the soles of the feet, giving them a certain number of blows, not less than thirty, nor more than three hundred.

Pickpockets and pilferers are marked with a hot iron in the forehead, and housebreakers have their right hand cut off. The same punishment is inflicted on those who counterfeit the coin for the first offence, but for the second their bellies are ripped open. This punishment is inflicted in the following manner: the criminal's feet are tied to a camel, with his head hanging down to the ground; his belly is then ripped open, and his bowels falling over his face, he is dragged through the principal streets, an officer marching before him, and with a loud voice informing the people of the nature of his crime. Afterwards he is hung up by the heels upon some tree, and there left to the prey of birds. They have other punishments for capital crimes, as impaling, setting them up to the chin in the earth, precipitating a criminal from an high tower, cutting off the hands and feet, and leaving the poor wretch in that condition till he expires. They sometimes use tortures to extort confession, as tearing off the flesh with red hot pincers; but the usual way of examining offenders is, while they are beating the soles of their feet. Bakers and victuallers have been sometimes baked and roasted alive, for cheating in their weights and raising provisions to an exorbitant price; but this is only in times of great scarcity: the usual punishment in these cases is a fine, or the bastinado.

This may suffice for the government, laws, &c. of the extensive empire of Persia.

#### SECTION IV.

##### *Antiquities, &c. of Persia.*

**A**BOUT thirty English miles from the city of Schiras are the remains of the ancient palace of Persepolis, which was wantonly burnt by Alexander the Great at the instance of the famed Grecian courtesan known by the name of Thais.

These ruins are situated in a fine plain, which is about 120 miles in length, and only six or seven in breadth. This plain is overflowed with water several months in the year, which occasions it to be so very fertile, particularly in rice, that it is covered with little villages or hamlets, to the number of about 880, including those which are situated in the adjacent mountains.

These ruins appear like an amphitheatre, and are situated in a kind of semicircle formed by the mountains.

This ancient palace of the Persian monarchs, which was formerly called the House of Darius, and which the moderns term Chil-minar, or the Palace of Forty Pillars, is situated at the foot of a mountain, which has, from time immemorial, been known by the name of the Royal Mountain.

The palace was a structure in magnificence that surpassed conception, and comprized every thing which could excite both admiration and astonishment.

The



The walls of three of the sides are still standing: the front extends, from north to south, 3000 feet, and from east to west, 1995 feet, to the mountain itself, where an ascent is formed between some scattered rocks, beyond which the rocks seem to indicate that there were formerly some other buildings, as many of the stones appear to have been polished.

Within each of the two grand portals, there is the figure of a sphinx, upon a pilaster, in basso relievo. Both these figures are fourteen feet and a half high, and twenty-two in length, from the fore to the hinder legs; but they are much damaged, and the faces broken. That in the first portal faces the stair-case, and that in the second the mountain.

There are some characters on the upper part of the pilasters, which, from their minuteness and height, cannot be distinguished. The height of one portal is thirty-nine feet, and of the other twenty-eight. The base of both is five feet two inches.

Southward from these there are two large flights of steps, the one towards the east, the other to the west. The upper part of the wall, besides foliages, and some small figures, is ornamented with the representation of a lion tearing a bull to pieces. The figures are larger than the life, and done in basso relievo. This staircase is half buried under the earth.

On the summit of the staircase there is an entrance into an open court, paved with large stones, the breadth of which is equal to the distance from the staircase to the first columns, comprising the space of twenty-two feet two inches. There are two rows of these columns, each consisting of six pillars, all of which are damaged. Besides these there are eight bases, and the ruins of several others.

Towards the east, a variety of ruins present themselves to view, consisting of windows, portals, avenues, passages, &c. The inside of the portals are ornamented with figures in basso relievo. These ruins, from east to west, are about 450 feet; from north to south, about 725 feet; and 300 from the columns and mountains. In the midst the earth is covered with the fragments of seventy-six columns.

To the south there is a portal, and four open windows, the width of each being five feet nine inches, and the height eleven feet. On each side of the gate there is the figure of a man, with a kind of tiara upon his head, attended by two women, one of which holds an umbrella over him. Three niches on the inside are covered with characters of the ancient Persian language. One of the inscriptions signifies, "Strength is the gift of God alone."

To the westward there are two gates, which are not covered. One of these is ornamented within, with the figures of a man fighting with a bull. The other gate is embellished with the figures of a man and a winged deer, from whose forehead a horn projects. Behind this building are the ruins of another, which, in length, exceeds the former by thirty-eight feet. It has niches cut out of single stones and windows, a double flight of steps finely embellished with foliages, and small figures appear to the south.

There are some subterraneous passages still farther to the southward, into which the natives will upon no account enter, though they are supposed to contain immense treasures; the only reason for which is an absurd notion, that no light can possibly be made to burn in them. However, two European travellers entered with lights, which were not extinguished, as the superstitious natives supposed they would be, and, after ranging about a considerable time, they both agree to their respective accounts, that these passages terminate in a small kind of aqueduct, which is too narrow to enter.

Near these subterraneous passages are the ruins of another edifice, extending, from north to south, 160 feet, and from east to west, 191 feet. Ten portals of this building still remain, with forty enclosures, which were formerly rooms, and seven windows. In the

center are the pedestals of thirty-six columns in six ranges. Beneath the ground, which is covered with several large stones, there are the remains of some aqueducts.

Another structure formerly stood to the westward of the last mentioned building. On the ruins of the wall, which is still elevated about two feet above the pavement, are the figures, in basso relievo, of several men with lances in their hands. Within the enclosure of the wall there are the remains of several pedestals of pillars. On the east side of these ruins are the remains of an elegant staircase, of sixty feet in length, the steps of which are in general destroyed. The wall is still eight feet in height, and the figures which adorn it are near as big as the life. On the front are the figures of a lion and a bull fighting; and on the wings of the staircase are the representations of several lions, and other figures, with explanatory characters. Between this and the last mentioned edifice are the ruins of several columns, and the remains of four portals, with the figure of a man, and two women holding an umbrella over his head, on the inside of each.

In another quarter appear two portals with pilasters, on one of which are the figures of a man and two women, one of the latter holding an umbrella over the head of the former. Above the women is a small figure with wings, which expand to each side of the portico. Over the other portal is the representation of a man sitting in a chair with a staff in his hand, behind whom stands another with his right hand upon the chair: above is a small figure holding a circle in his left hand, and pointing to something in his right. Beneath this portal are three ranges of figures, which have all uplifted hands; above the third pilaster, which is entire, are women holding an umbrella over the head of a man. The ground is covered with a variety of antique fragments.

It is observable, that the drapery of all the human figures is singular, and bears no affinity to that of the ancient Greeks and Romans, but their military habits resemble those of the Medes and Persians, now standing amidst these ruins.

At a place called Noxi Rustan, there are four tombs cut high in the rock. The place receives its name from one Rustan, a supposed gigantic prince, whose statue is there carved, and whom the natives most ignorantly ascribe to have been 40 cubits high, and 1113 years of age when he died.

Beneath each tomb there is a separate table filled with large figures in basso relievo. On two of the tables are the representations of men fighting on horseback, but the figures are almost obliterated. Between the tombs are three other tables covered with figures, among which is a man on horseback, preceded by two others, and followed by a third which is almost defaced.

The tomb of Noxi Rustan is supposed to be that made for Darius Hystaspes, as it exactly corresponds with the descriptions of Herodotus, Diodorus Siculus, and Ctesias in his Persian history.

At Pyrmaraas, near the city of Scamachie, are the tombs of two Persian saints. The first is the sepulchre of Seid Ibrahim, which is surrounded with walls, and has two courts like a castle, within which are many arched apartments. In the first is a tomb inclosed within an iron gate.

At a small distance from the above is the sumptuous sepulchre of another Persian saint, called Tiribabba, of whom Seid Ibrahim was a disciple. It contains several niches, chambers, and holes, where the pilgrims take up their abode, and perform their devotions.

The sepulchre of Shah Sefi, near the city of Ardebil, is visited with great pomp by the Persians on Whitfun-Monday. The entrance is through a spacious court, paved with broad stones, and furnished on both sides with vaulted shops. The gate is large, and crossed by a silver chain, from which another of the same metal hangs perpendicularly. The next gate has likewise a silver chain to it; and no persons must pass it with any offensive

offensive weapons about them, not even a knife. The thresholds of this and several other gates are round, and of white marble. The tomb itself is three feet in height, nine in length, and four in breadth, made of white marble, and covered with crimson velvet. From the roof a variety of gold and silver lamps hang down; and on each side are two very large candlesticks of massy gold, containing wax candles. On the left hand is a vault, wherein are the tombs of Shah Sefi's consort, and some other empresses of Persia, and of Shah Ismael. Near this is a spacious arched gallery finely gilt, which is used as a library, and contains a great number of manuscripts in the Arabic, Persian, and Turkish tongues; some written upon parchment, and others upon paper; but all superbly bound, beautifully painted, and elegantly covered with plates of gold and silver. In various niches, on the sides of the library, are above four hundred porcelain vessels, many of them sufficiently capacious to hold ten gallons.

## SECTION V.

### CONCISE HISTORY OF PERSIA.

**A**NCIENT historians in general admit of the antiquity and pristine grandeur of the Persian empire, and the variety of revolutions it has undergone. The history of Persia is little to be depended on till A. M. 2083, when Abram fought a battle with some Persian princes, and defeated them with only 318 of his own family. The history of the Assyrian empire, from the time of Nimrod, to the reign of Sardanapalus, is vague, uncertain, and mutilated.

Sardanapalus, an effeminate, luxurious prince, was opposed by Arbaces, governor of Media, and others. Being defeated, and pursued to Nineveh, in a fit of despair, he ordered a vast pile of wood to be raised, and upon it burnt his treasures, his eunuchs, his women, and himself. After the death of the emperor, his dominions devolved to Arbaces, and others who had joined him to effect his despotism. Arbaces took Media and Persia; Belochus, one of these, assumed the government of Babylonia and Chaldea; and the rest shared the other provinces, which had helped to constitute the empire. Belochus, who began his reign A. M. 3257, was followed by several kings of Babylon, of whom there are authentic records. Ninus, who reigned in Nineveh, conquered Syria, and annexed not only that kingdom, but all Israel beyond Jordan, or Galilee, to his own dominions. Salmanazar, his successor, to punish Hosea, king of Samaria, who was desirous of shaking off the Assyrian yoke, marched against him with a powerful army, plundered and laid waste his country, loaded him with chains, and imprisoned him.

Salmanazar was succeeded by his son Sennacherib, an impious prince, who, on King Hezekiah's refusing to pay the usual tribute, invaded Judea, was guilty of flagrant extortions, as well as violation of oaths and promises, and afterwards undertook the siege of Jerusalem, where, by a Providential interposition, 185,000 of his men were destroyed in one night, and he was compelled to retreat with the wretched remains of his forces. At length he became odious to his own relations, and was murdered by two of his sons in his principal temple, as he was prostrating himself before an idol. The paricides fled to Armenia, so that his throne was filled by Esarhaddon their younger brother, who reigned prosperously 39 years, annexed Babylon to his dominions, conquered Syria and Palestine, and added them to the Assyrian empire. He was succeeded by his son Salsuluchinus or Nebuchadnezzar the First, who ascended the throne A. M. 3335. One of his generals raised a rebellion against him, made himself master of Babylon, reigned there 21 years, and then having entered into a treaty with Cyaxares, king of Media, they, in conjunction, laid siege to Nineveh, took it by

storm, and entirely destroyed it. Saracus being slain in the siege, the successful general Nabopolassar transferred the seat of the Assyrian empire to Babylon, and was acknowledged as sovereign by all ranks of people.

The neighbouring monarchs, alarmed at the growing power, and envious of the rising greatness of Nabopolassar, united their forces against him and his colleague Cyaxares, recovered Syria and Palestine, and advanced as far as the Euphrates.

Nabopolassar being grown old sent his son Nebuchadnezzar at the head of a powerful army against them, who defeated the confederate armies, retook the city of Carchemish, and recovered Syria and Palestine.

He then penetrated into Judea, laid siege to Jerusalem, and took it in the year of the world 3398.

He put Jehoiakim, king of Judea, into irons, designing to carry him to Babylon in order to grace his triumph. But being at length moved to compassion by the severity of that king's affliction, he relented, and restored him again to his throne: he, however, carried a great number of Jews with him into captivity, particularly several of the royal family, plundered the king's treasury, and even the temple, from whence he removed the most valuable vessels. From this era we are to date the Jewish captivity at Babylon, which happened in the fourth year of Jehoiakim king of Judea; among the rest Daniel the prophet, being then only eighteen years of age, was carried into captivity, as was Ezekiel a short time after.

Nabopolassar dying A. M. 3399, his son Nebuchadnezzar, who, for some time, had shared the government with him, now ascended the throne of Babylon, and by the name and title of Nebuchadnezzar the Second.

His dominions included Chaldea, Assyria, part of Arabia, Palestine and Syria, over which he reigned 43 years.

In the fourth year of his reign he had a dream, which greatly oppressed his spirits, though he could not recollect the particulars.

In consequence of this the soothsayers, diviners and magicians of the empire were called together. When they were assembled Nebuchadnezzar demanded of them the particular circumstances of the dream. They replied, that it exceeded their skill to tell what any person had dreamed, their art extending only to the interpretation of those dreams which were told them. This so greatly enraged the king, that he ordered all the magicians and wise men to be put to death. In this bloody order Daniel and three of his companions were included, they being deemed to possess all the learning and skill of the Egyptians and Arabians. Daniel, however, desired to have an audience of the king, when, being admitted into his presence, he, to the king's great astonishment, told him the substance of his dream. The king being now convinced that the God of Israel was the true God, advanced Daniel to the highest offices of the state, and his friends were likewise promoted to great trust and honours.

About this time the king of Judea revolted, but was killed in a battle with the troops of Babylon, under the command of one of Nebuchadnezzar's generals. Jechoniah his son was shut up and closely besieged in Jerusalem by the Assyrian army till the arrival of Nebuchadnezzar, who soon made himself master of, and plundered the city, sending away every valuable article to Babylon.

Nebuchadnezzar placed his own uncle Zedekiah on the throne, and carried Jechoniah, his wives, officers, and even his mother, into captivity, exclusive of a vast multitude of the common people.

Zedekiah, however, soon revolted, and Nebuchadnezzar again laid siege to Jerusalem, which after having been invested more than twelve months, was taken by storm. Zedekiah was carried to Babylon into captivity, after having had his eyes put out; but his two sons, his nobles, and all his principal officers of state, were put to the sword.

Nebuchadnezzar

Nebuchadnezzar was now so elated with pride, that he ordered a statue of gold to be made of sixty feet in height. The idol being completed, he convened together all the principal people of the empire, in order to dedicate it with the utmost solemnity, and published a decree, that all should be thrown into a fiery furnace, who refused to acknowledge it as a deity, and to pay it adoration. Three Hebrew youths, however, named Ananias, Misaël, and Azarius, or, as they are termed in scripture, Shadrach, Meshach, and Abednego, absolutely refused to comply with the royal mandate. Being, therefore, in consequence of the king's order, thrown into the fiery furnace, they were miraculously preserved from the flames by the intervention of Providence. This so affected the king, that he published another ordinance, enjoining, upon pain of death, that nothing should be said against the God of the Hebrews.

Nebuchadnezzar then laid siege to Tyre, but was thirteen years before he took it. The principal Tyrians, however, escaped in their vessels to a neighbouring island, where they erected another city, which soon surpassed the former in magnificence and wealth. After the conquest of Tyre he subdued Egypt, and having attained the pinnacle of glory, he determined to complete the buildings and embellishments of Babylon.

Nebuchadnezzar now fell a sacrifice to his own pride, and, by pretending to be equal to God, became inferior to man; for the Almighty deprived him of his senses. He was excluded from the society of men, grazed in the fields like the oxen, had nails like the claws of birds, and hairs like the feathers of eagles. In seven years time, however, his senses were restored to him; he re-assumed the government, and being sensible of the enormity of human vanity, and of the immense power of the Almighty, he published an edict against idolatry, and died the ensuing year.

He was succeeded by his son Evil Merodoch, who immediately released Jechoniah from the prison where he had been confined thirty-seven years. He was, however, of so vicious a nature, that his own relations conspired to put him to death, when his sister's husband, Nezigešsar, who was one of the conspirators, mounted the throne.

In the year of the world 3444 he entered into an alliance with the Lydians against the Medes, when Cyaxares, king of Media, called in the assistance of the Persians; but before the war began, the king of Babylon died, and his son Leborsoarchod, one of the most infamous monarchs that ever existed, reigned but nine months, being put to death by his own subjects, on account of his excessive wickedness.

He was succeeded by a son of Evil Merodoch, named Labynit, or, as the scripture terms him, Belshazzar, A. M. 3449.

In his reign Babylon was taken by Cyaxares, king of Media, and Cyrus, king of Persia, and an end put to the Babylonish empire, after a duration of 210 years. Some succeeding Persian kings not only destroyed great part of Babylon, but chose their residence at Persopolis, Shushan, Ecbatana, &c. in order that it might fall to decay as soon as possible, by ceasing to be a royal seat.

Cyrus and Cyaxares reigned jointly over the dominions of those they had subdued for the space of two years, when Cyaxares dying, Cyrus became sole monarch of Media and Persia by birth, and of the Assyrian empire by conquest, and the whole acquired the name of the PERSIAN EMPIRE, of which he was deemed the first founder. Cyrus divided the whole of his dominions into one hundred and twenty provinces, each of which had its governor, who was obliged to give an account of his administration to three great officers of state, of which Daniel the prophet was principal. The seventieth year of the Babylonish captivity expired in the first year of Cyrus, when he published an ordinance, by the persuasion of Daniel, permitting the Jews to return to Jerusalem, restoring, at the same time, the vessels Nebuchadnezzar had plundered from the temple.

No. 14.

Peace being formally established throughout the empire, Cyrus made it his practice to reside yearly seven months at Babylon, three at Susa, and two at Tauris. After a reign of infinite glory, he died in the seventieth year of his age; the seventh after his reigning sole monarch of the Persian empire, the ninth after the caption of Babylon, and the thirtieth after his being appointed to the command of the Persian forces. His eldest son Cambyfes succeeded him on the throne, though he left several provinces to his younger son Tanaxares.

Cambyfes, in A. M. 3479, invaded Egypt, and made himself master of Pelusiam, or Damietta, as it is at present called, by a singular stratagem; for he drove a great number of those animals which the Egyptians adored before the van of his army: these were oxen, cats, &c. The Egyptians perceiving such a number of those animals whom they venerated, would not shoot a single arrow, lest they should wound a god.

Amasis died during the war, and his son Psameticus ventured a general battle with the Persians, but was defeated, and made prisoner. Cambyfes, however, treated him with humanity, and restored him to his throne; but Psameticus afterwards revolted, which so enraged the Persian monarch, that he put him to death.

A. M. 3480 Cambyfes invaded Ethiopia, in which expedition he lost a great part of his army by a variety of accidents, and at length was compelled to retire. He was so chagrined at his disappointment, that on his return through Egypt, he destroyed the city of Thebes out of mere vexation. To add to his affliction, he received intelligence, that an army which he had sent to invade Lybia was destroyed by a hurricane of sands in the deserts, which was so terrible, that it had overwhelmed and suffocated all his troops. This news rendered him almost frantic; when arriving at Memphis, during the paroxysm of his rage, he found the people celebrating a certain festival. This appearance of mirth redoubled his fury, for he fancied that they were rejoicing at his ill successes: giving way, therefore, to the dictates of his anger, he wounded the sacred ox with his sword, and ordered all the priests to be instantly put to death. In fact, his misfortunes had so far impaired his understanding, and soured his temper, that he exercised the utmost cruelties even upon his nearest relations and best friends.

In passing through Syria towards Babylon, he received advice that his brother Smerdis had usurped his throne. Cambyfes, however, well knew that Smerdis was actually dead, and that this must be some impostor, who pretended to be his deceased brother in order to impose upon the people. He therefore determined to hasten his march towards Babylon, to undeceive his deluded subjects; but, in mounting his horse, he, by accident, wounded himself with his own sword in the thigh, of which wound he speedily died, A. M. 3482.

The usurper Smerdis, who greatly resembled the real Smerdis in person, features, and age, was the son of the governor of Babylon, who was one of the magi. The people were easily imposed upon, and recognized him as their king upon the death of Cambyfes.

As soon as he was seated upon the throne, he sequestered himself as much as possible from the people, and particularly concealed himself from the nobles. This mysterious conduct occasioned the principal people to surmise that he really was not the prince he pretended to be.

A Persian nobleman, whose daughter was one of the usurper's concubines, gave her orders to observe if Smerdis had any ears. She assured him he had not: for Cyrus had ordered his ears to be cut off, for some offence he had committed against him during his reign. This discovery being made known, a number of the nobility entered the palace, and having put him to death, cut off his head, and exposed it to the people, who were so exasperated at the magi for assisting in the imposition, that they murdered the greatest part of them, and instituted a festival in commemoration of the event.

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Darius

Darius Hystaspes, who was the person that gave the usurper his mortal wound, was unanimously chosen emperor A. M. 3483. He immediately married Atossa, the widow of Cambyfes, and Aristona, another daughter of Cyrus. He had many other wives, who brought him a numerous issue.

It was this monarch who was the Ahasuerus of the sacred writings, and, at the request of queen Esther, caused the celebrated edict against Haman, in favour of the Jews, to be published.

Darius removed the regal seat to Susa, when some interested persons taking the advantage of his absence from Babylon, persuaded the people to revolt. Darius accordingly marched against Babylon, and besieged it for eighteen months, without being able to take it; when one of his generals, named Zopyrus, pretended to desert to the enemy, and, by means of an artful tale, contrived to insinuate himself so far into the good graces of the Babylonians, that they were weak enough to entrust him with the command of their forces. This power he soon used in favour of Darius, to whom he betrayed the city. The Persian monarch ordered the walls to be demolished, and put to death a great number of citizens who had been most active in the revolt.

He afterwards made two unsuccessful expeditions; the one into Scythia, and the other into India: and in the year of the world 3514, he invaded Greece; but Miltiades, the Athenian general, gained a complete victory over the Persian army at the pass of Marathon; though the Persian emperor had ten times the number of men under his command.

Darius then made preparations to invade Egypt, which had revolted, but dying before his army was completed, his son Xerxes succeeded him in the year of the world 3519. Xerxes determined to pursue his late father's measures vigorously. He accordingly marched into Egypt, and subdued that kingdom.

Three years afterwards he invaded Greece with a considerable army, consisting of near 3,000,000 men. The Carthaginians at the same time had engaged to invade the Grecian territories in Sicily and Italy by sea. Xerxes laid a bridge of boats over the Hellespont, that his vast army might pass with the greater facility, but a storm destroyed the bridge. He then caused a stronger bridge to be made, and the army secretly passed over it. However, he was unsuccessful in his expedition; no part of Greece, except Thrace, submitting to his arms: and Leonidas, a Spartan prince, disputed his passage so bravely at the pass of Thermopylae, between Sicily and Phocis, that 20,000 Persians were slain in various assaults, though Leonidas had only 4000 men under his command.

At length a treacherous native shewed the Persians a way up the mountain which commanded the Strait. Leonidas, perceiving this, judged it would be impossible to defend the pass, and therefore determined to die upon the spot. He accordingly dismissed all his troops, except 300, who chose to share his fate. Before the attack began, he invited them to dine with him, telling them at the same time, that they must sup with Pluto. The attack was then begun. Leonidas, and his Spartans, sold their lives at a dear rate, all being killed except one, who escaped and carried the news to Sparta, where he was punished for cowardice, in not staying and dying with his companions. This action, however it may have been admired, appears to have bordered more upon rashness than real courage, and to have been founded rather upon absurdity than true heroism.

On the same day that the above action happened, the Grecian fleet, consisting of 400 sail, defeated the fleet of the Persians, which consisted of full 1000 sail.

Xerxes, however, proceeded to Athens, when the Athenians sent their wives and children to Peloponnesus, abandoned their city, and retired to their shipping. Xerxes entered Athens, which he first plundered, and then burnt. The Grecians, however, obtained another signal victory over his fleet at Salamis; and a report at the same time prevailing, that they intended to

cut off his retreat, by destroying the bridge over the Hellespont, he therefore hastened back, and found the bridge destroyed, not by his enemies, but by a storm. He, however, contrived to pass with part of his army leaving 300,000 men behind to continue the war, who were defeated the ensuing campaign by Aristides and Pausanias, and their general Mardonius was slain. In these various expeditions Xerxes had above two thirds of his vast army destroyed, and was so chagrined by his repeated disappointments, that he burnt all the Grecian temples in Asia, the temple of Diana at Ephesus excepted.

Soon after Mithridates, an eunuch, and Artabanus, a captain of the Persian guards, formed a conspiracy, and murdered this unhappy monarch, who was succeeded (A. M. 3532) by his third son Artaxerxes, the two elder having been destroyed by the above-mentioned regicides, whom Artaxerxes put to death soon after his ascending the throne.

This monarch subdued Egypt, which had revolted, and assisted the Jews in rebuilding the walls of Jerusalem. The Grecians, however, continued the war, and carried it into Asia with success, when Artaxerxes thought proper to conclude a peace with them; and thus terminated a war which had raged for the space of fifty years.

Artaxerxes died in the forty-ninth year of his reign. His sons, who were numerous, disputed each their title to the throne. At length Ochus, or Darius, prevailed; but dying soon, he was succeeded by his son Arfaces, A. M. 3600, who ruled the whole empire, except Lesser Asia, which was bequeathed to a younger brother.

Arfaces was born before his father was king, but his brother Cyrus after: the younger prince, therefore, imagined that he had the greater right to the whole empire. To support this claim, he raised a numerous army of Persians in his government of Lesser Asia, and having procured the assistance of a body of auxiliary Grecians, he began his march to dispossess his brother of his crown. Arfaces met him with an army of 1,000,000 of Persians, at the distance of about seventy miles from Babylon, when the army of Cyrus was defeated, and himself slain. The Grecian auxiliaries, however, made an admirable retreat, under the conduct of their able and learned general Xenophon, whose narrative of that celebrated transaction is one of the finest pieces of ancient history that the moderns are acquainted with.

Arfaces was succeeded by his son Ochus, A. M. 3642. This prince subdued the Egyptians and Phoenicians, who had revolted, destroyed all the fortified places and temples, and carried many of the people into captivity. Among the rest was an Egyptian eunuch, called Bagoas, of whom Ochus soon grew exceedingly fond, and heaped innumerable favours on him. This, however, did not prevent Bagoas from conspiring against him, and poisoning him in the 23d year of his reign. Not content with this treachery, he, in a very short time, poisoned his son Ochus, who succeeded him, and contrived to place another Ochus upon the throne, who, it is imagined, was not in the least related to the royal family. It was not long, however, before he was displeased with this monarch also, and, as usual, had prepared a cup of poison for him; but the king discovered his intentions, and obliged him to drink the poison himself. Thus was his repeated treachery punished, and the law of retaliation properly exercised.

Ochus then assumed the name of Darius Codomanus, and (A. M. 3668) was invaded by the Grecians under the conduct of Philip, king of Macedon, who was chosen generalissimo of the confederate armies of Greece; but being murdered, his son Alexander, afterwards known by the name of Alexander the Great, succeeded him. This prince, though only twenty years of age, passed the Hellespont, at the head of 30,000 foot and 5000 horse, and defeated Darius on the banks of the Granicus,



Granicus, though his army consisted of 100,000 Persians and 10,000 auxiliary Greeks; when Sardis and many other cities submitted to the conqueror.

During the ensuing winter Alexander visited the temple of Gordian, where he cut with his sword the celebrated Gordian knot, which so many had in vain attempted to untie, on account of the tradition, that whoever could untie it should conquer Asia. As soon as the season permitted, Alexander marched to the straits of Issus in Cilicia, when Darius very imprudently attacked him at a time the situation of his army was admirable. The Persians were again defeated, and Darius's mother, wife, several of his children, and 300 of his concubines, were taken prisoners. All the cities of Palestine and Phœnicia now submitted to the conqueror, except Tyre, which sustained a long siege; but being at length taken by storm, all the inhabitants were put to the sword, except 2000, who were left for crucifixion; which cruel sentence they afterwards suffered upon crosses erected for the purpose along the sea coast, for no other reason than having bravely defended their lives and properties, and performed the parts of worthy citizens and heroic soldiers. This detestable affair will be a lasting stigma upon the character of Alexander, and blast his laurels with infamy: Syria and Egypt submitted to the conqueror.

Alexander now visited the temple of Jupiter Ammon, whose son he pretended to be. After having built the city of Alexandria, he penetrated into Palestine, passed the Euphrates and Tigris, and in the plains of Arbela again gave the Persians a total defeat; the consequence of which was, Babylon, Susa, and Persopolis opened their gates to the conqueror: the latter of these, which was then the finest city in the universe, he reduced to ashes.

Alexander then continued to pursue Darius; but that unhappy prince was murdered by one of his own generals named Bessus, whom Alexander afterwards put to death for his treachery. Thus ended the Persian monarchy after a continuance of 209 years.

Alexander then carried his arms into India, subdued Porus, a powerful monarch of that country, and, indeed, conquered the greatest part of the then known world. He afterwards married Statira, the eldest daughter of the unfortunate Darius; and at the same time obliged the officers to intermarry with Persian ladies. Returning to Babylon, elated by vanity, and intoxicated by success, he gave himself up to all manner of debaucheries, and at length fell a martyr to excess, A. M. 3681.

As Alexander had not named a successor, his generals shared his dominions among them. To Ptolemy fell Egypt; Seleucus, the son of Antiochus, possessed Babylonia and Syria; and Cassander had the sovereignty of Greece.

In the year of Christ 630 the Saracens, who succeeded Mahomet, made a conquest of Persia. The Turks conquered it in the year 1000; and Tamerlane the Great, Cham of Tartary, subdued Persia and the greatest part of Turkey in Asia, in the year 1400: after the race of the Tartar monarchs Sophy or Sefi obtained the regal dominion to Persia, some of whose descendants were for a long time contending for the empire. He was succeeded by his son Shah Thomas, an inhuman prince, who was deposed by his subjects. His brother Codabundi reigned after him. This monarch was succeeded by Shah Abbas, a powerful prince, who greatly enlarged the Persian monarchy by his conquests. Having reigned gloriously for the space of 40 years, he was succeeded by his grandson Shah Sefi, who was a tyrant and a drunkard. He destroyed his queen in a fit of inebriation, and at length fell a martyr to repeated excesses.

After this prince Shah Abbas the Second, his son, reigned 21 years, and, like his father, destroyed himself by drinking. He was succeeded by his son Shah Sefi the Second, in whose reign the country was greatly distressed by war and famine. He died July 29, 1694.

Sultan Hossain, his son, was his successor, a weak, indolent prince, who, by his vices and supineness, gave great offence not only to his own subjects, but to the neighbouring Tartar chiefs; one of whom, named Mereweis, surprised Candahor, penetrated a considerable way into Persia, determined to march to Ispahan, and even aspired to the throne of Persia itself. He died, however, before he could carry his designed plans into execution.

Mahamood, the son of Hossain, succeeded his father, and pursued his measures. He made alliances with the Grand Signior and Great Mogul, and prevailed on the bassa of Bagdad to invade the Persian frontiers, and the Russians to attack the provinces towards the Caspian Sea.

The Persian ministers were now in the utmost consternation: Mahamood was, by hasty marches, approaching towards the capital, where the pusillanimous monarch offered to resign his crown in favour of his eldest son; but the son having been educated in effeminacy, and never out of the seraglio in his life, was more frightened than his father, and declined either accepting the crown or commanding the army. Prince Thomas, however, a younger brother, having more spirit than the rest of the family, determined to put himself at the head of the forces, and to oppose the rebels; but when he came to take a review of the Persian troops, he found them so effeminate, undisciplined, and dispirited, that he was sensible he could not repose any trust in them. He therefore withdrew himself from the army, and retired towards the Caspian Sea.

Mahamood shortly after entered Ispahan without opposition, and imprisoned the king and all the royal family, most of whom he afterwards destroyed. He beheaded the prime minister with most of his adherents, and seized upon the estates and properties of all who were obnoxious to him; the whole conquest being effected with only 5000 horse.

In the mean time Shah Thomas, the young sultan, assembled a body of troops, and being daily joined by a great number of royalists, he determined first of all to repel the Turks, who were ravaging the frontiers, when intelligence was brought him, that the usurper Mahamood was assassinated by one of his officers named Esriff, who had succeeded him. Upon this information the prince gave an invitation to Kouli Khan, who had been strongly recommended to him to join his forces.

Kouli Khan, at the head of some Usbec Tartars, accordingly joined the army of Shah Thomas, and marching immediately against Esriff, he defeated his troops, took him prisoner, and put him to a very cruel death. He then turned his arms against the Turks, and wrested from them all the places they had taken from the Persians during the late troubles; and afterwards compelled the Russians to evacuate those provinces, towards the Caspian Sea, of which they had possessed themselves. Elated with repeated success, he aspired at the Imperial dignity, and, stimulated by his ambition, he not only deposed, but murdered the unfortunate Shah Thomas: for that monarch was never heard of after having been deprived of his throne.

As Kouli Khan's actions have been the subject of general conversation, and the consequences of which they were productive are the most recent particulars on which we can with certainty depend, relative to the affairs of Persia, we shall be rather circumstantial in what concerns that usurper.

Among the mountains in the neighbourhood of Meshed there is a petty principality called Chalat, which is ruled by a chief who is always a native; this chief acknowledges the emperor of Persia as his sovereign; that monarch, however, has not the least real power over the abovementioned little state, but the court of Persia winks at the nominal subjection and real independance of the Chalatites, in order to preserve their friendship, otherwise they would prove very troublesome neighbours; for, secure in their mountainous retreat, they could, at pleasure, make excursions into the adjacent



adjacent provinces, and plunder the Persians with impunity.

Kouli Khan, or Nadir Shah, was born at Chalat in the year 1687, and was heir to that little principality. His father died when he was only nine years old, and an uncle of Nadir was invested with the government till he should become of age. The uncle acted with such prudence and moderation, that he became very popular, and the people unanimously confirmed to him the government during his life: for young Nadir gave such early proofs of a haughty, turbulent and tyrannical spirit, that the Chalatites in general presaged the most fatal consequences when he should be invested with uncontrolled power.

As this treatment was very disgusting to young Nadir, he left the place of his nativity, repaired to Chorassan, and entered into the Persian army in 1712 as a private soldier.

His strength, courage, and military capacity, of which he gave frequent proofs, occasioned him to be promoted to the rank of colonel in 1719.

The Usbec Tartars having invaded Chorassan, the governor of that province thought proper to appoint Nadir to the command of the Persian troops, though, by so doing, he disgusted many senior officers.

Nadir's conduct tended to heighten the great opinion which the governor of Chorassan had entertained of his military talents. He acted with great courage, and profound policy, and not only defeated the Usbecs, but took many thousands of them prisoners, with all their tents, baggage, cattle, and the plunder which they had taken from the inhabitants of Chorassan.

The governor greatly caressed Nadir, loaded him with favours, and promised to recommend him so strongly to Shah Thomas, as to engage that prince to make him a general. A vacancy, however, falling soon after, a young nobleman, related to the governor, was promoted. This so exasperated Kouli Khan, that he upbraided the governor in the most insolent terms, and grew so exceedingly scurrilous, that the governor was under the necessity of ordering him to be bastinadoed.

Kouli Khan now meditated nothing but mischief; and, as soon as he recovered from the effects of the chastisement, he fled to the mountains. Having put himself at the head of a band of robbers, he continually ravaged the country, and plundered the caravans.

His uncle hearing of his conduct, wrote a letter to him, strenuously exhorting him to refrain from such a way of life, and that he would undertake to procure a pardon from Shah Thomas, for all he had hitherto committed. Nadir assented to his uncle's proposals, and a pardon was procured. Nadir, under a pretence of returning his grateful thanks to his uncle, repaired to Chalat, with a few of his followers, where he was cordially received by that gentleman. He had previously, however, ordered some hundreds of his men to advance privately towards the place, and to be ready to attend at a certain signal, when they were to rush in at the only gate belonging to the fortress. Early the ensuing morning Nadir murdered his uncle, while his followers within seized the gate with little or no resistance, and soon admitted their companions. Thus did Nadir, with very little trouble, become possessed of a place hitherto deemed impregnable, and which had frequently withstood the whole power of Persia; for within the perpendicular and inaccessible rocks which surround it, there is land sufficient to feed their cattle, and produce all kinds of provisions for the maintenance of 12,000 men. Thus they are in no fear of famine, and the place being accessible at only one small avenue, which is strongly fortified by art as well as nature, they are able to put all the troops in the universe at defiance. After Nadir became emperor of Persia, he always deposited his treasures in Chalat, as the strongest and most secure place in his whole extensive dominions.

Being now possessed of his native patrimony, with the addition of 6000 well disciplined, bold, and hardy troops, he became exceedingly formidable.

He then took it into his head to recover the city of Nechabar, which the Afgans had taken from the Persians, and succeeded by the following singular stratagem. He sent some of his men to the mountains, who having seized a large body of straggling Afgans, they were immediately put to death. Nadir's men having then dressed themselves in the habits of the deceased Afgans, pretended to drive a great number of their companions before them, as if they had taken them prisoners. The centinels threw open the gates to let in the supposed captives, when the Afgans were all put to the sword, and the ancient capital of Chorassan was recovered.

It was after the above exploit that the unhappy Shah Thomas courted his assistance, when he joined that monarch at the head of 6000 men. In the year 1728 he was appointed commander in chief of the Shah's forces, soon after which he received the title of Tachmas, or Thomas Kouli Khan, or Kau, the highest title the emperor could confer. He then made a very rapid progress in the recovery of that part of the empire, which had been conquered by the Turks, and, by his great successes became at once the admiration and terror not only of the Persians, but all the surrounding nations.

After the removal of the unfortunate Shah Thomas from the throne, Kouli Khan did not presume to mount it, but to save appearances, had Abbas Myrza, an infant of six months old, and son of the above monarch, declared emperor. He, however, took care to keep all the power, as well as the treasures of the empire, in his own hands, and to fill all the great offices of state with his own creatures.

Young Abbas now being considered as emperor, Kouli Khan determined, in his name, to carry on the war against the Turks vigorously; but first married an aunt of the late emperor's. Then thinking of his own family, he appointed his eldest son governor of Chorassan, and his youngest governor of Herat.

The war against the Turks was successfully begun; Kouli Khan drove them all before him, and laid siege to Bagdad. However, Topal Osman, an able Turkish general, marched to the relief of it at the head of 100,000 men. Kouli Khan drew up his army, which consisted of 70,000 men, and, on the 18th of July, 1733, a most bloody battle ensued, and Kouli Khan, for the first time in his life, was defeated.

Kouli Khan being joined by one of his sons with a considerable army, again marched against the Turks. The Persian army was in this engagement repulsed, and lost 4000 men. But on the 26th of October another bloody battle was fought, in which the Turks were totally defeated, losing 40,000 men, all their artillery, tents, ammunition, stores, &c. and the gallant Topal Osman was slain in the action. To the credit of Kouli Khan we must not omit to mention, that he ordered that great general to be buried with the utmost pomp and magnificence, and with all the military honours due to so great a character.

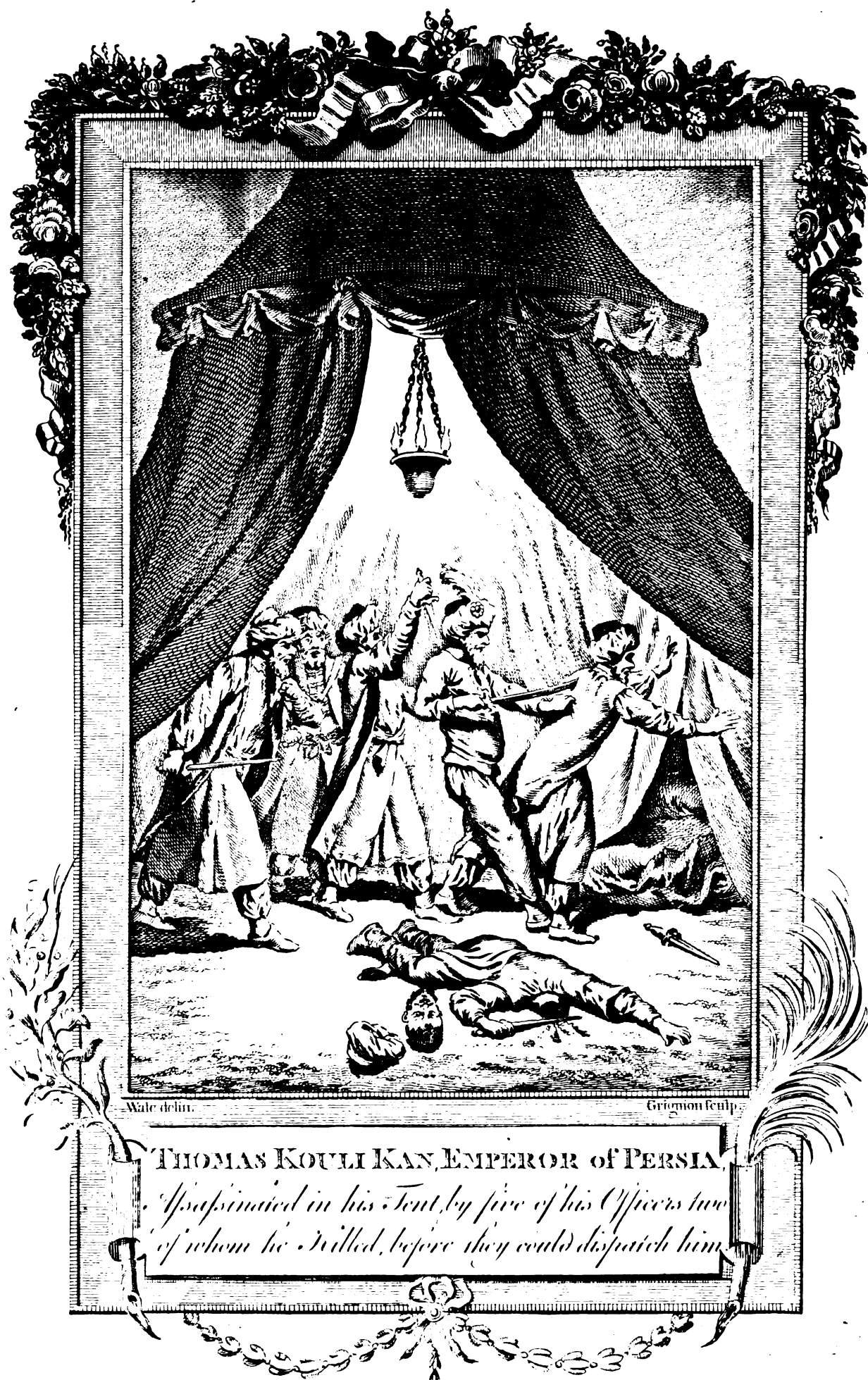
Kouli Khan now marched to Schiras, to subjugate that city, and crush a powerful rebellion which happened in those parts. This he soon effected, and spent the ensuing winter in recruiting his army, and making preparations for carrying on the war against the Turks in the following spring. For it was impossible for his enterprising spirit ever to be still; nor could his ambitious soul entertain any idea but that of war.

In the year 1734 Kouli Khan was very successful both against the Turks and Tartars, who attempted to join them, and before the end of the year conquered all the open country of Georgia and Armenia. In 1735 Kouli Khan destroyed great part of the Turkish army at Arpa Kavi. In 1736 the young Shah Abbas died, when Kouli Khan convened the Persian chiefs and nobility, and told them that they were at liberty to chuse an emperor. They therefore unanimously begged him to accept the crown, being, indeed, afraid to do otherwise.

Having mounted the throne, he ruled the Persians with a rod of iron, destroying many of the royal family,



*Engraved for Banks's New System of Geography Published by Royal Authority.*



mily, and putting to death all the nobility, except those who were deemed idiots, or whose understanding he despised. He then seized many estates, particularly the church lands, and having concluded a peace with the Turks and Russians, he compelled the revolted Afghans to submit to his own terms. Then marching into the territories of the Great Mogul, he defeated the armies of that monarch, made himself master of Delhi, the capital of Hindostan, took the Great Mogul himself prisoner, put multitudes to the sword, and plundered the empire of jewels, gold, and other valuables, to the amount of 87,500,000*l.* sterling; a greater treasure than any other monarch, in any age or nation, ever before possessed. Among other articles of immense value was the imperial throne, commonly called the peacock throne, entirely set with the finest jewels. Independent of the above, he took 300 elephants, 10,000 horses, as many camels, a great number of cannon, and a variety of other warlike stores. These immense treasures he lodged in his hereditary principality of Chalat; but did not trust the guarding of them either to Turks or Persians, but to 12,000 Georgians, all of whom were Christians.

He beat the Usbec Tartars in several engagements, and made them tributary to Persia; after which he returned to Ispahan, and severely reprimanded his son for the mal-administration of affairs during his absence. The year 1741 he spent in quelling several insurrections. In all these expeditions he committed unheard-of cruelties. Among other rebels his eldest son proved one; for he attempted to murder him, but escaped till the year 1742, when he was brought as a prisoner to his father, and had his eyes put out by order of that monarch.

The cruelties that Nadir Shah now exercised both on friends and enemies, the armed and unarmed, are almost incredible, and too shocking to be recited. In short, he demolished cities and towns, laid waste fertile provinces, plundered all ranks of people, and murdered several millions of the inhabitants of Persia, and the neighbouring nations.

The Turks having, in the year 1744, set up a pretender to the throne of Persia, who gave out that he

was a younger son of the late emperor Shah Thomas, Nadir Shah sent one of his sons at the head of an army against him. The pretended prince was defeated, and taken prisoner. Nadir Shah being informed of this, in a temporary fit of humanity, gave orders that he might be permitted to escape. Nevertheless, he directed that 282 of his followers should be beheaded. In the year 1745 he again marched against the Turks, and defeated them; but in 1746 and 1747, he was entirely employed in quelling domestic broils, and intestine rebellions.

Nadir Shah was now generally looked upon to be in a state of insanity. His actions were usually absurd, and always unaccountable. Sometimes a gleam of generosity and humanity would seem to direct his intentions; but avarice, and the most horrid cruelty, at most times predominated. He was, however, on the 2d of July, 1747, assassinated by five of the principal officers of his guards. This event happened thus: The conspirators entered his tent about one o'clock in the morning, when one of them stumbling over some of the cords that fastened it, the Shah waked, started up, seized his sabre, and with one blow cut off the head of him who was next to him. He then struck the next on the left shoulder with such force, that the sabre lodged in the spine or back bone, and stuck so fast, that, before he could withdraw it, the remaining assassins dispatched him, and cut off his head, which they took with them, and having buried their companions, they retired.

When the people heard of his death they were greatly rejoiced. They immediately put to death his blind son and his grandson, and even all his women, lest any of them should be pregnant by him; so much did they detest the breed of this cruel and bloody tyrant, who seemed to have thrown Nero, and all the inhuman monsters of antiquity, at a distance.

After the death of the tyrant, all was anarchy and confusion in that unhappy country. Several of his own family, as well as others, had many bloody contests for the imperial dignity; but the fortunate candidate was Kerim-Khan, who, triumphing over his rivals, was crowned in the year 1763.

## C H A P. VIII.

# T U R K E Y I N A S I A.

## S E C T I O N I.

*Turkey in general; its Situation, Extent, Divisions, Mountains, Rivers, &c.*

**T**HIS country contains some of the finest provinces in the whole world, though the inhabitants are so fettered with the chains of despotism, as well as so naturally addicted to idleness and luxury, that they do not avail themselves, as they might do, of the redundant blessings of Providence.

Turkey in Asia forms a grand division of the Turkish empire, and extends about 2000 miles from east to west, and about 800 in breadth, from north to south. It abounds not only with the necessaries, but with all the luxuries of life, and contains some of the most fertile and delightful provinces in the universe.

Turkey in Asia, of which only we shall at present treat, is situated between 28 and 45 deg. north latitude, and 27 and 46 deg. of east longitude. The grand divisions comprise the following provinces: On the east are Eyraca Arabic or Chaldea, Diarbec or Mesopotamia, a part of Curdistan or Assyria, Turcomania, the ancient Armenia Major, Georgia, Syria, and Palestine. On the west are Anatolia, which is divided into Anatolia Proper, Amasia, Aladulia, and Carmanja.

No. 15.

This country is, perhaps, the best situated for navigation of any in the universe; but the natives do not know how to make use of the uncommon natural advantages with which Providence hath blessed them. The seas which border on it are the Euxine, or Black Sea; the Bosphorus, or Sea of Constantinople; the Propontis, or Sea of Marmora; the Hellespont, and the Ægean Sea, or Archipelago, which divide Asia from Europe; the Levant, or White Sea, and the Persian Gulph. The Red Sea likewise divides it from Asia, which occasions the Grand Seignior, among his other titles, to stile himself "*Lord of the Black, White, and Red Seas.*"

The mountains, which are many, have been the most celebrated in sacred and profane history, of any in the universe. The principal, which are situated in Lesser Asia, are Olympus, Ida, Tauris, Anti-Tauris, and the Carmanjan mountains. Besides these are mount Caucasus, or the Daghestan mountains; mount Arrarat, where the ark rested, and the other Armenian mountains; the mountains of Curdistan and Palestine, particularly mount Hermon and mount Lebanon.

The principal rivers are the Euphrates, Tigris, Meander, Orontes, Sarabat, Jordan, Haly, and Kara. The Tigris and Euphrates rise in the north, and flowing towards the south-east, enclose and fertilize that delightful

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delightful part of Diarbec, the ancient Mesopotamia, which is supposed to have been the seat of Paradise. The Orontes rises in mount Hermon, and running north-west, empties itself into the Levant Sea. The Meander, which rises in mount Taurus, flows westerly till it falls into the Archipelago. From this river all winding or serpentine streams are called Meanders. The Sarabat rises in Natolia, and discharges itself likewise into the Archipelago. Haly rises in Cappadocia, and runs into the Euxine Sea. Kara takes its rise in Natolia Proper, and falls into the Euphrates. Jordan is formed by the union of two streams, named Jor and Dan, which rise at the foot of Anti-Libanus. It empties itself into the Dead Sea, but is only a small river. It forms two lakes: the one, called Merqui, is very small, and dry in the summer; the other, called the Sea of Galilee, or Lake of Tiberias, is near thirteen miles in length, and five in breadth. It was in the Sea of Galilee that St. Peter, Andrew, John, and James, exercised their professions as fishermen.

As several of the provinces enumerated have been separate kingdoms, and have advantages and disadvantages peculiar to themselves, we shall treat of them separately, and not attempt to give a general description of the whole, that can only be true in part, and must be liable to many exceptions.

## SECTION II.

### G E O R G I A.

*Situation, Climate, Produce, Persons, Dresses, Manners, and Religion of the Inhabitants. Description of Teflis, the Capital of Georgia.*

**T**HIS country, called Georgia, or Gurgistan, (for the termination of Tan is a Celtic word, and signifies country,) is bounded on the north by Circassia, on the south by Armenia, on the east by Daghestan, and on the west by the Euxine or Black Sea. It includes Colchis, Iberia, and Albania.

Georgia, which is partly subject to the Turks, and partly to the Persians, abounds with mountains and woods, which are interperfed with a variety of beautiful vales, and fertile plains.

Georgia has a dry air, cold in winter, and hot in summer. It produces all kinds of fruits, which are excellent, and the bread is hardly to be paralleled. There is plenty of fine cattle. The pork is admirable; the wild and tame fowl incomparable; and the fish, both sea and river, equal to any in the universe. The country likewise produces great quantities of excellent silk.

A late traveller says, that the Georgians are robust, valiant, and of a sociable temper; great lovers of wine, and very trusty and faithful; endowed with good natural parts, but, for want of education, vicious. That the women are in general so fair and comely, that the wives and concubines of the king of Persia, and his court, are for the most part Georgian women.

Georgia formerly contained many large cities, as history informs us, and their ruins evince: but at present there are but few cities and towns, in proportion to the uncommon fertility, and great extent of the country, and those few are but thinly inhabited, which is, perhaps, owing to the barbarous custom of selling the juvenile inhabitants for slaves: for the lords sell their tenants and vassals, parents their children, and masters their servants, as they think proper. The principal factors in this unnatural business are Jews, who purchase the boys and girls when very young, give them a suitable education, and, when they arrive at a proper age, dispose of them to the Turks and Persians, by whom they are employed in their armies and seraglios, as concubines, slaves, mutes, eunuchs, and soldiers, and many have been raised to the rank of statesmen.

In defence of the above-mentioned custom, the Georgians plead, that it is for the benefit of their children; for if they stay in their native country, they are sure of being hard-working slaves: but when they are sold, they are more caressed, live better, do less, and have a greater chance of advancement than they could have at home. Many of both sexes, indeed, who have obtained the favour of the great, both in the Ottoman and Persian courts, have had interest sufficient to send for their parents and relations, and get them promoted to places of great trust and importance.

The Georgians are, in general, implacable in their hatred, and unforgiving to those who have offended them. They do not deem drunkenness, luxury, or libertinism, crimes, or even follies. The women hurt their beauty with paint, and their minds by the most licentious behaviour. They are usurers, and affect a grave deportment. All religions are tolerated in Georgia, every one being at liberty to think, pray, and speak, as he pleases. Many individuals of the surrounding nations reside here; and the Armenians in particular, are more numerous than the Georgians themselves. They are likewise richer, and occupy the principal places of trust and power.

All the public edifices, and the houses of the great, are built after the model of the Persian houses. They likewise imitate them in eating, sitting, and lying. They have buttons and loops to their vests, and wear them open at their breasts. The habits of the women are entirely Persian. The mens covering for the legs and feet is in the Persian fashion; but their bonnets or hats resemble those of the Polanders.

The Georgian nobles are all tyrants, and exercise the most despotic cruelty over their vassals and dependents.

The sovereignty of the Turks and Persians over Georgia is rather nominal than real; for as they are a hardy, warlike people, and can easily retire to and defend the passes of their mountains, it is rather dangerous to quarrel with them, as no army can subdue them; and, from the nature of their country, they might become exceeding troublesome, by making incursions into the neighbouring Turkish and Persian provinces.

Though the Prince of Georgia is a Mahometan, the generality of the people are Christians, or at least pretend to be so; for they are so extremely ignorant, that they scarce understand the meaning of what they profess. A late traveller mentions an absurd custom which prevails in this country, the reason of which he could never find out, that is, the building their churches upon high and almost inaccessible places, where they are abandoned to the injuries of the weather, and suffered to be the habitations of birds. From their situation, the Georgians can see them at a great distance, when they never fail to salute them with great respect, but take care seldom to enter them. In some of the towns, however, the churches are kept pretty decently. Besides the patriarch, there are several bishops, and a great number of inferior clergy.

Some Georgians, who have more decency and conscience than their neighbours, follow the Armenian custom of marrying their daughters when infants, to prevent their being sold for slaves, or taken away by the great lords as concubines.

The only considerable and fortified towns in Georgia are five in number, viz. Teflis, Gory-Caket, Zagan, Suram, and Aly: and the principal rivers are the Kur, or Cyrus, and the Aragus. The first rises in the Moschian mountains, and discharges itself into the Caspian Sea; the latter springs from the mountains which separate Iberia from Colchis, and falls into the Cyrus.

Teflis, the capital of Georgia, is one of the best cities in the oriental regions. It is watered by the river Kur. The walls are strong and handsome. It contains fourteen churches; six belong to the Georgians, and eight to the Armenians. The cathedral, called Sion, is a stone church, built near the river. A large dome, supported by four massy pillars, rises in the middle; and adjoining to it is the bishop's palace.

On



On the declivity of the mountain there is a large fortress, containing an arsenal, a market, and a public square.

The Georgians use bells in their churches, sell pork in the markets, and vend wine in the streets. The bezars, caravanseras, and some other of the houses, are built of stone, but the generality are only erected of mud and bricks, and are low and dark. The streets are very badly paved, and consequently disagreeable either in wet or dry weather. The palace of the prince is a superb building. It is adorned with extensive and beautiful gardens, aviaries, falconries, &c. and before it there is a large square surrounded with shops.

Teflis is situated in 42 deg. 47 min. north latitude; and 47 deg. 5 min. east longitude. It is very populous. The staple commodity is furs; but great quantities of raw silk are sent to various places, as the Georgians know nothing of weaving. The inhabitants of the city are thought to amount to about 20,000. Many tolerable houses, and fine gardens, render the environs very pleasant for several miles round.

The principal amusement of the inhabitants of Teflis is bathing. The baths are agreeable places, and contain fine springs, some hot, others cold, and others lukewarm. The Grand Vizir's house is the finest in the city, and the Capuchins' monastery is pleasant. These Italian fathers receive from Rome annually but 25 Roman crowns each to maintain them: but they are permitted to practise physic, of which they know very little. If the patient dies they receive no pay; if he recovers, slaves, wine, cows, sheep, &c. are sent to the convent by way of gratuity. The Georgians make but little use of money, rather chusing to deal by way of barter. Travellers have, therefore, an opportunity of procuring the most excellent provisions in great quantities, in exchange for trifles, such as necklaces, rings, bracelets, knives, pins, needles, &c. They use neither weights or measures; and are such bad arithmeticians that they cannot count an hundred.

In Georgia a merchant is less respected than a mechanic, and a mechanic less than a husbandman. The principal merchants and traders are Armenians, whom the Georgians naturally hate, and look upon in the same despicable light as Jews are considered in Europe. One of the most respectable employments in Georgia is that of a public executioner. The profession is deemed respectable and honourable, and the professors are all rich. If a man can trace a hangman amongst his ancestors, he is extremely proud of it, and never fails to mention it frequently with exultation; at the same time observing, that nothing is so noble as executing justice, and that the safety of the state depends on the extirmination of criminals.

With respect to Turkey and Persia, Georgia is in much the same predicament as Flanders is in Europe; for when a war happens between those empires, this country is usually the seat of it.

The Prince of Georgia, besides what is usually allowed him by the Emperor, has the customs of Teflis, the duties upon brandy and melons, and one sheep for every fire-hearth in the whole country, which amounts to 40,000 sheep. The crown estates supply him with wine, butter, wax, grain of all kinds, vegetables, fruits, &c. A great deal of gunpowder is made in Georgia, particularly at Teflis, the mountains near that city producing large quantities of nitre. The people eat and burn a great deal of linseed oil, which they have in great plenty, but they value only the seed, as they have no idea of beating the stalk for spinning.

When a Georgian dies, a bishop says mass over the corpse, for which he receives an hundred crowns. If the defunct has not left money sufficient to discharge this exorbitant demand, some of his quondam friends very obligingly sell his wife and children for slaves, to raise the money; for the clergy must not go unpaid. The bishop then says mass, and afterwards lays a letter upon the breast of the corpse, which is only a complimentary card to St. Peter, to inform him that the fu-

neral expences have been honestly paid, and to entreat him, therefore, to be so obliging as to open the gates of paradise to the deceased. The body is then wrapt up in linen and buried. The Mahometans here have the same absurd custom of sending a note by the dead to Mahomet.

The Georgian men are usually more ignorant than the women; for the girls are, in general, brought up in monasteries, where they learn to read and write. If any of the girls chuse to become professed nuns, they are authorised to baptize, and apply holy oil.

The language of the Georgians is remarkable for its beautiful simplicity.

### SECTION III.

#### MINGRELIA, AND THE TWO PRINCIPALITIES OF IMMERETTA AND ABASCIA.

MINGRELIA, known to the ancients by the appellation of Colchis, is bounded on the east by Georgia, properly so called; on the west by the Euxine Sea; on the north by mount Caucasus; and on the south by Armenia, and part of Pontus.

Mingrelia is watered by many rivers, viz. the Corax, Hippus-Cyaneus, Charistus, Abfarus, Cissa, Ophis, and Phasis, where the Argonauts landed. All the above rivers empty themselves into the Euxine Sea; but none of them are considerable except the Phasis, which rises in mount Caucasus. The inhabitants of this celebrated mountain are said, by the most authentic writers, to have little, besides speech, which can entitle them to humanity. They are tall and well made; but their looks are fierce, and indicate the savage disposition of their minds. They are, in fact, the most daring, ferocious, and determined robbers in the world.

The country is, in general, extremely woody, very uneven, full of hills, and but little cultivated. The soil is bad and sterile; and the fruits are all ill tasted and unwholesome, except the grapes, which might be converted into some of the best wine in the universe, if the natives did but know how to make it. Rains almost continually fall, which occasion such a quantity of humid vapours to mingle with the hot exhalations natural to the climate, that pestilences, and a variety of other diseases, afflict the natives almost continually. The earth is so moist, that the few who turn their thoughts to agriculture sow their wheat and barley without ploughing: and, for their other seeds, they turn up the land with little wooden ploughs, which are sufficiently strong to make furrows in so soft a soil. Colchis was said, by the ancients, to be exceedingly pleasant and fertile, and even to abound in mines of gold, which gave rise to the celebrated fable of the golden fleece, and the Argonautic expedition; for the inhabitants used to catch the gold dust, which was brought down by the torrents from mount Caucasus, by setting fleeces of wool across some of the narrow passages of those torrents.

The country abounds in beeves, hogs, wild boars, stags, partridges, pheasants, quails, &c. On mount Caucasus, falcons, eagles, pelicans, tygers, lions, leopards, wolves, and jackals breed.

Their bread is made of a small grain, called *gomm*: it is agreeable to the taste, salubrious, cooling, and laxative. The people of quality, however, eat wheaten bread; not that they like it better, but because it is more scarce. Their principal food is beef and pork, the latter being excellent. The nobility spend a great deal of their time in catching and killing game, such as pheasants, water fowl, &c. But their favourite diversion is flying the falcon at the heron, which is no sooner taken, than they cut the beautiful tuft of feathers from its head, and let it go again. They have a great number of excellent horses, which are never shod, or fed with corn.

Thy

The country is every where interspersed with houses. The castles there are about ten in number; in the principal of which, named Rues, the prince keeps his court, and deposits his treasures; though the garrison consists only of about sixty persons. Near the castle are several magazines for provisions, which serve for places of retreat upon emergencies. They have many huts made of the branches of trees, canes, and reeds; and are so secure in these retreats, that none can come at them, but by one winding narrow passage, which is always stopt up when they apprehend an attack.

As the Mingrelians have great plenty of timber, they build their houses of wood, but never raise them above two stories. They have neither windows nor chimnies, but are furnished with beds and couches. At night, not only the whole family, but the cattle all lie in one room.

The men are well proportioned, and the women pretty; but they paint their faces and eye-brows. They wear their hair in curled ringlets; are witty and polite; but vain, luxurious, treacherous, and ferocious; dextrous thieves, and glory in theft. They think it prudent, as well as lawful, to have many wives, because they bring them many children, whom they can sell for money, or barter for necessaries. When children, however, come too quick, they do not hesitate to murder them. They likewise murder the sick and aged, and pretend they do it with the benevolent design of putting them out of their misery. Adultery is thought but a trifle: for when a man catches another in familiarity with his wife, he obliges him to pay a hog, which is immediately dressed, and all three sit down very lovingly to feast upon it.

The lords are the umpires in all disputes between their vassals: but when there is a quarrel between any of the great lords, they have recourse to arms.

The ecclesiastics have long beards; but the laity suffer very little of their beards to grow. They shave the head, leaving only a little hair upon the forehead and round the ears. Their bonnet is made of felt, and in winter is lined with fur, but is not of much use to them, for when it rains they put it in their pockets, and go bareheaded to save it. They are so poor that the common people go almost naked, and have only a covering of a triangular form, which they turn against wind or rain. They wear a shirt, but have seldom more than one at a time, and that they only wash three times in a year. The shirt is tucked into a pair of breeches; and on the feet they wear sandals made of the untanned hide of a buffalo, which are fastened with thongs of the same. In winter they wear snow shoes.

The whole of every family of both sexes eat together. On holidays they eat venison, beef, and pork; but at other times the masters have fish and pulse, and the inferiors nothing but *gomms*. If the weather will permit, they dine in the open court. Both sexes usually get drunk at their entertainments, when the men boast of their thefts, and the women of their debaucheries.

The continual sale of the Mingrelians to the Turks and Persians, and their perpetual squabbles among themselves, have greatly depopulated the country. The revenues of the prince are estimated at about 20,000 crowns per annum, which are raised by fines, impositions, the sale of slaves, and duties on all imports and exports. Of this money he spends very little; for his crown lands are more than sufficient to maintain him, and the people are obliged to work for him for nothing. His forces are principally cavalry, and do not amount to above 4000 effective men. Every lord leads his own people to battle, but they are so badly disciplined, that they march, charge, and retreat without order. All commerce is carried on by barter; though they have money which bears the Persian stamp, but is coined in Georgia, the value of which is always fluctuating.

The Mingrelians profess themselves Christians, but are exceedingly ignorant in all religious matters. Few

of the clergy can either read or write, but they greatly impose upon the laity, by pretending to divination. Most ecclesiastical writers say, that a Christian converted these people in the reign of Constantine the Great: but the Mingrelians themselves attribute that work to St. Andrew, who, they affirm, came and preached among them, at a place called Piguitas, where there is at present a church. The head of their religion is called Catholicos, who is obliged to go once in his life to the above-mentioned church, to make holy oil.

When a Mingrelian is sick, a priest is sent for, not to pray by him, but to predict whether he will live or die. Having opened a book he looks gravely in it; then shutting the book suddenly, he declares that the patient will inevitably die, unless a very handsome present is made to himself. The sick person being greatly terrified, entreats the priest to take what he pleases.

The cathedral is a tolerable building, and the images within are finely adorned with gold and jewels. The superior clergy wear long beards, black bonnets, and robes of scarlet and velvet; but those of the inferior class make but a despicable appearance, and are obliged to work for their great lords as hard as the laity. The generality of their other churches are very nasty, and their images filthy, though their worship of them is exceeding idolatrous. Having no bells, when they call the people to church, which is but seldom, they strike against a board with a great stick. They pay the greatest respect, and make the largest presents to those saints who have the character of being the most cruel and savage. St. Giobas is the greatest favourite, because they think he would kill all who came near him; they therefore only peep at him at a distance, and lay down their presents. Their mass is after the Greek manner, with this difference, the Greek priests repeat the whole perfectly, but the Mingrelians only mumble the ceremony. For their chalice they have a wooden bowl, and a wooden dish for their patten. They consecrate both leavened and unleavened bread, and drink the wine without its being mixed with water.

They baptize by immersion; and as soon as the child is christened, the priest, parents, godfathers and guests, indulge themselves to the greatest excess. When a man wants a wife he must buy her: a tolerable good price is given for a virgin, less for a widow, and least of all for a woman who has been divorced. When the nuptial contract is made, the couple may cohabit together previous to the payment of the money. They may also divorce their wives, either for barrenness or ill-nature.

They keep their dead forty days above ground, during which time they mourn. At first they make a terrible howling and screaming, tearing their cloaths all into tatters, beating their breasts, scratching their faces and tearing off their hair; but their lamentations gradually diminish till the fortieth day, when the body is buried; an entertainment is made, the most extravagant mirth is encouraged, and the mourners get drunk in order to forget the deceased. Whenever any of the laity die, a bishop always performs the funeral service, and then lays claim to all that belonged to the deceased; but when a bishop dies, the prince himself says mass, in order to have the privilege of plundering his house. Thus a burial is generally the ruin of a whole family.

The Mingrelians, when they eat pork, or drink wine, make the sign of the cross, for which none of them can give the least reason. All their prayers are addressed to their saints, to whom they sacrifice; and their greatest festivals are when these images are carried about in procession, in order to get money from the people. At Christmas and Easter they do not work, but labour all the rest of the year. They keep four great lents, viz. 48 days before Easter, 40 days before Christmas, St. Peter's fast, which holds a month, and the fast of the Virgin Mary, which lasts 15 days.

In Mingrelia are some monks of the order of St. Basil. They observe the fasts with great punctuality, but are very little solicitous about any other points of religion. They

They suffer their hair to grow, eat no flesh, and wear black bonnets. There are nuns of the same order, who are neither confined to any particular place of residence, nor restricted by any vows, but become seculars when they please, and resemble nuns in nothing but wearing black veils.

In ancient times there were some cities of note in this country, particularly Pityus, Dioscurias, and Aea on the Phasis, so named from the river in which it stood. Cyta, at the mouth of the river Cyaneus, the birth place of the famous Medea, called from thence by the poets, Cytæis, Saracæ, Zadnis, Surinum, Media, and Zaliffa.

On the confines of Mingrelia lie the principalities of Immaretta and Abascia.

Immaretta is about 120 miles in length, and 60 in breadth. It contains many hills and woods, but the plains produce corn, cattle, pulse, &c. It is, upon the whole, more fertile and plentiful than Mingrelia. They have some excellent iron mines, carry on a great deal of commerce, and coin money. The principal towns are Cotatis and Akalziki.

Cotatis was the residence of the prince or king of Immaretta, but is now only the residence of a Turkish bashaw. It is situated at the foot of a mountain, on the top of which there is a strong castle to command and defend it. It is watered by the Phasis. The town has no walls, and contains only about 200 houses. It lies open on all sides, except where the rivers and mountains surround it. On the opposite side of the river there is a citadel on an eminence, which has a double wall, and is flanked with high towers. It lies in 42 deg. 23 min. north latitude; and 43 deg. 54 min. east longitude.

Akalziki is likewise the residence of a Turkish bashaw. It is situated in a hole, surrounded by about twenty hills, in 41 deg. 55 min. north latitude; and 44 deg. 55 min. east longitude. The river Kur flows very near it. The town contains about 400 houses. The inhabitants are a mixture of Georgians, Armenians, Jews, Turks, Greeks, &c. who have several churches, and a synagogue. The houses are built of wood, and the walls and fortifications are old and ruinous.

Abascia is the northermost of these countries, having the Euxine Sea to the south, Circassia on the west, and mount Caucasus on the north and east. The principal traffick is in slaves. The inhabitants, however, deal in the skins of tygers, deer, &c. box-wood, honey, wax, and thread, which they exchange with the merchants who come upon the coast, for many things which they have occasion for. They were once Christians, but at present are exceedingly ignorant, and little better than savages. They go almost naked, and live in little, mean, low huts.

Most geographers include Comania in Georgia, which is bounded by the Caspian Sea to the east; by a ridge of mountains, which part it from Circassia, to the west; by Asiatic Muscovy to the north; and by Georgia on the south. The country is thinly inhabited, and badly cultivated; but the soil is flat, low, and fertile. It is watered by several rivers, which descend from the mountains about Caucasus. The climate is rather cold, and pretty much subject to rains. The inhabitants, who are called Comani, or Kamouche, live principally by plunder. They wear Persian linens and silks, but dress like the natives of Little Tartary. The men wear short jackets and drawers, and the women long loose gowns, which resemble shifts. They have no place that can be called a town, but their little hamlets consist of about sixty huts. Their food is milk, game, the flesh of their cattle, honey, such fruits as their country spontaneously produces, and rice, which they have from Persia.

Guril, a small district, which appertains to Mingrelia, is too little known to admit of a description. The manners of the people, so far as we have been given to understand, however, are, in general, much the same with those of their near neighbours the Mingrelians.

No. 15.

#### SECTION IV.

OF THE DAGESTAN OR DAGHESTAN MOUNTAINS, MOUNT CAUCASUS, THE EUXINE OR BLACK SEA, &c.

THE province of Dagestan, Daghestan, or Dag-Estan, is bounded on the east by the Caspian Sea, on the west by mount Caucasus, on the south by part of Persia, and on the north by Circassia. The appellation itself signifies mountaineers; for *dag* implies a mountain, and *stan* a country. The people call themselves Dagestan Tartars, or Tartars of the mountain. They are usually accounted some of the most ferocious of all the Asiatics, and are deemed the descendants of the ancient Parthians. These people extend themselves from the capital of Circassia, for about forty leagues along the coast of the Caspian Sea.

They circumcise their children, and use some other Mahometan ceremonials, but are stupidly ignorant with respect to religion in general. They wear coats of mail, carry helmets and bucklers, and use bows, arrows, darts, lances, and broad swords. Their faces are very ugly and tawny, and their hair black and dishevelled. Their dress is a long loose gown, made of dark coarse cloth; and over this they throw a cloak made of the skins of sheep, or some other animal. Their caps, which hang down to their eye-brows, are made of various slips of cloth or fur. Their shoes are made of only one piece of skin, and are sewed about the ankles in a clumsy manner. Their food is the flesh of their numerous herds, and milk. They spare neither age, sex, or condition, but rob all alike, and even plunder their very nearest relations, whose children they sell without the least remorse. They oblige all merchants to pay them tribute, and, if strong enough, rob them of every thing, which occasions the caravans always to have a powerful escort. There are as many petty lords, called *Myrzas*, as towns. From among these a chief is selected, called *Shamkal*. On the death of the *Shamkal*, the manner of election is thus: The *Myrzas* assemble in a ring, in the middle of which stands the priest, who throws a golden ball among them at random, and he that first touches it is duly elected. His power, however, is limited by the others, nor is he much respected. These Tartars are sometimes confounded with Lefgee, who are a different people, though near neighbours. Tarchu, the capital of this country, is situated on the western coast of the Caspian Sea, about forty miles north of Derbent. It consists of about 1000 wooden houses, built after the Persian manner, but in a more humble stile.

Mount Caucasus, which lies between the Euxine and Caspian Seas, is one of the highest mountains, or rather chain of mountains, in the universe. Innumerable fir trees are found upon it. It is full of terrible rocks, hideous precipices, dismal caves, &c. Paths have been cut through it with immense labour, for the convenience of passengers, but by reason of the steepness, they are difficult to pass even in summer; but in winter much more so, on account of the vast quantities of ice and snow. The highest parts are covered with snow all the year, which makes the passage exceedingly dangerous in windy weather; for the clouds of snow, when driven by hurricanes, have been known to overwhelm whole companies of men and horses. The passage quite across the mountain is 120 miles in extent. By the way are several villages, well supplied with provisions: for the soil of these astonishing mountains is fruitful, and produces plenty of corn, wine, fruits, honey, cattle, &c. which is principally attributed to the richness of the manure yielded by the snow. The inhabitants have store of poultry, eggs, pulse, bread, &c. They breed hogs, whose flesh is very fat and delicious. Though subject to the Ottoman Porte, they call themselves Christians, but are, in reality, little entitled to that epithet.

The Euxine Sea was only deemed a lake by the ancients. It is by the moderns usually called the Black Sea;

Sea; though Tournefort, a French writer, observes, that it has nothing black but the name. It extends about 900 miles from east to west, and about 380 from north to south, in some parts, but less in breadth in others. It is encompassed by Crim Tartary and Circassia on the north; Anatolia, or Asia Minor, on the south; Turkey in Europe on the west; and Georgia on the east.

None but the Turks are permitted to navigate this sea, though infinite advantages would redound to the Porte, if it was open to the Franks, as the Ottomans are very unskilful mariners, know little of navigation, are without charts, and do not understand the compass.

As this sea hath no communication with the Mediterranean, and receives many larger rivers into its bosom, its waters are fresher and clearer than those of most other seas. The principal rivers which fall into it are the Danube, the Don or Tanais, the Nieper, the Pafis, and the Neister. The Euxine Sea joins the Paulus Mæotis, or Sea of Azoph, by the Straits of Cassa, which the ancients termed Bosphorus Cimmerius.

## SECTION V.

### TURCOMANIA, OR ARMENIA MAJOR; AND ARMENIA MINOR.

*Situation. Climate. Description of the Cities of Arzerum, Cars, Irvan, and Zulpha.*

**T**URCOMANIA is bounded on the north by Georgia, on the south by Mesopotamia, on the east by Persia, and on the west by Cappadocia and the Lesser Armenia, from which it is separated by the Euphrates. It is about 300 miles in length, and 200 in breadth, extending from 38 deg. 20 min. to 42 deg. north latitude; and from 39 to almost 42 deg. east longitude.

This country is, in general, exceedingly mountainous, not but some fine dales and pleasant vallies are interspersed among the hills. The country, however, produces nothing, without the most indefatigable industry. The inhabitants are forced to cut trenches, in order to water it; and even many spots are watered by hand, in manner of gardens. But after all, every kind of grain is but indifferent. The wine is likewise bad. The cold is very intense here, and the fruit extremely backward. Snow sometimes falls in June; but the hills are covered with it all the year round. We are informed by authentic ancient writers, that Lucullus, who commanded the Roman army in Armenia, was astonished to find the whole country covered with snow at the autumnal equinox. Indeed, the severity of the weather was such, that he lost abundance of his troops by the cold.

Modern travellers likewise tell us, that, in the middle of July, ice is found every morning about the springs; yet while the sun is up the weather is very warm.

They have a singular method of ploughing the land. Ten or a dozen oxen are put to one plough. The furrows are made exceeding deep, to preserve the seed from the intense cold, and to intermingle the soil of the surface, which is sandy and dry, with the more humid earth that lies beneath. Yet the land is so impregnated with salt and nitre, that the roots of every thing would be burnt up, if a profusion of water was not every where used to meliorate the heat.

The rivers which water this country are the Cyus, Lycus, Phafis, Araxis, Tigris, and Euphrates. The mountains are Ararat, the Paryadræ, Marusius, Anti-Tauris, Abus, Niphates, Molchick, and Gordyæan mountains.

Having, under the head of Persia, given an account of the religion, customs, and ceremonials of the Armenians, we shall therefore only observe, that they speak two languages, which are distinguished by the

appellations of vulgar and learned. The former is understood by the Armenians in general; but to be well versed in the latter is deemed a great accomplishment, as it is only found in their ancient manuscripts, and used in the performance of divine service. They pretend that it bears no affinity to any other oriental language, but is superior to them all, being more energetic, expressive, and elegant, and comprising not only all the common, but all the technical terms of theology, and the various arts and sciences. If what they assert is true, it only evinces that the Armenians were formerly much more learned and polished than they are at present.

The Armenian merchants are, in general, men of probity and politeness. They manage all the trade of the Levant, and are, in fact, the greatest merchants in the universe. They spread themselves over the principal parts of the world, as many are to be found in Italy, France, Germany, Holland, England, &c. and in the dominions of the Great Mogul, all over the Turkish and Persian territories, in Siam, Java, the Philippine Islands, and all parts of the east, China excepted. The Armenians strike their bargains in the following singular manner: Several pieces of money are put upon a table, or any convenient place; the buyer and seller then dispute with great seeming earnestness about the price of the commodity, the buyer offering the money to the seller, who pushes it away apparently with much indignation, and the squabble has such an appearance of ill humour, that a stranger would be led to imagine, it certainly must terminate in blows. The whole, however, is a customary affectation, and when the broker, who is always present at this farce, thinks that an equitable price is offered, he squeezes the seller's hand till he roars out, which is a token that he accepts the buyer's terms.

The capital city of Turcomania is called Arzerum, or Erzeron. It is situated on the northern extremity of the province, about ten days journey from the frontiers of Persia, and five from the Black Sea. It is the residence of a Turkish bashaw, is defended by a good castle, and has a strong garrison of janissaries, commanded by an aga. It contains about 18,000 Turks, who, in general, purchase of the bashaw the name and privileges of janissaries, or a dispensation for committing all kinds of disorders with impunity. The pay of a janissary from the government is from about two-pence halfpenny to ten-pence per day. In this city about 8000 Armenians, and 500 Greeks, reside. The Armenians have two churches, several monasteries, and a bishop.

Arzerum is a place of great trade, which principally consists of copper and brass wares, the ore of which is found in the neighbouring mountains; printed callicos, red and yellow leather, silk, madder, caviare, gall nuts, and beautiful furs, particularly sables. It is likewise a repository for vast quantities of merchandize, which come from the East Indies, and a great thoroughfare. All who go from hence to Persia, except Turks, pay a capitation tax of five crowns, and five per cent. for all specie which they carry with them. Every stranger who enters the town is obliged to pay five crowns, and all merchandize is taxed at nine per cent. six of which goes to the Grand Seignior, and three to the beglerberg.

Fuel is very scarce, which is a great inconvenience in a place where the winters are so severe. In lieu of wood, they are under the necessity of substituting cowdung to burn. The summers are short and hot; and the country near Arzerum is tolerably fertile, but produces no good wine. The wheat is ripe in about two months after it is sown, and the barley in about four weeks. In the neighbourhood of this city a vast quantity of poppies grow, out of which the Turks extract their opium. The caviare is made of the spawn of sturgeons brought from the Caspian Sea, where these fish are remarkably fine; yet it is inferior to that made near the Baltic.

The



The piles of cow-dung, which is made into turfs, and the perpetual burning of that excrement, occasion a scent throughout the city which is very offensive to strangers. Every thing you eat or drink, even the very cream is tainted with this vapour; yet travellers assert that there are coals in the neighbouring hills, but the inhabitants neither understand their nature, or how to dig for them. The water is excellent, rivulets of which run through most of the streets, but the wine and brandy are difficult to be got at, though they are abominably bad when procured, for the sale of them is strictly prohibited. The Greeks are obliged to inhabit the suburbs, because, being tinkers, they make such a perpetual clattering with the hammer, that it would disturb the tranquillity of the Turks, who are so very delicate and indolent, that they cannot bear the thoughts of a noisy trade. This city lies in 40 deg. of north lat. and 41 deg. 15 min. east longitude.

About six miles from the above city there is a small village called Elija, which contains only a few houses built with mud, but is famous for an excellent bath, which is a neat octagonal building. The basin is also of an octagonal form, and throws out two gushes of water as thick as a man's body. The Turks are continually flocking hither from Arzerum to bathe.

On the lake Van, or Wan, which is one of the largest in Asia, there is a city of the same name, situated in 38 deg. 12 min. north latitude, and 44 deg. 55 min. east longitude. It is large, and stands at the foot of a high, craggy mountain, on which there is a fortress deemed impregnable, that commands the town and country, and has a strong Turkish garrison. The lake produces a variety of fine fish, particularly one of the pilchard kind, great quantities of which are exported to many distant places, as well as consumed at home, being used in sauces, and eaten in the same manner as anchovies. The lake is 150 miles in circumference, receives many rivers into its bosom, and contains several islands: two of these islands, viz. Limdasi and Adareton, are considerable, each having little villages and a monastery of Armenian monks.

Cars, or Kars, or, as the Turks call it, Azem, is in 40 deg. north latitude, and 43 deg. 20 min. east longitude, about 105 miles north of Arzerum. Being the last Turkish town towards the Persian frontiers, it is defended by a strong castle built upon a steep rock. Behind is a valley watered by a river, which discharges itself into the Arpagl, and these two rivers unite in dividing the two empires. The city is almost square, and about half as big as Arzerum, but is neither populous or handsome. All strangers have two things to dread, viz. the extortions of the Turkish officers, and the depredations of robbers. The houses are mean and in a ruinous condition. The bassa of Car is subject to the governor of Arzerum. The country about it, though naturally fertile, is but very little cultivated. The Turks here have all private wells or cisterns, from a superstitious notion, that the Christians, who are much more numerous than the Mahometans, pollute the public waters, and render them unfit for a true Mussulman to use.

Iravan, Erivan, or Chirvan, is situated in 40 deg. 10 min. north lat. and 45 deg. 30 min. east long. It is about 180 miles east of Arzerum, and has been alternately possessed by the Turks and Persians. It is a spacious place, but ill built and very dirty. The town is watered by two rivers, and the neighbouring country is very fertile in corn, wine, rice, cotton, &c. The castle is of no importance, and the fortifications are made of mud, so that heavy rains frequently damage it as much as artillery would. Over one of the rivers called Zengeric is a fine bridge of four arches. The governor is obliged to transmit to Constantinople an account of all caravans, ambassadors, strangers, &c. who pass through the city. Here provisions are cheap, particularly game, and the fruits and wine are admirable. The public square, or piazza, is handsome, and the bazar, or market, capacious. The baths and ca-

ravanferas, as well as the governor's palace, are elegant and capacious buildings. The river Zengeric issues from the lake of Erivan, which is about 25 miles in circumference, and contains an island, with an Armenian monastery, the monks of which lead a life uncommonly austere, never speaking to each other but four times a year. Though the lake which surrounds them is plentifully supplied with most excellent fish, and their little island abounds with a variety of delicious fruits, they must not touch either, except on the four times when they are permitted to speak to each other. All the rest of the year they are obliged to live upon herbs and roots, and even those must not be obtained by cultivation, but such as are the spontaneous produce of nature are to be selected. Near Erivan is another famous monastery called the Three Churches, which is the residence of the great patriarch of the Armenians, under whom are several archbishops, who have each four or five suffragans. The archbishops, as well as the suffragans, usually reside in some monastery, over which they have a jurisdiction. Every Armenian, above the age of fifteen, is obliged to pay five-pence annually to the great patriarch, whose revenue amounts to about 600,000 crowns: he is, however, out of this sum, obliged to pay a considerable tribute to the Porte, and to give alms to many poor Armenians.

Nackfivan stands about seven leagues from the Araxes. It was formerly called Artaxata, and was the residence of the ancient Armenian kings. It is built upon a plain which Hannibal gave to king Artaras, who then made it the capital of all Armenia. The celebrated battle between Lucullus and Mithridates was fought near it. This city contains many public baths, coffee-houses, handsome streets, &c. It is in 39 deg. north latitude, 75 deg. 55 min. east longitude, and stands about 63 miles south of Erivan.

Zulpha, or Old Zulpha, to distinguish it from New Zulpha, in Persia, stands on the Araxes, which begins to be navigable about six miles below the town. It was from this province that the famous Shah Abbas carried 70,000 families to help to re-people some of the depopulated parts of his own kingdom. He settled part of them in the province of Ghilan, and the rest at Ispahan, but many of the former died by means of the severity of the climate. Shah Abbas enjoined these captivated Armenians to apply themselves to traffick, and gave them great privileges and encouragement; so that their posterity are not only some of the richest people in Persia, but are the most distinguished merchants in those parts, trading to the Levant, and many other parts of Asia, and corresponding with the merchants of most commercial nations. About Zulpha are several Armenian monasteries, the monks of which are Roman Catholics of the dominical order. Many young Armenians are sent to Rome to be educated, who, on their return, fill the vacancies that may have happened in the monasteries. The district of Zulpha contains about 6000 people, who are chiefly Roman Catholics, and do not in the least differ in their worship from those of Europe, except that mass is celebrated in the Armenian instead of the Latin tongue. Their archbishop is chosen by themselves, but he is obliged to go to Rome to be confirmed by the pope before he can officiate. The monks of one of the monasteries pretend that St. Matthew and St. Bartholomew suffered martyrdom there, which induces great numbers both of Christians and Mahometans to resort thither. At the foot of a high mountain near Zulpha are some medicinal springs, which are celebrated for many virtues, but more particularly for curing those that are bit by any venomous creatures.

Armenia Minor is at present of no great importance, though it was formerly very considerable, being bounded on the east by the Euphrates, which parted it from Armenia Major; on the south by mount Taurus, and on the west and north by a long chain of mountains, called Anti-Taurus, Amanus, &c. It is in general a mountainous



mountainous country; but in some places there are fruitful vales, abounding with olives, vines, &c. This country was a part of Cappadocia till the reign of Antiochus the Great, when Zadriades and Artaxias seizing on Armenia, and adding it to some of the neighbouring provinces, introduced the distinction of Armenia the Greater and Lesser. In the Roman times it was divided into four provinces, viz. Laviana, Mariana, Aravena, and Melitene, which contained the following cities, Melitene, Nicopolis, Garnace, Arabyssus, Dascusa, Zimara, and Ladana. The manners, customs, &c. of the people, always were, and still are, the same as those of Armenia Major.

It is imagined that Armenia was first peopled by the immediate descendants of Noah. It then became a kingdom, and remained so till it was subdued by the Persians. It was afterwards possessed by the immediate successors of Alexander the Great. Then conquered by the Romans. About the year 687 the Saracens made themselves masters of it, and held it till they were deprived of it by the Tartars and Turks, from whom it had the name of Turcomania.

It was on mount Ararat, in Armenia, that the ark of Noah rested; but on what particular part geographers and historians are not agreed. The Armenian monks tell many fabulous stories, which are not worth repeating, concerning it. M. Tournefort tells us that the ascent is not only difficult and tedious, but even dangerous, through the ruggedness of some parts, and deep sands of others; not to mention the danger from the beasts of prey. The horrid precipices are beheld with terror, even by the guides themselves. The situation of Ararat was, however, very convenient for the sons of Noah to proceed to the land of Shinaar, as the distance is but trifling.

## SECTION VI.

### DIARBEC IN GENERAL.

**T**HIS division of Turkey in Asia, in its largest extent, comprehends the provinces anciently called Chaldea, Babylonia, Assyria, and now termed Diarbec, properly so called, Yerach, Irac Arabic, or Eyrace Arabic, and Curdistan. It extends about 600 miles along the banks of the Euphrates and Tigris, from mount Taurus on the north, to the Persian Gulph on the south. The breadth in some places is 300, and in others 150 miles. The air is exceedingly temperate and serene, unscorched by excessive heats, and not incommoded by severe frosts. The country produces silk, and is fertile, with very little cultivation, being rich in grain, fruits, and pasturage. Numerous flocks, and abundance of cattle, feed on the latter. Indeed, in some parts there are considerable uninhabited deserts.

The celebrated rivers Euphrates and Tigris flow through this country, and not only supply it with excellent fish, but contribute exceedingly to its beauty and fertility. The Tigris rises in the Armenian mountains, and acquired its name from its rapidity; for that word in the Median language implies a dart or arrow. It passes through the lake Arethusa, and afterwards sinking into the earth, rises again on the other side of mount Taurus. That it is the same river hath been evinced by a variety of experiments; for things thrown in on one side are brought up on the other. It proceeds from thence to the lake Thespires, but often sinks under ground by the way, particularly in one place, where it hides itself for the space of twenty-five miles, and then breaking up to the surface of the earth, it proceeds with great rapidity. Between Assyria and Mesopotamia it receives several rivers into its bosom; and below Bagdad it branches into two channels, which both disembogue themselves into the Euphrates, and by that means form an island.

The Euphrates, which is the most considerable river in Asia, hath its source in mount Taurus; proceeding westerly, it crosses Turcomania; then turning southward, it divides Syria from Diarbec. Afterwards running along the western limits of Arabia Deserta, it waters a great number of towns, and then flows smoothly to the city of Aria, where the reflux or tides of the Persian Gulph disturb its stream, and discolour its waters, though ninety miles distant from it. At about sixty miles from the Persian Gulph it unites with the Tigris. In general it flows gently, and waters a great number of fertile and delightful plains. Its banks are embellished with perpetual verdure, and adorned by many trees, particularly palms. It is neither deep nor wide, except when the melting of the snows on the Armenian mountains occasion it to swell. The waters are deemed exceedingly salubrious.

Diarbec, as a frontier province towards Persia, is always well guarded: yet such is the tyranny of the Turkish government, and the indolence of the people, that the country is very little cultivated, and not populous. The divisions of this province, as well as of all the others belonging to the Turkish empire, are into beglerbergates and bashawships. These are subdivided into sangiacships, inferior to which are the ziamets and timasoids.

## SECTION VII.

### DIARBEC PROPER, OR MESOPOTAMIA.

#### *Description of its several Cities.*

**D**IARBEC Proper, or, as the Arabs call it, the Island, from its being situated between two rivers, is governed by a beglerberg, under whose jurisdiction twelve sangiacs act.

The capital of this province is the city of Diarbec, situated in 37 deg. 35 min. north latitude; and 40 deg. 50 min. east longitude. It is encompassed by two walls, the outermost of which is defended by 72 towers. There are but three gates. Over that towards the west some Latin and Greek inscriptions are seen, though many of the letters are almost obliterated. The name, however, of Constantine is visible, and frequently repeated, which gives occasion to surmise, that it was either originally built, or greatly repaired and improved, by that emperor. The Tigris forms a half moon about it; and from its wall to the water side there is a steep precipice. It contains about 20,000 inhabitants, and, upon the whole, is one of the most commercial, strong, opulent, and populous cities of all Asiatic Turkey. It is supplied with water from the Tigris, by means of an artificial canal, and embellished with many noble piazzas or market places, and other elegant buildings, particularly a spacious grand mosque, which was once a Christian church. On the sides of the river are several caravanseras or inns: and near the town is a chapel, in which the Turks affirm that Job lies buried. About a league from the city the Tigris is fordable: nevertheless there is a stone bridge over this very part, on account of the floods, which are occasioned by the excessive rains and melted snows, and which often render the ford impassable. The neighbouring country is pleasant and fertile. The pigeons are larger and more delicate than any in Europe. The meat, bread and wine are admirable, and the fruits delicious.

The men are more affable here, and the women are treated with much more politeness, and have greater indulgence granted them, than in any other part of the Turkish empire. The chief manufactories carried on here are dying, dressing, and tanning, particularly goats skin, which is commonly known by the name of Turkey leather, of which immense quantities are vended in all parts of Asia and Europe: they likewise dye linen and cotton to great perfection. The waters of the Tigris are said to be admirably adapted to dyeing, and give the

the leather a finer grain, and linen and cotton a livelier colour than any other waters.

The bashaw who is governor of this city is exceedingly powerful, and usually has a body of 20,000 cavalry under his command, that he may be the better enabled to repel the incursions of the Curdes and Tartars, who, in great companies of horse, attack and rob the caravans.

The city of Mosul, or Moussul, stands on the banks of the Tigris, and is situated in 36 deg. 59 min. north latitude, and 43 deg. east longitude, opposite to the ruins of the ancient city of Nineveh. It is surrounded by handsome stone walls, and is very spacious, being about a league in circumference; but the number of inhabitants are not proportionable to the extent. The people have great commercial connections with the inhabitants of Bagdad, and the merchants of Curdestan. Caravans likewise pass through it to and from Persia. The bashaw, whose residence is in the castle, has always 3000 men under his command. It is singular that the soil on the city side of the river is exceedingly barren, but on the opposite it is very fertile. The heat is so excessive in summer, that none go out of doors from two hours after sun rise, till an hour after sun set. There is likewise a malignant and dangerous wind called *samiel*, which often blows from hence to Surat, and is supposed to be the same wind mentioned in Job. It is impregnated with little streaks of fire as small as hairs, which immediately kill those who breathe or inhale them, and turn them as black as a coal. When the people perceive them coming, they fall flat on their faces, and sometimes escape. This wind is felt chiefly on the banks of the river, but not on the water, and is deemed to proceed from sulphurous vapours, which are kindled by agitation. Independent of this wind, the hot air is often dangerous, and injures the lungs, inflames the blood, and parches the skin, or raises it into blisters, and occasions it to peel off. On this account travellers wear a kind of mask, made of soft black crape, to preserve their eyes. But if, after all their precaution, they become inflamed, the afflicted person anoints them with a mixture of sugar and long pepper sifted very fine, and made into a salve.

Rika, or Racha, stands on the Euphrates, in 35 deg. 58 min. north latitude, and 39 deg. 50 min. east longitude, about 105 miles south-west of Diarbec. The bashaw, who resides in the castle, has a garrison of 12,000 spahis. It is, however, but a mean town, and contains nothing to merit description.

Orpha, or Orfa, lies in 37 deg. 16 min. north latitude, and 39 deg. 15 min. east longitude; and is situated at the head of the river Scirtas, on the east side of river Euphrates, and about sixty miles from it. The inhabitants affirm that it was the place where the city Edeffe stood, and where Abraham dwelt. The city is surrounded by a good stone wall, and is about two leagues in compass; but the houses in general are deserted, and in a ruinous condition; and those that are inhabited are but low and ill built. Upon the whole, the place resembles more a wilderness than a metropolis; though Tavernier is inclined to deem it the capital of Mesopotamia. The inhabitants carry on a great trade in some excellent tapestries and yellow leather. The neighbouring country is exceedingly rich in corn, wine, fruits, &c. The city is governed by a beglerberg, who has 140 janissaries, and 600 spahis, under his command, to awe the Arabian freebooters. Several pleasant gardens surround the walls of the city, and are watered by small artificial canals, which flow through cuts from one that is pretty large. In the time of our Saviour, this city and territory had a prince of its own, named Agbarus.

Bir, or Beer, is in 37 deg. 15 min. north latitude, and 38 deg. 15 min. east longitude. It is situated on the side of a hill to the east of the Euphrates, and defended by two old castles, the one on the land side, and the other on the banks of the river. The garrison consists of about 200 janissaries, and 400 spahis, com-

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manded by a fangiac. The houses extend from the river side to the top of the hill, where the castle is placed, the walls of which are in a ruinous condition. On the opposite side is a noble, capacious, strong, and well guarded caravanera. The Euphrates is here about a mile broad, and its current smooth, so that it is a kind of ferry from Syria. Caravans are not allowed to enter the city, but are obliged to pass through a difficult road by the side of it, in order to gain a caravanera on the top of a hill. At night the officers come to receive the customs from all, except those who have saddle horses. Here are all kinds of provisions in plenty, particularly bread, wine, and fish. The neighbouring territory is pleasant, fertile, and well cultivated, except to the eastward, where it is rough, hilly, and rather sterile.

In Diarbec are a few other less considerable cities and towns, namely, Geriza, in 37 deg. 30 min. north lat. and 39 deg. 10 min. east longitude. It is situated on an island of the Tigris; the word Geriza signifying an island in the Arabic language. It is a small but rich commercial city, where a great number of merchants meet to carry on a trade in tobacco and gall-nut, which are plentifully produced in the mountains of Taurus. They make no wine, but dry all their grapes for raisins. The city is governed by a bey.

Amadia, or Amad, is about seventy-two miles east from Geriza, and the same west from Mosul. Zibin, in the midway between Orpha and Mosul, is a tolerable town, situated on an ascent. It is surrounded with good walls and ditches, well supplied with springs and fountains, and furnished with good store of provisions.

Nisbin, or Nasbin, about thirty-five miles from the Tigris, is the residence of a Turkish fangiac. The city is divided into two wards, each on an eminence, with a large track of ploughed land between. This gives it a pretty appearance at a distance; though both wards, in reality, are scarce worthy of the name of a small village. However, arches, gates, and the remains of a noble church, are still visible, which evince that its ancient situation was far superior to its present. The soil is fertile; and, as the chief business of the inhabitants is agriculture, the land is well cultivated, and the inhabitants plentifully supplied with corn, wine, fruits, &c.

Merdin, or Mardin, is situated on the west side of the Tigris, between Mosul and Bagdad, and about twenty-five miles from Diarbec, in 37 deg. 15 min. north latitude, and 40 deg. east longitude. It is about five miles in circumference, surrounded by a strong wall, and defended by an excellent castle of about a mile in compass, which is situated upon an almost inaccessible rock. The castle abounds in fine springs, and even contains corn-fields. It is the residence of a fangiac, and a garrison of 400 janissaries, and 200 spahis. Its strength is such, that Tamerlane the Great was obliged to abandon it, after having invested it for near three years. The Turks have the following proverb concerning its impregnability: "To attempt to take Merdin is like making signs to the blind." The city is well built, adorned with many noble houses, and a fine fountain, the waters of which come from the citadel. The manufactures are silk, cotton, and gold and silver stuffs. The air is temperate and serene; the territory rich and fruitful. Many Christians inhabit the city, and have an archbishop subject to the patriarch of Antioch.

#### SECTION VIII.

EYRACA - ARABIC, OR IRACK - ARNBI, THE ANCIENT CHALDÆA.

THE province called by the Turks Eyraca-Arabic, Yerack, or Irack-Arabi, and antiently termed Shinaar, Babylonia, and Chaldæa, lies between 30 and 40 deg. north latitude; and is bounded on the north by Diarbec; on the west by the deserts of Sham; on the south partly by the same deserts, and those of Arabia; and on the east by Susiana, and the Median and Assyrian mountains.

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The name of Chaldæa is derived from the Chaldæans, and that of Babylonia originates from the tower of Babel. The air of this country is, in general, very serene and temperate; but, at certain times, it is so extremely dangerous, and the heats so excessive, that formerly many of the inhabitants used to sleep in cisterns of water; and this pernicious practice is at present not entirely discontinued. The inhabitants are sometimes visited by the pestilential wind already mentioned in our description of Mosul, and which has so much excited the attention of modern travellers and philosophers. As they have no rain for eight months in the year, the land is watered from the Euphrates and other rivers, by means of a great number of engines, admirably constructed for that purpose. Sometimes it hath not rained for the space of two years and a half; and the inhabitants are thoroughly satisfied if it only rains thrice annually, as that is sufficient to answer all their purposes.

Herodotus informs us, that in the land of the Assyrians it very seldom rained, and that, though the country bore great resemblance to Egypt, yet it was not watered by the inundation of a river, but by the industry and ingenuity of the inhabitants, which have rendered it one of the finest and most fertile countries upon the face of the earth. It certainly yields, in general, grain two hundred fold, and frequently three hundred: and its fertility is such, that it would astonish a traveller who had seen all the rest of the known world. The palms, particularly those of the date kind, afford the inhabitants meat, wine, and honey. The millet and sesame shoot up to the size of trees; and the barley and wheat have leaves of four fingers in breadth. They have neither olives or grapes; but the sesame is an excellent substitute to furnish oil where olives are wanting, and the palm supplies them with wine in lieu of grapes.

Formerly the Tigris and Euphrates used to overflow in the months of June, July, and August, and cover the whole country with water, and the inundations were usually increased by torrents of melted snow, which poured down from the Armenian mountains; but those floods proving very detrimental in various cases, the inhabitants guarded against them, by cutting a great number of artificial canals, rivers, and rivulets, which they effected with infinite assiduity and labour. Thus the waters were properly distributed, an easy communication made between every part of the country, and the inhabitants universally benefitted. The pasture being exceedingly rich, great numbers of cattle are fed, which not only plentifully supply the inhabitants with meat, but with milk, butter, &c.

This country is famous for the great plain of Shinaar, where the whole race of mankind were collected together after the flood, and from thence dispersed themselves over the face of the earth; for being the seat of the terrestrial paradise, as some authors affirm, but that opinion is denied by others; and for being the place where the tower of Babel was built, and the renowned city of Babylon, of which the vestiges, or what are shewn for such, are at present very trifling.

The first foundation of Babylon is, by some authors, ascribed to Semiramis, and by others to Belus. Who was the founder is not material; but it is certain that Nebuchadnezzar was the person who raised it to that pinnacle of glory, as to become the principal wonder of the world. The most remarkable works therein were five, viz. the walls of the city, the temple of Belus, the palace and the hanging gardens in it, the banks of the river, and the artificial lakes and canals made to drain the river.

The walls were 60 miles in circumference, 350 feet high, and 87 feet thick. The city was in the form of a square, 15 miles each way. The walls were built of large bricks, cemented together with a kind of glutinous slime found in the country, which is superior to any lime, and grows much harder than the bricks themselves. They were encompassed by a large ditch lined with brick, cemented by the same kind of bitumen, and

filled with water. The earth which was dug from the ditch served to make the bricks for the walls. We may, therefore, from the astonishing magnitude of the walls, conceive the greatness of the ditch. An hundred gates, made of solid brass, served as entrances to the city; that is, 25 on each side. Between every two of these gates were three towers, and four more at the angles; and three between each of the angles and the next gate on either side. The towers were all ten feet higher than the walls. From the 25 gates on each side of this great square, 25 streets went in right lines to the opposite gates; so that the whole number of streets were 53, each being 15 miles long, cutting each other at right angles. Thus was the city divided into 676 squares. The houses were noble edifices; and a branch of the Euphrates ran across the city from north to south. In the middle there was a bridge. At each end of the bridge was a palace; the old palace on the east, and the new palace on the west side of the river. The former took up four of the squares, and the other nine. The temple of Belus, which stood near the old palace, took up another of these squares. The old palace was four miles in circumference, and the new palace eight. The latter had three walls, one within another, and was strongly fortified. In the latter, the hanging gardens were the greatest curiosity: they contained a square of 400 feet, and were carried to the height of the wall of the city, by several large terraces; and the ascent was from terrace to terrace, by stairs of ten feet wide. This vast pile was sustained by arches built upon arches, and strengthened by a wall of 22 feet in thickness, which surrounded it on every side. The gardens contained all kinds of flowers, plants, and even large trees. On the upper terrace was an aqueduct, which served to water the whole.

To prevent the overflowing of the Euphrates, which did great damage, not only to the country, but to Babylon itself, Nebuchadnezzar embanked the river with prodigious banks of bitumen and bricks, and cut two canals to drain off the overflowings into the Tigris, before they should reach Babylon.

Babylon is represented by all the ancient authors as the largest, the most magnificent, and the most populous city, that ever was erected: but the prophecies mentioned in the Old Testament, relating to this city, once the wonder of the whole earth, are literally fulfilled: "Babylon is fallen, and become the den of wild beasts."

The ancient Chaldæan language differed from the Hebrew, which was spoken in Mesopotamia: but both tongues were blended together by means of the Jews, and mutually corrupting each other, their intermixture formed the present Syriac.

The principal city of Eyraca-Arabic is Bagdad, or Baghdad, delightfully situated in a fine plain, on the eastern bank of the Tigris, and lies in 33 deg. 20 min. north latitude, and 43 deg. east longitude. It was founded in the 145th year of the Hegira, by the Caliph Almanzor, and is built upon the same spot where the ancient Seleucia stood. It was the seat of most of the caliphs of the race of Al-Abbas. In the year of the Hegira 656 it was taken by the Tartars, in whose hands it remained till 1392, when Tamerlane the Great subdued it. Ufun Cassan, a Turkuman prince, conquered it A. D. 1470. Shah Ismael, emperor of Persia, possessed himself of it A. D. 1508. The sovereignty of it was then contested for above 100 years, between the Persians and Turks. At length, A. D. 1638, it was totally subdued by the Turks, under the command of Amurath the 2d, and has remained in their hands ever since. This city was formerly embellished by many superb palaces, and other magnificent edifices, besides a variety of colleges, and other seminaries of learning. It was populous, opulent, and well fortified. The language was the most pure and elegant Arabic, and the manners of the people the most polite, as this city contained more learned men and noble families, than any other in the east.

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Though Bagdad at present groans under the tyranny of the Turkish yoke, it is still the grand emporium of the Ottoman empire towards the Persian side. It is frequented by innumerable merchants and passengers travelling to and from Persia into Syria, Palestine, Egypt, Natolia, &c. A bassa hath his residence here, to whom every passenger pays tribute, which annually produces a very capital sum. Besides Mahometans here are many Christians, who are publicly tolerated, and Jews, some of whom reside constantly in the place, but many others only come annually, in order to visit the sepulchre of the prophet Ezekiel, which is about a day and a half's journey from the city.

The pacha of Bagdad is usually a vizir. The garrison amounts to about 3000 men, and the city is near a mile and a half in length, and about half the same in breadth. The walls are of brick strengthened with towers, upon which are mounted 60 pieces of cannon, the largest of which is not above a six pounder. The pilgrims, who visit Mecca by land, pass through Bagdad, and pay four piastres by way of tribute, which brings a very considerable revenue to the Grand Seignior.

The inhabitants of Bagdad are computed to amount to about 15,000. During the summer the markets are kept in the night, and the inhabitants are obliged to lie on their terraces to avoid the excessive heats: instead of candles oil of naptha is burnt; the women are allowed to go to the baths every Wednesday morning to wash and perfume themselves: on Thursdays the married and unmarried are permitted to go to the sepulchres to pray for the dead.

Curfa is situated in 31 deg. 38 min. north latitude, and 44 deg. 57 min. east longitude, about 60 miles to the southward of Bagdad, and on the west side of the Euphrates: it was formerly a city of importance, being the residence of the caliphs after they had quitted Damascus, and before they had built Bagdad, but is now quite desolate.

Traxt, on the Tigris, is a strong and well fortified town, having two castles: it is about 42 leagues beyond Bagdad. The Chaldæan Apamea is supposed to have formerly stood here.

Bassora, or Basrah, on the frontiers of Persia, lies in 30 deg. 17 min. north latitude, and 49 deg. 10 min. east longitude, being about 250 miles south-east from Bagdad, and 240 south-west from Ispahan: it was built in 636 by Omar the second caliph, in order to cut off the communication between Persia and India. This city is twelve miles in circumference, opulent and populous, but the buildings have nothing extraordinary in them, the houses being only two stories high, built with bricks dried in the sun, and flat on the tops. The city is built on a stony soil, and the environs are barren; but the circumjacent country is so fertile and delightful, that it is deemed by the Arabians one of the four paradises of the east. The inhabitants are supplied with water from the Euphrates by a canal, which is capable of carrying vessels of 50 tons burthen: there is a fortress at the mouth of it, which is about 45 miles distant from the sea. The whole country lies so low that it would be subject to continual inundations, if a stout dyke or embankment did not prevent those calamities. The hot winds are very troublesome, and bring with them clouds of sand from the neighbouring deserts: it is a place of great trade, and swarms with vessels from most of the kingdoms of Asia and Europe.

The caravans to Mecca pass through this city, which is another source of wealth. The duties on goods are about 5 per cent. The inhabitants consist of Mahometans, Jews, Nestorians, Catholics, and Chaldæan Christians, or Christians of St. John, who are pretty numerous. There is a famous college here called the Academy of Nezam, from its founder Nezam, Al-Molk, the grand vizir of Shah Malac, the third sultan of Iran. At present this city is a flourishing seat of literature, though it has fewer colleges than Damascus, or Cairo. The horses bought here are very valuable,

on account of their being able to travel with great expedition, and to undergo incredible fatigue: they sell from 1000 to 2000 crowns.

This city is subject to an Arabian prince, who is tributary to the Grand Seignior. His revenues arise from the exchange of money for horses and camels sold here, but chiefly from his palm-trees, of which he has a plantation of 90 miles in length. The manner of planting the palms being very singular we shall describe it. About 300 kernels are buried in the ground in the form of a pyramid, with the points of the kernels upwards, till the whole ends with a single kernel. The earth is then pressed close round it, and upon it. It is asserted, that if the male and female palm are not planted close to each other they will not bear fruit; while others affirm, that it may be made to bear by taking the blossoms from the male, and inoculating the female therewith at the top of the stem. The income of the prince is so great from money, horses, camels, and dates, as to enable him to lay by annually 3,000,000 of livres, after all the expences of government, and his tributary loan are defrayed. The prince gives liberty to persons of all nations to trade here, and the police is so well managed, that people are safe in the streets at all hours of the night: the garrison consists of about 3000 janissaries. In 1698 it is affirmed that the plague visited this city, and swept away 80,000 of the inhabitants.

The following anecdote with which, amongst others, we have been favoured by an ingenious correspondent, who has visited these parts, will tend to display the disposition and manners of the people.

It was customary for the caravan from Persia to Mecca to take conductors from a particular tribe encamped in the environs of Bassora, (being on the frontiers of Persia) whose chief received a certain sum for guarding the caravan to Damascus, and this tribe was one of the most powerful and extensive amongst the Arabs. So lately as the year 1776 it happened that in the caravan which was to be conveyed from Bassora to Damascus there was the daughter of a powerful Persian prince, accompanied by a train of ladies, who were all very rich. The chief of the tribe observing the great splendor of this caravan, and the quality of the pilgrims, demanded a greater sum than usual to conduct them, which they refused to pay, and addressed themselves to the chief of another tribe, who agreed to conduct them for the usual sum. They accordingly set out from Bassora; but when they were in the desert, which they were obliged to pass, the chief of the first tribe, with his followers, suddenly fell upon the caravan and its conductors, of whom they made great slaughter. They then stripped the pilgrims, not sparing even the daughter of the Persian prince, and plundered the caravan, leaving the travellers to pursue their journey to Damascus, where they arrived in a miserable condition. One of the company, a merchant, who but a few days before possessed 500,000 piastres, was reduced to ask charity. This adventure made the fortune of a Frenchman, who resided at Tripoli in Syria; for the princess, being unable to borrow money from the Turks on account of the hatred they bear the Persians, the Frenchman generously offered her his purse, which she accepted, and after her return home from Mecca, her father remitted him not only the original sum he had advanced, but double interest, and such magnificent presents that the Frenchman was enriched for the remainder of his life.

The Persian prince sent an ambassador to the Porte to complain of this daring sacrilege (the caravans of pilgrims to Mecca having been held sacred) and to demand satisfaction, but receiving only evasive answers, he marched his troops to Bassora, which he took and plundered. The riches he amassed by this expedition were immense; but not being satisfied he directed his course to Bagdad, which he besieged, and kept it blocked up for six months, when the Grand Seignior agreed to give him ample satisfaction, and a peace was concluded.

SECTION



## SECTION IX.

## ASSYRIA OR CURDESTAN.

**A**SSYRIA, called by the Turks Curdestan, or the country of the Curdes, lies on the east side of the Tigris towards Persia, by which empire it is bounded eastward; by the Tigris on the west; Eyraca-Arabia on the south, and Turcomania on the north.

Towards the south it is not above 90 miles broad, but to the northward it extends near 200 miles from east to west. From north to south it reaches from 53 deg. 30 min. to 27 deg. 20 min. north lat. It was formerly a fine fertile country, but having been frequently the seat of war between the Turkish and Persian empires, it has been greatly depopulated, and rendered almost a wilderness.

The country of Assyria derives its name from Assur, or Ashur, the son of Shem, and grandson of Noah. The first great monarchy in the universe was founded here; and here stood the once magnificent city of Nineveh. It was built upon the Tigris, opposite to where Mosul at present stands. The walls were 60 miles in circumference, and sufficiently thick to admit three chariots to go a-breast upon them: they were flanked with 1150 turrets, each of which rose 200 feet above the walls. At a small distance from the ruins there is a Turkish mosque upon a hill, on the spot where it is said the prophet Jonas was buried. His tomb is always covered with a rich carpet, and some tapers and lamps are kept continually burning over it. Here two Turkish priests are continually employed to read the alcoran, which draws a great number of Turks, Persians, &c. to the place.

In the territory between Nineveh and Bagdad are several hills of sulphur, to which some travellers impute the pernicious qualities of the hot winds, or samiel, with which the country about Old Bagdad is particularly infected. There are likewise some sulphurous hot baths at a village called Alchamam, which is about a day's journey from Mosul; and at Attendachi there is a hill, from which the Arabs dig gold.

In the same territory tamarisks, liquorice and sumach are produced in great plenty; the latter, together with salt, being infused in water, gives it a red tinge, and renders it cool, sweet and salubrious: if taken in broth it is a remedy for the bloody flux.

This part of the country is greatly infested with wild beasts, particularly lions, jackalls, and ceracoulacks, or wild cats, which are remarkable for having large black ears of half a foot in length. Those who navigate the river in boats always go well armed on account of the lions, who will plunge into the water, and attack the passengers with great fury.

The western skirts of this province are washed by the Tigris. Three other rivers, viz. the Lycus, Caprus, and Gorgus, flow through it at almost equal distances: the first derives its name from a wolf; the second from a goat; and the third is the Zerben of Pliny.

The Curdes are supposed to be the lineal descendants of the ancient Chaldeans: they inhabit this country and some parts of Persia, and subsist principally upon rapine and plunder. They are continually upon the watch for caravans, and when they meet with one, if they are strong enough, they usually rob and murder the whole company. While the weather permits they dwell in tents upon the plains, and do not retire to the villages till the snows compel them. They range from Mosul to the Euphrates, and acknowledge no subjection either to Turks or Persians. In fine weather they drive their herds and flocks about in search of pasture, and while the men look out for plunder, the women manage the cattle, and make butter and cheese. Their drink is either milk or water. The men ride upon very fine swift horses, their only weapon being a lance: their tents are large, and made of coarse brown cloth, that serves likewise for a covering to their port-

able houses, which are square, and made of cane hurdles. The floor is covered with mats, and serves both for the purposes of bed and table. When they remove, they load their oxen with their wives, children and houses, the latter of which are taken to pieces for that purpose. They are very disagreeable to look at, having small eyes, dark complexions, wide mouths, black hair, and ferocious aspects: nevertheless they are very stout and nimble, and, while children, usually go naked, which renders them very hardy.

Chereseoul, the capital of Curdestan, is situated in 36 deg. north latitude, and 45 deg. east longitude, and is about 150 miles north of Bagdad. The houses are all hewn out of a rock on the side of a hill, which extends a mile in length, and there is an ascent to them of about twenty steps. The bashaw, or governor of the province, resides here, and hath several sangiacs under him.

Abela is celebrated in history for the famous battle fought in a plain near it, between Alexander the Great and Darius: it is in 35 deg. north latitude, and 77 deg. 20 min. east longitude, and situated between the Caprus and Lycus, or the two Zabs, as some writers term those rivers. The natives shew a mountain in the neighbourhood, where the ruins of a castle are yet to be seen, in which, tradition says, Darius stood to see the success of the battle. The mountain itself was named Nicatorius by Alexander, in commemoration of the above victory.

Berlis is situated in 37 deg. 55 min. north latitude, and 43 deg. 30 min. east longitude, and is the residence of a prince of the Curdes, who is independent both of Turks and Persians, and so powerful, that he can raise a body of 25,000 horse, besides a considerable number of foot, among the shepherds of the mountains, who are trained to arms: so that though his dominions are surrounded by Turks and Persians, they are both obliged to keep fair with him from motives of policy; because it is at all times in his power to stop and plunder the caravans that go between Aleppo and Taurus; the road from the former being within a day's journey from the town, cut in several places out of the rocks between two mountains, and only broad enough for one camel to pass. Both the town and castle are so strongly situated, that the only pass may be defended by ten men against a thousand: so that this prince is really formidable, and cannot be robbed of his independency. The city is built between two high mountains, distant from each other about a cannon-shot. The castle is situated upon a hill that resembles a sugar-loaf; and there is no coming at it but by a winding path cut in a rock, which is exceedingly steep, rugged, and difficult to ascend. Before the castle can be entered, three draw-bridges must be passed, and afterwards three courts, previous to the approach to the palace. The city extends on each side of the other two mountains, from the top to the bottom, containing many houses, and two caravan-seras.

Harpel is situated on the river Caprus, and is surrounded by a mud wall. The houses are miserably built. It is, however, a large town, and the residence of a sangiac.

Holwan, in 25 deg. north latitude, and 47 deg. 10 min. east longitude, is situated between the mountains that divide the Persian, Irack, Curdestan, and Chaldaea. The Mahometans, who believe that Elijah is still alive, affirm that he lives in one of the mountains near this town.

## SECTION X.

## ASIA MINOR, ANATOLIA, OR THE LEVANT.

**A**NATOLIA, or, as it is corruptly called, Natio-  
lia, is a large peninsula, and has been denomi-  
nated Asia Minor, to distinguish it from the main  
Asiatic continent. It was called Anatolia and the Le-  
vant, by which it is still known, on account of its  
eastern



eastern situation with respect to Europe. On the north it is bounded by the Euxine Sea; on the north-west by the Archipelago, the Hellespont, the Propontis, or Sea of Marmora, and the Thracian Bosphorus, or Strait of Constantinople; on the south by the Levant Sea, Syria, and the Euphrates; and on the east by the Mediterranean. It lies between 37 and 41 deg. 30 min. north latitude, and 27 and 40 deg. east longitude, extending in length about 600 miles from east to west, and in breadth about 320 from north to south. It is divided by modern geographers into Anatolia, properly so called, Amasia, Aladulia, and Caramania. These provinces anciently included Galatia, Paphlagonia, Pontus, Bithynia, Mysia, Phrygia, Lydia, Moenia, Ionia, Æolis, Caria, Doris, Pamphylia, Pisidia, Cappadocia, Lycia, Lycaonia, and Cilicia. Anatolia is under the government of a viceroy or beglerberg, to whom several bashaws, and a great number of sangiacs, are subordinate.

Asia Minor naturally is, and always has been, deemed one of the finest countries in the universe: yet such is the miserable policy of the Turkish government, and the indolence of the people, that it has been suffered to become a mere wilderness; and though uncommonly rich, fertile, and well watered, they have permitted it to be over-run with weeds, briars, and brambles. The air is exceedingly serene and temperate, and would, doubtless, become still more salubrious, if the lands were properly cultivated. The inhabitants are not incommoded by excessive heats, nor chilled by intense frosts: all is moderate, delightful, and salubrious. The few cultivated parts, though the land is prepared in a very imperfect manner, produce, with little labour, great plenty of various sorts of corn, exquisite grapes, of which admirable wines are made, oranges, lemons, citrons, olives, figs, dates, &c. &c. besides abundance of coffee, rhubarb, opium, balsam, galls, and many other valuable drugs, gums, &c.

Anatolia is excellently well watered. The principal rivers are those known by the name of Xanthus, Cydnus, Meander, Granicus, Scamander, Cayster, Hermus, Pactolus, and Caicus, which discharge themselves into the Mediterranean and Euxine Seas, the Archipelago, and the Euphrates. It hath some lakes, the principal of which, Guol-Bug-Shaw, is fifty miles in length, and twenty-two in breadth.

## SECTION XI.

### ANATOLIA PROPER.

**A**NATOLIA Proper is the nearest province to Europe, and the largest of the four provinces into which Asia Minor is divided. It extends from 26 to 35 deg. of east longitude, and from 37 to 41 deg. of north latitude, being bounded by the Archipelago and Propontis to the west, by the Euxine Sea to the north, by Caramania on the south, and by Amasia and Aladulia on the east.

This province is governed by a beglerberg, who has five sangiacs subordinate to him, 245 zaims, and 7740 timars. The number of troops are 60,000. The annual revenue of the beglerberg is 1,000,000 of aspers.

Anatolia Proper contains the provinces of Bithynia, Mysia, Phrygia, Æolis, Ionia, Caria, Doris, Lydia, Galatia, and Paphlagonia.

Bithynia, now called by the Turks Becsangil, is separated from Europe only by the Thracian Bosphorus. The soil is naturally rich, but, like many other fine parts of the Turkish empire, is very much neglected.

Brusa, or Bursa, as the Turks term it, is the capital of Bithynia, and was the metropolis of the whole Ottoman empire, before the Turks possessed themselves of Constantinople. It lies in 40 deg. 16 min. north latitude, and 29 deg. 35 min. east longitude, and is situated at the foot of mount Olympus, twenty miles from the Sea of Marmora, and 58 south of Constantinople. It is exceedingly well built, and deemed one of the best

No. 16.

paved cities in all the Turkish empire. The streets are spacious, the caravanseras noble and convenient, and the mosques magnificent. The latter are adorned with cupolas and minarets, covered with lead, and computed at about 300 in number. In one of the mosques the tombs of many of the ancient Turkish sovereigns are to be seen. Though the seat of empire has been translated to Constantinople, this city still preserves a share of its ancient grandeur, beauty, and opulence. It is likewise a place of considerable traffick, as a caravan goes every two months from hence into Persia; and several others pass through it from Aleppo, Constantinople, &c. to Ispahan. In the bezestine all kinds of commodities of home manufactory, and others from the Levant, are exposed to sale. It is a large edifice, well-built, and contains many excellent shops and warehouses. The workmen of this city manufacture the best silks, hangings, carpets, tapestries, &c. in Turkey. The city is about three miles in circumference, but the walls are falling to decay. It is computed to contain 40,000 Turks. The suburbs, which are more spacious and handsome than the city itself, are inhabited by 4000 Jews, 500 Armenian, and 300 Greek families, independent of many foreigners who are settled here. The fine orchards, gardens, plantations of mulberry, plantain, and other trees, &c. afford some of the most delightful, pleasant, and shady walks that imagination can conceive. All the necessaries, and even the luxuries of life, are excellent in their kinds, very plentiful, and quite reasonable. The wine, in particular, is exquisite, and the fish delicious.

On a hill in the middle of the city there is a castle, which was once the palace of the sultans, but is now running to decay. The seraglio, built by Mahomet IV. is a noble edifice. The city is governed by a bashaw, a cady or moula, and a janissary aga, who has about 230 janissaries under him. In the suburbs the Greeks have three handsome churches, the Armenians one, and the Jews four synagogues. In the city are some excellent hot baths, and about a mile from it the baths of Calypso, which are handsome structures covered with domes, and much frequented on account of the great reputation the waters have obtained for their uncommon medicinal virtues.

Nice, or, as the Turks call it, Nickor, stands about thirty miles from Constantinople, in 40 deg. 32 min. north latitude, and 29 deg. 40 min. east longitude, being situated near a gulph of the Sea of Marmora, called Alcanio, or Ascu. Though its ancient splendour is much diminished, it is still a considerable place, and contains about 10,000 inhabitants, Turks, Greeks, Armenians, and Jews, whose commerce is very great in corn, fruit, tapestries, fine cloths, and other merchandize brought from the Levant. There is a seraglio in the highest part of the town. The streets are large, and the houses well built. This city was celebrated for being the seat of the first general council convened by Constantine against the Arians, A. D. 325, and since known by the name of the Council of Nice.

Nicomedia received its name from Nicomedes, king of Bithynia, who made it his metropolis, resided in it, enlarged and embellished it. The appellation which the Turks give it is Ismia, or Ismigimid. It is large, handsome, and populous; and is situated at the end of a gulph of its own name, forty miles north-east from Bursa. In point of situation, it exceeds all the cities in the Turkish territories, Constantinople excepted. The inhabitants, composed of Turks, Greeks, Armenians, and Jews, are supposed to amount to about 30,000, who carry on a considerable traffick in silks, cotton, woollen and linen cloths, earthen-ware, and glass; besides which, it is the principal place belonging to the Turks for ship-building.

In many parts of the city curious ancient inscriptions, in Greek and Latin, are still visible. To the westward is a fountain of mineral water, much admired for its medicinal qualities; and a little beyond there is a mole,

U u

supposed

supposed to have been formerly made for the security of the shipping in the harbour, which is about a quarter of a league long, and twelve yards broad. The gulph, which receives its name from this city, is only about a mile and a half broad, but is very long and deep.

Chalcedon, once an opulent city, is now an inconsiderable village, with a few remains of its ancient splendour. Its situation is on the isthmus of a peninsula, about seventeen miles to the eastward of Constantinople, on the opposite shore of the Bosphorus. This town anciently had in it a temple of Venus, and an oracle of Apollo. It has a tolerable harbour, and the river Chalcedon flows to the eastward of it.

Between Nicomedia and Chalcedon stood the once opulent city of Lybyssa, which has been famous for the death of Hannibal. It is now dwindled to a very poor and mean village.

Myfia and the Lesser Phrygia are usually described by geographers together, as the exact limits are not ascertained. In conjunction they are bounded on the north by the Propontis, on the south by Lydia and the Archipelago, on the east by Phrygia Major, and on the west by the Hellespont. In this country the famed mount Olympus is situated, or rather the double chain of mountains so denominated. They are thought to be the highest mountains in the eastern part of the universe, particularly the central part, or the celebrated mount Ida of the ancients. These mountains are continually covered with snow, and the sides abound with pine and other trees, with wild thyme, and other shrubs, more particularly the *laudanum cistus*, with broad leaves. About the beginning of the dog-days the air of mount Ida is so serene, that not a single breath of wind appears stirring; and at night the sun's rays appear to dart all round the horizon, which make it seem as if on fire.

The principal rivers in this part of the country are the Granicus and Æsophus, which discharge themselves into the Sea of Marmora; and the Simois and Xanthus, which empty themselves into the Hellespont. The Caicus, with the Pergamos and Cayster, flow through Myfia, which contains the following places, viz. Cyzicus or Cyzicum, which is now Chizico, and Spiga, though anciently a magnificent city, is at present but an inconsiderable town, situated about thirty miles westward of Bursa, on the south-east coast of the Sea of Marmora. Opposite to this town, on the Propontis, are several small islands, which are called the Marble Islands, from the great number of marble quarries in them. They likewise abound in corn, fruits, cattle, cotton, wine, &c.

Lampfacus, or Lampfaco, as it is now denominated, has lost much of its ancient splendour. It is but a small city at present, thinly inhabited by a few Greeks and Turks: but its port is convenient. It is situated at the mouth of the Hellespont, opposite to Gallipoli in Europe. The neighbouring country is exceedingly fruitful in vines and pomgranates. The former even the indolent Turks themselves cultivate, and make excellent wine and brandy to mix with their sherbet.

Abydos, now called Avido, or Avio, was formerly esteemed the key of Asia. It was here that Xerxes began his famous bridge, which was so well completed in a week, that 170,000 foot, and 80,000 horse, exclusive of carriages and camels, marched over it. About 1235 years before Christ a mine of gold was found near this city, which enabled Priam, king of Troy, to carry on many useful and magnificent public works. Philip of Macedon laid siege to this city; and took it by storm: but the citizens, sooner than be carried into slavery by the conqueror, set fire to the city, and then murdered their wives, children, and themselves. Abydos was an episcopal see, Hermias, the bishop thereof, having assisted at the Council of Chalcedon. In A. D. 1330, it was betrayed to the Turks by the treachery of the governor's daughter; and Avido is at present one of their castles upon the Dardanelles. It stands in 40 deg. 16 min. north latitude, and 27 deg. 16 min. east longitude, upon the straits that divides Asia from Europe, which is three miles over.

The principal places in the Lesser Phrygia are, Affos, formerly a considerable sea-port town on the south coast, now an inconsiderable village.

Antandros, now called St. Demitri, is situated farther east of the foot of mount Ida. Though it was anciently a place of importance, it now scarce deserves mentioning.

Adramyttum, or Endromit, as the Turks call it, stands at the mouth of the gulph to which it gives name, opposite to the Island of Lesbos. At present, like the last mentioned places, it is not of the least importance, though formerly it was a place of note, and is mentioned in the Acts of the Apostles.

Pergamus, which was formerly the metropolis of a kingdom, is now dwindled to a small village.

The decay of great cities, of which the vestiges scarce remain, and the ruins of ancient splendour, give the best moral lessons to the speculative mind.

In the instability of human glory, and the mouldering remains of the strongest and most magnificent structures, we may perceive, and be taught to reflect on, our own approaching mortality, and the general dissolution which must await all sublunary things. These melancholy reflections, however, are not only instructive, but admit of being blended with the most sublime and pleasing ideas. Well may we exclaim with Webster,

——— ' I love these ancient ruins.  
' We never tread upon them, but we set  
' Our foot upon some reverend history;  
' And, questionless, here, in this open court,  
' Which now lies naked to the injuries  
' Of stormy weather, some may be interr'd  
' Who lov'd the church so well, and gave so largely to't  
' They thought it should have canopy'd their bones  
' Till dooms-day. But all things have their end,  
' Churches and cities, which have diseases like to men,  
' Must have like death that we have.'

Pergamus, or Pergamos, as the Turks call it, is situated sixty miles north of Smyrna, on the banks of the Caicus. Here stood one of the seven churches mentioned in the Revelations. Here also the celebrated physician Galen was born, and parchment invented, the word itself being only a corruption of Pergameum, from Pergamos. Some affirm that tapestry was likewise first invented at this place. A stately temple of Æsculapius once embellished this town. The Turks have here a mosque, and the Greeks a church.

Troas Alexandria, to the southward of Troy, was formerly the capital of the province, but is now totally in ruins.

It is not positively agreed among the learned, whether the supposed ruins of Troy really belonged to that celebrated city, or to the above-mentioned Troas Alexandria. We shall, however, speak of Troy from the best authorities. It is said to have been situated on a rising ground near mount Ida, and about five miles from the shore of the Ægean Sea, on the river Scamander, or Xanthus. The ancient geographers place it in 39 deg. 58 min. north latitude, and 27 deg. 56 min. east longitude. Strabo informs us, that there was scarce any remains of it even in his time.

The best account of the Trojan war is given by Homer. The narrative, stripped of the poetical fictions, appears to be genuine, from the concurrent testimonies of the most credible historians of antiquity, and of the Arundelian marbles. The number of ships employed to transport the troops, according to Homer, was 1186: but Thucydides exceeds even the poet, and makes them 1200 sail. The Boetian ships were the largest, and carried 120 men in each. The ships of Philoctetes were the smallest, and only carried 50 men in each. Troy, however, held out ten years against the formidable army of the Greeks, who, when they took that devoted city, set it on fire, and put most of the inhabitants, who did not escape, to the sword. Æneas, in relating to queen Dido the circumstances of the

the fatal night in which Troy was taken and destroyed, says,

‘ Pantheus, Apollo’s priest, a sacred name,  
 ‘ Had ’scap’d the Grecian swords, and past the flame;  
 ‘ With relicks laden, to my door he fled,  
 ‘ And by his hand his tender grandson led,  
 ‘ What help! Oh, Pantheus! whither can we run?  
 ‘ Where make a stand? or what may yet be done?  
 ‘ Scarce had I said, when Pantheus, with a groan,  
 ‘ Troy is no more, and Ilium was a town:  
 ‘ The fatal times, th’ appointed hour is come,  
 ‘ When wrathful Jove’s irrevocable doom  
 ‘ Transfers the Trojan state to Grecian hands:  
 ‘ The fire consumes the town, the foe commands.’

According to the most authentic records, Troy was taken the 24th of April, 1184 years before Christ; and its capture put an end to the kingdom of Troy, after having stood 296 years, from Tæucer to Priam.

We cannot here forbear transcribing the following passage from the ingenious Marquis D’Argens’s Jewish Spy. “The ruins of the cities in the Archipelago have, for many years, engaged the curiosity of travellers, yet the Turks lessen them every day, and carry away vast quantities of the marble. How much, therefore, must there have been of it at first! The mosque of the Sultan Achmet was built only of the stones fetched from the ruins of Troy: the columns which form the perystil of that temple, and which are not less than 130 in number, were all found entire near that city. For a great number of years the Turks made use of no other bullets for the cannon of the Dardanelles, than Corinthian chapters and columns, which they broke to pieces, and cut to serve that purpose.”

Æolis is bounded on the north by the Lesser Phrygia, on the west by the Ægean Sea, on the east by Lydia, and on the south by Ionia. The cities were formerly Myrina, Cuma, Elæa, and Phonea. Myrina is called by the Turks Marham, and Phonea is called Foggia, or Toggia. At present they are all of so little importance, that, were they united, they would make but a very inconsiderable village.

Ionia lies contiguous to Æolis, and contains, among others, some places of importance, the principal of which is Smyrna, which the Turks call Ismyr, or Ismir. It lies in 38 deg. 15 min. north latitude, and 27 deg. 10 min. east longitude, is the best sea-port town in the Levant, and the most populous and opulent city of Asia Minor. From Constantinople it is eight days journey by land, and about 133 leagues by water.

In the time of the Romans Smyrna was looked upon as the most beautiful of the Ionian cities, and was called the *Ornament of Asia*. A Turkish rebel, named Tzachas, in 1084, thought proper to assume the title of king, and having seized upon Smyrna made it his capital. At the beginning of the 13th century it all lay in ruins except the fortrefs. In 1424 it was finally subdued by the Turks, having been previously rebuilt at various periods.

The port, which is shut up, reached once to the foot of the castle, but is now dry, except after a few heavy showers, when it is replenished from the sluices.

The public edifices have, in general, been erected by the Turks, with the materials of the ancient city. The bezeftine, or market, and the tizir-khan, were both raised with the white marble of the theatre. The commodious harbour, and advantageous situation, have rendered it one of the most opulent cities in Turkey. The haven is defended by a strong castle, and sheltered from all winds, except the westerly, by high mountains. There is an astonishing conflux of people in Smyrna, of several nations, who differ in manners, dress, language, religion, &c. The Turks occupy the greatest part of the town. The Protestants and Roman Catholics have their chapels, and the Jews a synagogue or two. The Armenians have a large handsome church, with a contiguous burying-ground. Doctor

Chandler says, “The Greeks, before the fire, had two churches. They applied, by their bishop at Constantinople, to rebuild that which was destroyed, but the sum demanded was too exorbitant to be given. By this policy the Turks have attempted to reduce the number of the professors of Christianity.”

The mosques, baths, market, and khans, are the principal buildings, and some of them are very noble. The streets in general are narrow, inconvenient, and intricate: but the most disagreeable circumstance to those who live here is the great heats, which commence in June, and continue till September. During this season the ground is burnt up, and has large chafms, which, it is imagined, give vent to bituminous vapours, that, if confined, would occasion earthquakes. Few years pass without a shock or two; but, in general, they are less hurtful than alarming. They usually happen when the weather is calm in spring and autumn, at which times the sea withdraws a considerable way from the beach, and the water is exceedingly low. A terrible one happened in 1688, which overthrew a great part of the city.

Smyrna is likewise annually visited by the plague. When it rages violently, the consuls, factors, merchants, &c. retire into the country; and many people abandon their dwellings to live abroad under tents. The islanders return home; and the grass is seen to grow in the streets of the quarter belonging to the Franks, which is exceedingly populous at other times.

The Turks bury without the town, and place either grave stones or pillars at the head and feet of the graves, which, in general, are shaded with cypress trees. In their cemeteries, as well as in those of the Christians and Jews, many antiquities in architecture are found. The burying ground belonging to the English is walled in, and contains some curious monuments, the sculpture of which is admirable. They were not, however, executed at Smyrna, but brought from Italy. One in particular is to the memory of Mr. Bouverie, (the companion of Messrs. Wood and Dawkins in their journey to Palmyra) who died at Magnæsia.

Smyrna is plentifully supplied with provisions. The tails of some of the sheep weigh ten pounds, and are deemed a great dainty. The fish taken in they bay are excellent. Wild hogs, hares, and all other kinds of game, fowls, &c. may be had in abundance. The wine, olives, fruits, &c. are all admirable. The musquitoes, as well as a much smaller fly, of which the name is not known, are extremely troublesome, but more so to strangers than natives. Lemon juice is the best remedy for the fiery tumours which ensue. In the harbour of Smyrna are always ships of almost all nations, and all burthens. The town is supposed to contain about 15,000 Turks, 10,000 Greeks, and 2000 Jews, exclusive of Armenians, Franks, &c. The quarter of the Franks is better built, and better paved, than any other. The European merchants bring hither a great variety of goods from Europe, the East and West Indies, &c. export fine and coarse wool, silk, cotton, mohair, wax, rhubarb, gall-nuts, opium, aloes, scammony, tutty, galbanum, tacamahac, gum-tragacanth, ammoniac, and Arabic, myrrh, frankincense, zedoar, &c. The Jews here, as well as in most parts of Turkey, generally manage all commercial affairs; or at least the principal part of them goes, either directly or indirectly, through their hands. The whole town, in fact, is one continued bazar or fair. The consuls from England, France, and Holland, have very handsome houses by the sea-side.

This city is one of the seven that contended for the honour of being the birth-place of Homer, to whose memory a temple was erected. It is likewise the seat of one of the seven Asiatic churches, mentioned in the Apocalypse. In the environs Roman medals have been frequently found; and near it are the remains of an ancient Roman circus, theatre, &c. In the neighbourhood a kind of earth is found, which being boiled with oil makes excellent soap.

Clazomene

Clazomene is situated on the Ionian peninsula, about twenty-eight miles to the south-west of Smyrna. It was one of the twelve ancient cities of Asia, and famed as the birth-place of Anaxagoras. It is now called Urla, or Vourla. It was a city of importance in the time of the Romans, but is now a despicable village, and better known in the historian's page for what it was, than for any thing worth noticing in its present situation.

- When rust shall eat her bras; when Time's strong hand
- Shall bruise to dust her marble palaces,
- Triumphal arches, pillars, obelisks;
- When Julius' temple, Claudius' aqueducts,
- Agrippa's baths, and Pompey's theatre,
- Nay Rome itself, shall not be found at all,
- Historians books shall live.'

Ærythræa, like the last mentioned place, was formerly a considerable city, but, by the same kind of fatality, is now dwindled to an inconsiderable village. It is on the Ionian coast, between Teos and Clazomene.

Teos, the birth-place of Anacreon, was anciently a good sea-port, but is now scarce the shadow of what it formerly was.

Lebidus, or Lebidos, is now a poor sea-port, near the isthmus of the peninsula; though it was formerly one of the twelve capital cities of Asia, and was famed for the games of Bacchus, which were celebrated there.

About thirty miles south of Smyrna is the city of Colophon, one of those which laid claim to the birth of Homer. It had a temple and an oracle, but at present is very inconsiderable.

Ephesus is in 38 deg. 16 min. north latitude, and 27 deg. 3 min. east longitude. It lies about fifty miles south of Smyrna, twenty-three from Miletus, and sixty-three from Laodicea, and was anciently the metropolis of all Asia; Ephesus and Smyrna having been termed the eyes of Asia Minor: but of this once splendid, opulent, and magnificent city, nothing remains but about thirty houses, inhabited by Greek families, who are miserably poor, and so exceedingly ignorant, that none of them are able to read the admirable epistle with which St. Paul honoured them. Its first bishop was Timothy, whom St. Paul appointed to that ministration. St. John the Evangelist was buried here. The Greeks call this city Efeso, and the Turks have given it the name of Ajafalouch. There are many noble ruins, particularly of an aqueduct, a theatre, and a circus. The celebrated painter Parrhasius, and the weeping philosopher Heraclitus, were natives of this place. The principal ornament of Ephesus was the celebrated temple of Diana, one of the wonders of the world. It was built at the foot of a mountain, and the head of a marsh; which situation was chosen, as Pliny informs us, because less subject to earthquakes. Four hundred years were spent in building this wonderful temple. It was 405 feet in length, and 200 in breadth, supported by 117 pillars, 70 feet in height, of which 27 were most curiously carved, and the rest admirably polished. The temple of Diana was burnt by Erostratus, through no other motive, as he himself confessed upon the rack, than to eternize his name. This remarkable transaction happened the very day on which Alexander the Great was born, in the year of the world 3648, and 356 before the birth of Christ. There is yet standing a church dedicated to St. John, which was erected by the primitive Christians, but is at present converted into a Turkish mosque.

We shall conclude this article with a quotation from an ingenious modern traveller. "The Ephesians are now a few Greek peasants, living in extreme wretchedness, dependance and insensibility: the representatives of an illustrious people, and inhabiting the wreck of their greatness; some the substractions of the glorious edifices which they raised, some beneath the vaults of the stadium, once the crowded scene of their diversions, and some by the abrupt precipices in the sepul-

chres, which received their ashes. We employed two of them to pile stones, to serve instead of a ladder, at the arch of the stadium, and to clear a pedestal of the portico by the theatre from rubbish. We had occasion for another to dig at the Corinthian temple, and sending to the stadium, the whole tribe followed, one playing all the way before them on a rude lyre, and at times striking the sounding board with the fingers of his left hand, in concert with the strings; one of them had on a pair of sandals of goat-skin, laced with thongs, and not uncommon; after gratifying their curiosity they returned back as they came, with their musician in front. Such are the present citizens of Ephesus, and such is the condition to which that renowned city has been gradually reduced. It was a ruinous place when the emperor Justinian filled Constantinople with its statues, and raised its church of St. Sophia on its columns. Since then it has been almost exhausted." And again, the same author says, "the glorious pomp of its heathen worship is no longer remembered, and Christianity, which was there nursed by apostles, and fostered by general councils, until it encreased to fulness of stature, barely lingers on in an existence hardly visible."

Caria is bounded by the Icarian sea on the south and west; by Ionia and the river Meander on the north; and by Phrygia and Lycia on the east: the principal place is Miletus or Miletum, which stands on the south side of the Meander, near the sea coast.

There are scarce any vestiges left of the ancient cities of Heraclea, Lathinum, Beryglia, Mylassa, Amyzon, Stratonice and Alinda.

Halicarnassus was formerly the metropolis of Caria, and has been celebrated in history for the mausoleum, or tomb, built by queen Artemisia, in honour of her husband king Mausoleus, which was so noble a structure that the ancients deemed it one of the wonders of the world. Hence all tombs, which are remarkable, are called mausoleums.

The inhabitants of the country of Caria have been characterized by historians and other writers, ancient and modern, as propense to war, from whence it has been inferred they were naturally led to invent and perfect some of its appendages. By them were introduced the straps of bucklers, the plumes of helmets, and the small boats which the ancients called Ocreæ. The passion for plunder appears to have been the only motive that induced them to abandon their country in order to sell their blood and their valour.

The modern Carians retain the character of their ancestors, and the country they still inhabit furnishes a great number of soldiers. Part of them enter into the pay of the pachas of Asia Minor: the others are employed by those agas, whose ambition ever renders their services necessary, and who, in the precarious independency they usurp, are compelled to admit as partners in their extortions the ferocious bands that secure them the means of continuing them. They often change their masters, and even boast of never consulting any interest but their own. The chiefs, of whose greatness they are such indispensable supporters, are obliged to make an adequate acknowledgment of their services, and never did one of these usurpers form the idea of selling the supporters of his authority, or of speculating on the blood of his subjects, and reveling in the pleasures that were paid for by their slaughter in another hemisphere.

The Carian soldiers wear a black turban, the shape and colour of which form the distinctions of rank. The women wear a long robe with a sash. Their head dress and hair are ornamented with a kind of beads, as are also their necks, from which they wear beads pendant below the sash.

Mindus is a sea-port on the Jasic bay, about twelve miles from Halicarnassus. The Turks call it Mentés. It is at present the chief town in these parts, and the residence of a Turkish sangiac. Anciently it was but a small town; yet the gates being uncommonly sumptuous and large, Diogenes, in ridicule of the vanity of the



the inhabitants, told them to take care that their little city did not run away through its own gates.

Lydia, or Mæonia, is bounded on the east by Phrygia, on the west by the Archipelago, on the north by Mysia, and on the south by Caria. It was anciently called Mæonia, and was once the kingdom of the celebrated Cræsus. It is a fine fertile country, being watered by the Caicus, Heymen, Cayster, Meander, and the Pactolus, so celebrated by the ancient poets for its land of gold. Tmolus, famed for its wines and faffron, is the principal mountain in this country. At present the indolent Turks suffer this fine country to be over-run with brambles, and to lie entirely uncultivated. The chief places are,

Sardis, formerly the metropolis of Lydia, and the seat of the rich king Cræsus, is now a very inconsiderable village, seated on the banks of the Pactolus, at the foot of mount Tmolus. It is about forty-eight miles east of Smyrna, and only inhabited by shepherds. It, however, contains a large caravanfera for the accommodation of travellers and caravans, who pass through it from Smyrna and Aleppo in their way to Persia. The magnificent ruins that are still visible give, however, an idea of its ancient splendour to the beholder. It had one of the seven Asiatic churches.

Philadelphia had another of the seven churches, was formerly a very populous city, and is still a tolerable town, containing about 7000 inhabitants, who are principally Greeks. It is filled with the ruins of many superb edifices. Here are four churches; and as the neighbouring country is very fertile, provisions are pretty plenty. The Turks call it Alla-Scheur, or the City of God.

Thyatira, or, as the Turks call it, Akishar, had another of the seven churches. It stands upon the banks of the Hermus, on the confines of Mysia, about twenty-six miles north from Sardis, and fifty-six north-east of Smyrna. The houses are low and mean, being built with mud and turf. It contains about 500 inhabitants, who are chiefly Turks. The only manufacture is that of cotton. The neighbouring plains are full of cotton trees and tamarisks.

Magnesia, or Siphylum, as it has been called to distinguish it from that in Ionia, or Suzletassar, as the Turks name it, was anciently a city of great opulence and importance, pleasantly situated at the foot of mount Siphylus, about seventy miles south-east of Smyrna. The walls are in tolerable preservation. The inhabitants are composed of Turks and Jews, the latter having three synagogues. It is now but a small trading town, having a manufacture of cotton yarn.

Tripoli is situated on the frontiers of this province towards Caria, and the river Meander. It has fallen from its ancient splendour. The Turks call it Koenikoi.

Dinghilly is a handsome trading town, well peopled with Turks, situated at about seventy miles distance from the mouth of the Meander.

With respect to the ancient cities of Tralles, or Trallis, Hiero-Cæsarea, Narrasa, Ægria, Jovis-Tanum, and Laodicea, there are scarce any vestiges left except of the latter, which was a noble city, and had one of the seven churches. The ruins that are visible are of a circus, and three theatres of white marble, which are almost entire. The place is, however, uninhabited.

Phrygia Major is bounded on the north by Bithynia, on the south by Pamphylia, on the west by Mysia, and on the east by Galatia. It is watered by the rivers Hermus, Meander, Marsias, and Sangarius, and would, with proper cultivation, be exceedingly fruitful. The Turks call this country Germian. The remarkable places are,

Cotyæum, or Kutahia, as the Turks call it, which stands on the river Sangar, about seventy-three miles south-east of Bursa. It was anciently a very considerable city, and is still a very flourishing populous town. It is at present the seat of a beglerberg, and was formerly the place of residence of the Turkish sovereigns, prior to the taking of Constantinople.

No. 16.

Mideum, or Midæum, was anciently the regal seat of the celebrated king Midas, of whom it is recorded, that when he was a child, a swarm of ants were observed very busy one day, while he was asleep, in conveying their stores of wheat into his mouth, whereupon the oracle being consulted, returned answer, that immense riches were presaged by that omen. The prediction was fulfilled, for he was accounted by ancient authors one of the richest princes that ever reigned. Strabo tells us that he drew immense sums from the mines of mount Bermius. The fable of Midas's having asses ears originated from his being of a very suspicious temper, and employing many spies in different parts of his dominions, by which means scarce any transactions could be concealed from his knowledge. This induced his subjects to say metaphorically that he had long ears; and as asses are said to be endued with the sense of hearing in a greater degree of perfection than any other animals, they likewise said he had asses ears: but what was spoken metaphorically came at last to be vulgarly imagined a fact. His wish to be able to change every thing he touched into gold, the grant of that wish, and the consequent punishment, which was that even his food became gold, and he was in danger of being starved, by having the completion of his wish, are all likewise metaphors, and alluded to his avaricious temper, which was never to be gratified with the heaps of riches he possessed, but always craving for more, and aiming to turn all he could into money. We may well say with the poet,

- ‘ Fond men, by passions wilfully betray’d,
- ‘ Adore those idols which their fancy made :
- ‘ Purchasing riches with our time and care,
- ‘ We lose our freedom in a gilded snare ;
- ‘ And having all, all to ourselves refuse ;
- ‘ Oppress’d with blessings which we fear to lose,
- ‘ In vain our fields and flocks increase our store,
- ‘ If our abundance makes us wish for more.’

The ancient geographers placed Mideum near the north-east limits of Phrygia, on the river Sangarius; but there are no vestiges of it to be seen.

Gordium was once the residence of Gordius, king of Phrygia, celebrated for having tied the famous knot in the temple of Apollo, which was known by the name of the Gordian Knot. Alexander the Great afterwards, not being able to untie it, cut it with his sword.

Colosse, Colossus, or Chonos, was situated on the south-side of the river Meander. St. Paul's epistle to the Colossians was addressed to the inhabitants of this city.

Of the three last mentioned cities, as well as Hierapolis, Smyrada, Eucarpia, Prymnesia, Tiberiopolis, Hipsos, &c. scarce any traces are now to be found, except the hot spring, and the superb ruins of Hierapolis.

Apamea was once one of the most considerable cities of Asia, but is now quite run to decay. It was situated on the river Meander, a little above where the Marcias falls into it, and arose out of the ruins of the ancient Celene, whose inhabitants were transplanted into it by Seleucus, who named it after his wife Apamea.

Galatia, called by the Turks Chiagare at present, is bounded on the north by Paphlagonia, on the south by Pamphilia, on the east by Cappadocia, and on the west by Phrygia Major. It received its name from a colony of Gauls, who passed through Greece into Asia, and settled in it. A great number of Greeks afterwards mingled with them, whence it was called Gallo-Græcia. It was always a fine fertile country, and formerly it was well cultivated, but at present lies neglected like other places, through Turkish indolence. The inhabitants were among the primitive Christians, as appears by St. Paul's epistle to them.

Ancyra, or, as the Turks call it, Angouri, or Angora, is in 40 deg. north latitude, and 32 deg. 58 min. east longitude, 250 miles east of Smyrna. It is the resi-

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dence



dence of a fangiac, and a very populous trading place. The inhabitants are estimated 40,000 Turks, 5000 Armenians, and 1000 Greeks. The chief manufacture is camblets. The evidences of its primitive grandeur are innumerable, the streets, piazzas, &c. being full of stately remains, columns, &c. of the finest marble, porphyry, red jasper, and other beautiful stones, elegantly wrought. The modern buildings, however, are mean, low, and formed only of mud and turf. A great variety of inscriptions, in several languages, appear upon the gates. In the castle is an ancient Armenian church, built 1200 years ago. It has only one window, which has its vacancy filled by a transparent marble, through which the light penetrates into the church, but receives a reddish tinge from the nature of the stone. This city was once an archbishop's see. The sheep bred here are some of the finest, and the goats the most beautiful in the universe; the hair of the latter being of a dazzling whiteness, and as fine as silk. It is curled naturally into locks of eight or nine inches long, which make the finest camblets. This hair is spun in the country, and manufactured at Angora. These goats are only to be seen within a few miles of the city, as the breed degenerates if they are carried further.

Bolli is the metropolis of the province, and the residence of one of the fifteen fangiacs under the beglerberg of Anatolia Proper. The other places are Andres, situated a little to the east of Ancyra: Thenna, so called from its hot baths: Germaste, formerly Germania, on the Sangarius: Ophium, a dirty ill built town, which receives its name from the opium made in and about it, its environs being covered with poppies, from which the Turks extract their opium.

The ancient cities of Tabia, Cinna, Aspona, Reganalia, Pifinus, Heliopolis, Regemnerus, Marecium, Pelinofus, Clancas, Æorium, Regetnocade, Myracium, Eudoxias, and Amorium, are either totally in ruins, or dwindled to such trifling villages as scarce to deserve mentioning.

Pontus and Paphlagonia are contiguous, both lying to the north of Galatia, and being divided from Cappadocia on the east by the river Halys, and on the west by Metapontus.

Paphlagonia was anciently inhabited by the Heneti, or Veneti, from whom the Venetians are descended. The Turks call this country Pender; the principal places of which are,

Heraclea Ponti, which, like many of the before-mentioned cities in the Turkish dominions, was formerly a very important, but at present a very inconsiderable place. It stands on the Euxine Sea, on the ruins of the ancient Heraclea. It was once celebrated for being the residence of the Commeni family, the founders of the Trebizonde empire. The houses are small, mean and ill built; but the gates, towers, walls, &c. contain many fragments of the grandeur of the ancient city. The Turks call it Penderachi.

Claudianopolis, about thirty-five miles south of Heraclea, is a very small town, though once it was an episcopal see.

Anastris, situated at the mouth of the river Parthenius, called by the Turks Amastro, is now a very obscure mean town, though anciently an important seaport.

Teuthramia, now Tripoli, is still a good town, on a bay of the Euxine Sea: but it must be observed, that there is a town of the same name in Anatolia, situated on the Meander (exclusive of Tripoli in Barbary.)

The following cities, though formerly considerable, are now either totally deserted, or nearly in ruins; and in their present decayed state, are too insignificant to have any thing said about them, except the bare mention of their names, which are Amasus, now Amid; Gangara, now Zagyra; Junopolis, now Cinopolis; and Pompeiopolis, or Cimolis.

The most considerable city in this part is Sinope, which was anciently the metropolis of the kingdom of

Pontus, and the birth and burial place of the celebrated king Midruidates. It is at present a good trading town, being in 41 deg. 14 min. north latitude, and 34 deg. 52 min. east longitude. In Strabo's time most of the stately walls, edifices, and the castle were standing. The walls which now surround it were built by the Greek emperors. They have double ramparts, and are flanked with pentagonal and triangular towers. On the land side, however, it is commanded by eminences which would greatly expose it to an enemy: but by sea it would require two fleets to besiege it. The castle is now run to ruin; and there are but few janissaries in it; yet the Turks are so jealous of it, that they suffer no Jews to live in it, and confine the Greeks to a certain suburb. Here is a profitable fishery, and a great deal of trade carried on. Many magnificent antique remains are to be seen; and the new buildings are intermixed with innumerable noble fragments of the old. The water is excellent, and the country fertile, abounding with walnut, olive, and maple trees, and a fine sort of wormwood. Diogenes, the celebrated cynic philosopher, was a native of this place.

The honourable J. Ægidius Van Egmont, envoy extraordinary from the United Provinces to the court of Naples, in reciting his travels through Anatolia, says, "In the country are great numbers of storks, which afford the inhabitants an odd kind of diversion. They place hen eggs in the stork's nest; and when the young are hatched, the male, on seeing them of a different form from its own species, makes a hideous noise, which calls together a crowd of other storks hovering about the nest, and who, to revenge the disgrace that the female has in appearance brought on her nest, destroy her, by pecking her to death; the male in the mean time making the heaviest lamentation, as if bewailing his misfortune, which obliged him to have recourse to such disagreeable severities.

"Here I also saw the creature called Cameleon. It was found among the ruins of old Smyrna castle. The creature was pretty large, and I saw it change its colour three several times, becoming black, white, and green. It was placed on a piece of red cloth, and often turned, but never assumed that hue. Whether the creature was too large, and the smaller only imitate this colour, or from any other reasons, is beyond my philosophy to determine. With regard to its food during the eight days it lived with us, I did not observe it to eat any thing except small flies, which it caught in the air with its tongue."

## SECTION XII.

### A M A S I A.

**T**HIS province of the Turkish empire is bounded on the north by the Euxine Sea, on the south by Carmania and Aladulia, on the east by Armenia, and on the west by Anatolia Proper. It is governed by a beglerberg.

The capital of the province, and the residence of the beglerberg, is the city of Amasia, which the Turks call Amnasan. It is about sixty miles from the Euxine Sea, and forty east of Tocat, situated on the river Iris, or Cafalmach, as it is now called. Though the city itself is large, the commerce is inconsiderable. The river, however, is navigable for ships of great burthen, up to the town itself. On a mountain to the east there is a strong castle, and a wooden bridge over the river. Selim the first, emperor of the Turks, and Strabo, the celebrated ancient philosopher, were born here. There are only two caravanseras at present in the city. The magnificent fragments of antiquity, which are found in and about this city, evidently prove that it was formerly a place of great beauty and importance.

Lerio, or, as it was anciently called, Themiseyra, was one of the strongest and most important cities of Pontus, though at present but a trifling place. It is situated on the sea-coast, near the mouth of the river Thermodan,

Thermodan, about 60 miles to the north-east of Amasia.

Comana, or Pontica, was formerly a great city, but is now only a mean straggling village. It is about forty miles from Amasia, situated upon the Iris, or Casalmach.

Silvas, which authors imagine to be the antient Sebastæ, is a small scattered village, situated about fifty-five miles south of Tocat, and seventy-five south-east of Amasia; yet mean as it is, a bassa, superior to that of Tocat, resides here, and an aga with a few janissaries under his command.

Phamacia is about forty-four miles west of Trebizonde, and situated near the coast of the Euxine Sea: the Turks call it Kerisan. It is a large populous town, but its harbour is only fit to receive those small vessels called saics. It is generally imagined to be the antient Cerasunta, and is supposed to have been so denominated on account of the great number of cherry trees which grow in its environs.

Trebizonde, Trapezonde, Trabezonde, or, as the Turks call it, Tarabozan, is situated in the antient Pontus Cappadocia, on the eastern parts of Amasia, at the foot of a hill. It is a kind of peninsula running into the Euxine Sea. It lies in 41 deg. 5 min. north lat. and 39 deg. 22 min. east long. at about 18 miles distance from Tocat. This city was antiently very important from being the metropolis of the Trebizonde empire. It is still a place of great trade, and is said to have contained 20,000 inhabitants prior to the year 1617, when it was burnt by the Russians: since that period it hath been but thinly peopled, though a Turkish bassa and a Greek archbishop reside in it. The houses are mean, and ill built. The castle is large and built on a rock, out of which the surrounding ditches are cut. The harbour is in a very bad condition, and will only admit small Turkish barks. The city is in the form of an oblong square, and derived its name from Trapezus, a table, from whence we likewise have the word Trapezium, a geometrical term for an oblong square, whose angles and sides are consequently unequal. The walls are high and strong, defended by towers, battlements, &c. It is celebrated in history for having been the birth-place of many eminent men, and more so on account of the martyrdom of 40 Christian soldiers, who were thrown into a frozen lake in the neighbourhood, by order of Licinus. The environs, though little cultivated, are very fertile; the neighbouring mountains are covered with stately woods of various trees, such as oaks, elms, beech, &c. which are of an astonishing height, and the whole face of the country forms an agreeable landscape. The finest forest lies about 25 miles south of the city, in the midst of which stands the famous convent of St. John, all built of wood, upon a high rock, and surrounded by one of the most romantic wildernesses in the universe. A great deal of rock-honey is found in the neighbourhood of this city, which is so very luscious as to render eating much of it dangerous. Tournefort ascribes this rich quality to the nature of the flowers from which the bees extract it. In the city the gardens and groves are as numerous as the houses; but the suburbs, which are inhabited by Greeks and Armenians, are both extensive and more populous than the city itself.

The empire of Trebizonde was founded much about the time of that of Nice, by David and Alexicus Comneni, who were the grandsons of the tyrant Andronicus. Having escaped from Constantinople, they seized upon the eastern parts of Pontus, Galatia and Cappadocia, and erected the whole into an empire, which was founded in 1204, and continued about 258 years. But in 1462 Mahomet, surnamed the Great, conquered the whole, and having put to death all the remains of the Comneni family, added it to the Turkish empire. Thus states rise and fall, their greatness being only the presage of their dissolution.

When empire in its childhood first appears,

A watchful fate o'ersees its tender years;

Till grown more strong, it thrusts and stretches out,  
And elbows all the kingdoms round about;  
The place thus made for its first breathing free,  
It moves again for ease and luxury;  
Till, swelling by degrees, it has possess'd  
The greater space, and now crowds up the rest;  
When, from behind, there starts some petty state,  
And pushes on its now unwieldy fate;  
Then down the precipice of time it goes,  
And sinks in minutes, which in ages rose.

Tocat, or Neocæsarea, was antiently the metropolis of Pontus Polemoniæ. It lies in 39 deg. 48 min. north lat. and 30 deg. 58 min. east long. and, besides being the residence of the beglerberg of the province, is a considerable thoroughfare for the caravans to Smyrna. It stands partly at the foot, and partly on the sides of two very high hills, on the river Tosanlu, which is supposed to be the Lupus of Pliny, that falls into the Iris some miles below Tocat: both rivers frequently swell and overflow the country. The town is large, strong and well built, in the form of an amphitheatre: on the tops of two marble rocks are two old castles. Every house has a fountain of fresh water in it, as the rocks abound with fine springs. Yet, though water is so plentiful, the town was destroyed by fire in the beginning of the present century, and many eminent merchants were thereby totally ruined. It soon, however, recovered through the excellency of its situation, and is now deemed the center of Asiatic commerce: the caravans come from Diarbec in 18 days: those of Tocat go to Sinope in six days, and to Prusa in 20; but such as go directly to Smyrna, without passing through Prusa or Angora, take up about forty days with camels, or twenty-seven with mules. The environs are very fertile, some excellent plants are produced, and curious fossils found, particularly many subterraneous vegetations of admirable beauty. Like our flints they are enclosed in matrices, which, when broken, display some of the finest crystallizations imaginable; some are like petrified mother-of-pearl, and others appear like candied lemon and orange-peel. This city is governed by a cadi, a vayvode and a janissary aga. The garrison consists of about 1000 janissaries and spahis, and the city and suburbs are supposed to contain 20,000 Turkish, 4000 Armenian, and about 500 Greek families. It has twelve mosques with minarets, and many without; seven Armenian churches, and one Greek chapel. Previous to the before-mentioned fire it contained twelve Christian churches, one of which was archiepiscopal. Here were likewise two monasteries and two nunneries. The manufactures are silk, leather, red linen, and copper worked into a variety of utensils. About two miles from the town are two small rooms cut out of the solid rock, and held in great veneration by the Christians, who suppose it to have been the retreat of St. Chrysostom, during the time of his exile.

It may not be improper to observe, that Amasia contains the whole or the principal part of the antient provinces of Pontus Cappadociæ, Pontus Polemoniæ, and Pontus Galaticus.

### SECTION XIII.

#### ALADULIA.

**T**HIS division of Asia Minor is a country unfit for the purposes of agriculture, being rough and hilly; but it abounds in excellent pastures, and produces abundance of admirable fruit, wines and cattle, particularly horses and camels, besides vast herds of goats and sheep, venison, all kinds of game, &c. The mountains contain silver, copper, iron, allum, &c.

The province is divided into four sangiacships, which are again subdivided into zarinet and timariots. The plundering banditti, or free-booters, are very troublesome in this country. The principal places are,

Caifar,

Caesar, the ancient Cæsarea: it is a large town on the banks of the Milas, near mount Argœus, and near 70 miles west of Secias. The walls are strong, and flanked with towers, and the castle is in the center of the city. The bezar is handsome, and well furnished with all sorts of merchandize: the houses in its neighbourhood are built either in the form of a tower with a cupola, or they resemble a sugar-loaf. The city is well supplied with water from the river, and their principal trade is in cotton.

Malathiah, at the confluence of the Euphrates and Arfu, was anciently called Melitene. It is in 38 deg. 22 min. north lat. and 38 deg. 56 min. east long. It was formerly the seat of the Ottoman princes, and now of a Greek archbishop. It is still a considerable town, and well inhabited.

Mars, or Marasch, is a large well built city in the south-east boundaries of the province. It is situated on a small river, which falls into the Euphrates about 180 miles to the southward of Trebizonde: it is a place of some commerce, and the residence of a bassa.

Anciently there were many fine cities in this country, such as Tyana, Nyssa, Nazianzum, &c. which at present are either heaps of ruins, or such mean villages as not to merit the least mention. Among the eminent men who were born in this province, the foremost upon the list are Pausanias the Greek historian, the two Gregories of Nagianzen, St. Basil, and St. George the patron of England, of whom we shall speak a few words. St. George was born in the latter end of the third century, of Christian parents. He served in the army of the emperor Dioclesian with great reputation for some time, when that monarch resolving on a persecution of the Christians, and being unable to win over St. George to Paganism, he ordered him to be put to the torture, which not shaking his constancy, he was beheaded by the command of that tyrant, on the 23d of April, A.D. 290. St. George being represented on horseback, and tilting at a dragon, is only an emblematical figure, implying, that he conquered the devil by his faith and Christian fortitude. Several churches have been dedicated to this saint. The noble order of the garter was founded in honour of him; and the 23d of April is still observed in commemoration of his martyrdom; his blameless life, and unmerited death, having secured to him a glorious name.

‘ Glory by few is rightly understood :

‘ What’s truly glorious must be greatly good.’

#### SECTION XIV.

#### CARAMANIA.

**T**HE province of Caramania extends itself along the Mediterranean coast from north to south, comprising the ancient Lycia, Pamphilia, Pisidia, Lycaonia, and Cilicia, with part of Isauria, Phrygia, Pactiana, Galatia, Salutaris, and Cappadocia. It reaches from the neighbourhood of Alexandretta, to the Gulph of Macri, at the mouth of which lies the Island of Rhodes. This country is called by the Turks Caramanili, and is divided into the Greater and Lesser; the latter lying along the sea-coast, and the former to the north of mount Taurus. It is governed by a beglerberg, whose revenue is exceedingly large, and subordinate to whom are seven fangiacs, with many zamins and timars. The principal places are,

Myra or Myrra, which the Turks call Strumita, was once a considerable city, but is now dwindled almost to nothing. It is about twenty-two miles north-east of Patora, situated near the mouth of the Limyrys.

Patora was once the metropolis of Lycia, but is now a very inconsiderable village, near the mouth of the Zanthus, between the Gulphs of Macri and Satalia.

Satalia, the ancient Attalia, is called by the Turks Sataliah. It was formerly an important city in Pam-

philia, at the bottom of the gulph of its name, in 36 deg. 45 min. north latitude, and 31 deg. 20 min. east longitude. It is the strongest place the Turks have upon this coast. The harbour would be commodious, if the entrance was not difficult and dangerous. It is one of the most singular places in the universe, being divided into three distinct towns, each of which is separated from the others by its own strong walls; and the gates are shut up precisely at noon every Friday till one o’clock, from a pretended prophecy, that on such an hour the Christians are to surprize it. The whole is about six miles in circumference. The buildings are good, the place populous, and the trade considerable. The summers are so hot, that those who can afford it retire towards the mountains, where there is more air and shade. The castle, which commands the place, is a very good one. The Christians had formerly a fine church in one of the towns, but it is at present converted into a Turkish mosque. The neighbouring country is very fertile and delightful, being covered with citron and orange groves, which afford an exquisite fragrantcy.

Sagalassus, though anciently a tolerable town, does not at present merit the name of a village. The same may be said of Antiochia Pisidizæ, or Cæsarea, which stands at the foot of mount Taurus, and was once the metropolis of the province. Such are the vicissitudes of sublunary things!

Iconium, now Cogni, or Kogni, is the metropolis of the beglerbergate. It stands in the ancient Lycaonia, in a fertile pleasant plain, near a fine large lake of fresh water, which was anciently called Paulus Trogilis. It is about 110 miles from the Mediterranean Sea. It is surrounded by strong walls, adorned with towers, and a broad ditch. The Turks only inhabit the city. The Greeks, Armenians, and Jews, inhabit the suburbs, which are spacious. The city is commanded by a small castle, and adorned with several mosques, a seraglio, and some spacious caravanseras, for the accommodation of the caravans and travellers which pass through the town. The mutton here is exquisite, the wool of the sheep admirable, and their tails so large, that sledges are fastened to the animal, upon which they are drawn.

Tarsus, the birth-place of the great apostle Paul, was anciently the capital of Cilicia, and one of the best towns of the Lesser Asia, but at present is quite decayed. It is situated on the Cydnus, about six miles from its mouth. The Turks call this town Tarsou, Tarissu and Hom. If we may venture to judge by the ruins of the old wall, it appears to have been near twelve miles in circumference. At the mouth of the river is a good commodious harbour, and about a mile below the town is the lake Rhegma, through which the Cydnus runs.

Adam is a considerable town on the river Choquen, to the eastward of Tarsus, about 35 miles on the road to Aleppo, and about 18 miles from the Mediterranean. This town contains a great number of beautiful fountains supplied with water by aqueducts, and over the river is a superb bridge of 15 arches. The adjacent country is pleasant, and the soil fertile.

Ajazzo, or Lajazzo, which was formerly called Issus, is situated on a gulph of the Mediterranean, to which it gives name. It was anciently a place of very great importance, and is at present a neat, strong, opulent sea-port town.

The following cities and towns, which were known to the ancients, but of which the moderns have but very imperfect accounts, are now so reduced to poor, mean, little hamlets, or so totally ruined and deserted, as not to merit any particular description, viz. Azar, Ainzarba, Telnessus, Xanthus, Phelalis, Pigua, Olbia, Magydis, Side, Perga, Sitnum, Arpendus, Termessus, Olbaza, Lystra, &c.

The principal rivers in Caramania are the Xanthus, Lamus, Cestrus, Eurymedon, Cydnus, Sarus, or Smarus, Pyramus, Limyrys, Latamao, &c. Caramania contains

tains many celebrated mountains, most of which are branches of mount Taurus, viz. Olympus, of which name there are many mountains in Asia; Cragus, the etymon of which Bochart derives from the Arabic word Crac, which signifies a rock, from whence, it is probable, the English word Crag originated; and Antigragus; all in Lycia. In Cilicia the most remarkable is Amanus. The great chain, called mount Taurus, begins in Lycia, and runs eastward. we must not omit to mention the celebrated Lycian mountain, called by the ancients Chimæra. It was infested with serpents, the middle parts afforded pasture for goats, and the top was infested by lions.

The Lycians built the city of Hephestiæ, near this mountain, in honour to Vulcan, on account of its volcano, which is mentioned by Virgil in the 6th book of his *Æneid*.

## SECTION XV.

## S Y R I A.

*General Description of Syria, Divisions, Subdivisions, Situation, Extent, Climate, Soil, Fertility, Produce, Inhabitants, &c.*

**T**HIS country, in the most extensive sense, includes Syria properly so called, Phœnicia or Phenice, and Judea or Palestine. It extends from north to south about 400 miles, and about 200 from east to west, being bounded on the north by mount Amanus, and a branch of mount Taurus, which separates it from Armenia Minor and Cilicia; on the east by the Euphrates, which divides it from Mesopotamia or Diarbec; and on the west by Arabia the Desert.

The principal mountains are Libanus, Anti-Libanus, Gilead, Tabor, Carmel, Cassius, Amanus, and Alaudurus, with some smaller in Judea, viz. Sion, Hermon, Ebal, Olivet, Calvary, Gerizzim, and Moriah. Of these mounts the Libanus and Anti-Libanus, which are situated in Cœlo-Syria, are of an astonishing height and extent.

- ‘ His proud head the airy mountain hides .
- ‘ Among the clouds; his shoulders and his sides
- ‘ A shady mantle cloaths; his curling brows
- ‘ Turn on the gentle stream which calmly flows;
- ‘ While winds and storms his lofty forehead beat;
- ‘ The common fate of all that’s high and great.’

These mountains were formerly celebrated for their lofty cedars, which, at present, are reduced to a very small number: they are green all the year, and bear leaves resembling those of the juniper-tree, the smell of which is delightfully fragrant. The smaller species bear a kind of apple, as large as a pine-apple, but smoother, and of a browner colour: they contain a transparent balm, which falls from them by drops at certain seasons. These apples always grow in clusters at the extremity of the branches. The incorruptibility of the cedar tree is owing to the bitterness of the wood, which is so great that no worm will harbour in it.

The highest parts of these mountains, and those of Amanus, are covered with snow the greatest part of the year; and in some hollow places, whither the sun-beams cannot penetrate, it remains undissolved the whole year. Many of the cavities abound with petrifications which are exceedingly curious.

The rivers are the Euphrates, Jordan, Cassimeer, Licomes, Chrysorroas, Orontes, Odonis, Chersæus, with others less considerable, particularly the Coik, or river of Aleppo.

The Jordan receives its name from the brooks Jor and Dan, which form it by uniting their streams. It formerly overflowed its banks, as both sacred and profane writers inform us. It does not, however, do so at present, but flows with great regularity.

Syria is blessed with the most serene, temperate, and

healthful air imaginable. During the hot months of June, July, and August, it is agreeably refreshed by cooling breezes from the Mediterranean. The face of the country is delightful and level, and the soil rich and fertile. It abounds with not only all the necessaries of life, but with all the delicacies which can gratify the most luxurious appetite; and is superior, in point of climate and produce, to all other countries that even lie under the same parallel of latitude.

- ‘ Here summer reigns with one eternal smile;
- ‘ Succeeding harvests bless the happy soil:
- ‘ Fair fertile fields, to whom indulgent heav’n
- ‘ Has ev’ry charm of ev’ry season giv’n.
- ‘ No killing cold deforms the beauteous year,
- ‘ The springing flowers no coming winter fear;
- ‘ But as the parent rose decays and dies,
- ‘ The infant buds with brighter colours rise,
- ‘ And with their sweets the mother’s scent supplies.
- ‘ Near them the violet grows with odours blest,
- ‘ And blooms in more than Tyrian purple drest.
- ‘ The rich jonquils their golden beams display,
- ‘ And shine in glories emulating day.
- ‘ The peaceful groves their verdant leaves retain,
- ‘ The streams still murmur, undefil’d by rain,
- ‘ And tow’ring greens adorn the fruitful plain.
- ‘ The warbling kind uninterrupted sing,
- ‘ Warm’d with enjoyment of perpetual spring.’

LADY M. W. MONTAGUE.

This charming country produces spontaneously a superabundance of all that is necessary for the profit or delight of man, for the indolent Turks are too lazy to cultivate it. The only people who take the least pains with the soil are the Armenians and Franks, who are settled in the country. From what has been said, it may naturally be inferred, that the inhabitants are plentifully supplied with corn, wine, oil, figs, lemons, oranges, melons, canes, dates, cotton, honey, aromatic and medicinal herbs, &c. They likewise breed great numbers of buffaloes and other oxen, camels, dromedaries, swine, deer of all sorts, hares, rabbits, and other game. They have a breed of goats whose hair is long, and of a colour exceedingly beautiful. The sheep are some of the best in the universe: their wool is exceeding fine; and their tails are so large that, to prevent their receiving any injury from trailing in the dirt, they are placed upon sledges, as in some other parts of Asia. Besides a variety of excellent fish, this country abounds in wild fowl, such as partridges, quails, pheasants, turtle-doves, &c. The plains are so tender, fat, and humid, that the soil is turned up with wooden coulter. In short, though Syria contains some rocky mountains, it would be the finest and most desirable country in the universe, was it not under such a despotic government; but the Turkish tyranny is such, that it prevents the inhabitants from ever tasting the sweets of that most essential necessary to human happiness, viz. LIBERTY.

- ‘ O Liberty, thou goddess heav’nly bright,
- ‘ Profuse of bliss, and pregnant with delight,
- ‘ Eternal pleasures in thy presence reign,
- ‘ And smiling plenty leads thy wanton train.
- ‘ Eas’d of her load, subjection grows more light;
- ‘ And poverty looks chearful in thy sight.
- ‘ Thou mak’st the gloomy face of nature gay;
- ‘ Giv’st beauty to the sun, and splendor to the day.’

Besides Mahometans and Jews, many Christians of different sects inhabit Syria, viz. Greeks, Latins, Armenians, Malchites, Maronites, and Jacobites.

The Armenians differ but little from the Greeks, and have a patriarch, whose place of residence is Damascus. The Maronites of mount Libanus hold some of the Greek, and some of the Eutychian tenets. They give the sacrament in both kinds, and use the Syriac liturgy. Their patriarch is always styled Peter, and

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looked



looked upon as the only true successor of that apostle.

The Jews are here the principal brokers in the mercantile, and their wives the chief agents in the intriguing way; for, under the pretence of vending jewels, laces, perfumes, cosmetics, &c. they get admittance not only into the houses, but harems of the Turks, and can slip a billet-doux, eluding at the same time the penetrating eye of Asiatic suspicion, with as much dexterity as a Neapolitan valet can deceive a jealous Italian husband.

The language spoken by the Syrians is a corrupt kind of Arabic or Moreſco. But most of the inhabitants of the trading and maritime towns use the *Lingua Franca*.

Each of the grand divisions of Syria, viz. Syria Proper, Cœlo-Syria, Phœnicia, and Palestine, is governed by a beglerberg, subordinate to whom are many sangiacs, zaims, timars, cadies, &c.

## SECTION XVI.

### SYRIA PROPER.

**S**YRIA Proper is bounded on the south by the Deserts of Arabia and Phœnicia, on the north by Armenia Minor, on the east by Mesopotamia, and on the west by the Mediterranean. Syria Proper had anciently three subdivisions, viz. Cœlo-Syria, or Syria the Hollow; Syria-Antiochene, or Seleucis; and Syria Comagene.

The principal places in that subdivision, called Comagene, are,

Samosata, which the Turks now call Scempſal, and was once the capital of Comagene, but at present is only a wretched village, surrounded by heaps of ruins. It stands on the Euphrates, on the confines of Armenia Major, 22 miles from Edissa. The celebrated satirical poet Lucian was born here.

Dolica, called by the Turks Doliche, once an episcopal see, but at present a mean ill-built town, thinly peopled, and of little consideration. It is situated on the river Marſyas, which disembogues itself into the Euphrates.

Nothing now remains but the names, and a little rubbish, of the ancient cities of Germanica, Singia, Antiochia-ad-Taurum, Catamana, Deba, Chaomia, and Chelinadura.

In that subdivision of Syria called Seleucis, or Antiochene, which is bounded on the north by Comagene, on the south by Cœlo-Syria and Phœnicia, on the west by the Mediterranean, and on the east by Mesopotamia, the principal places are,

Scanderoon, which was anciently called Alexandretta, or Little Alexandria, to distinguish it from Alexandria in Egypt. It lies in 36 deg. 34 min. north latitude, and 40 deg. 40 min. east long. at the distance of about 60 miles to the westward of Aleppo, to which it is the port town, and stands near the sea on the Gulph of Ajazzo; but its marshy situation renders the town so unhealthy, that it only contains, at present, a confused and straggling heap of mean wretched houses, built of wood, or huts formed of the boughs of trees, interwoven and covered with mud, inhabited principally by Greeks, who accommodate common travellers and sailors that resort hither; as people of a superior rank usually lodge with the consuls of their respective nations, who have handsome houses at a considerable distance from the town. During the hot months the natives themselves retire to a village called Beylan, which is situated on a high hill, at about two leagues distance, and abounds in excellent water, and admirable fruits. If strangers happen to arrive during this sultry season, they seldom escape with their lives. The above-mentioned mountain yields a thoroughfare to the north-east wind by means of an opening; and whenever it blows hard, the ships in the harbour all put to sea

with the utmost expedition, to avoid being dashed to pieces.

Some assert that this city was built by Alexander the Great, in commemoration of a victory obtained over Darius in its vicinity. It is defended only by an old decayed castle, and a few soldiers, under the command of the governor. But we must not omit to mention this singular circumstance, that the correspondence between Scanderoon and Aleppo, was formerly carried on by means of pigeons, that were taught to fly backwards and forwards with letters fastened about their necks. This custom, however, has been long since discontinued. The adjacent country is, in general, level, rich, and fertile.

About twenty-two miles from Scanderoon is the ancient city of Antioch, or at least its remains. It was formerly the capital of all Syria, and one of the most noble metropolitan cities in the universe, but is at present reduced to a poor mean hamlet, containing only a few scattered houses. It is situated in a fine plain of 18 miles in extent, on the river Hasi, or Orante. The Turks call it Antackia. The vast number of plantain, poplars, sycamores, fruit-trees, &c. in the gardens of the town, make it look like a forest at a distance. It has a castle which commands the town and river, and some considerable remains of ancient temples, walls, churches, &c. together with an extensive canal. The disciples of Christ first obtained the name of Christians in this city. St. Paul and St. Barnabas preached a twelvemonth in this place. St. Luke the Evangelist, and St. Ignatius the martyr, were born here.

Selucia, or Selucia Piera, which latter denomination was given to distinguish it from another town of the same name on the Tigris, was anciently a considerable sea-port town, though at present but a trifling village, situated on the Mediterranean, at the mouth of the Orontes, about 60 miles from Scanderoon. The Franks call it the port of St. Simeon: but its Turkish name is Seluki-Jelber.

Tertaſo, which was formerly called Orthosia, was once a famous sea-port, and an episcopal see; but at present it is a very inconsiderable place, and inhabited only by poor fishermen.

Latakia, or Ladhikiya, the ancient Laodicea, was founded by Seleucus Nicanor, or the Victorious, and called by him after his sister's name. It is the most northern city of Syria, situated upon a rising ground, with a full prospect of the sea, in 35 deg. 30 min. north latitude. It is a considerable maritime town.

This city contains many antique remains, particularly several rows of columns of granite and porphyry, with part of an aqueduct, which Josephus affirms was built by king Herod. The structure is spacious, but not arched. Here is a mosque formed of a magnificent ancient triumphal arch, supported by Corinthian pillars: the architrave is embellished with a variety of warlike trophies. Many Greek and Latin inscriptions are found among the ruins, but they are in general so much defaced, as to be unintelligible. To the west of the city are the remains of a harbour, big enough to hold the largest navy in the universe. The mouth, which is about forty feet wide, is defended by a castle; and the whole is in an amphitheatrical form. It is so choaked up at present, as to admit only of a few small vessels.

The remarkable catacombs which are a little to the northward of the city, excite the attention of travellers. They contain large stone coffins, embellished with emblematic figures, shells, &c. The covers of some are supported by pilasters, generally of the Corinthian, but sometimes of the Ionic order. These coffins are deposited in cells on the side of a number of chambers hollowed deep into the rock, being each from ten to thirty feet square. The most respected of the sepulchral chambers is that called St. Teckla, which is dedicated to that first virgin martyr. In the midst is a spring, to which many miraculous effects have been ascribed.

The



The whole of the adjacent country is extremely romantic, from the intermixture of rocks, woods, sepulchres, plains, grottos, fountains, cascades, &c. A few miles from the place called the Serpent Fountain are the spindles, or maguzzels, a name which is given to several painted cylindrical buildings, that are erected over a number of sepulchres.

The ruins of the ancient city of Arka are delightfully situated opposite the northern extremity of mount Libanus. To the eastward a romantic chain of mountains appear. A fine extensive plain, interspersed with castles, villages, ponds, rivers, &c. opens to the north, and the sea is seen to the west. The city was erected on the summit of a hill of a conical form, which appears to have been a work of art. A fine stream waters the valley below the city. Nevertheless, the inhabitants were supplied with water from mount Libanus, by means of a magnificent aqueduct.

## SECTION XVII.

## COELO-SYRIA.

**T**HIS division of Syria comprehends the following places: Apamea, founded by Seleucas Nicanor, and so named in honour of his mother, as Antioch was after his father, Laodicea after his sister, and Seleucia from himself. It is greatly fallen from its former splendor, but still remains a considerable town, standing on a spot of ground which is almost surrounded by a lake formed by the river Orontes, about sixty miles to the southward of Aleppo; so that it has no communication with the land, but by an isthmus or small neck. The Turks and Greeks call it Hama. It is the residence of a beglerberg, whose government is very extensive. The adjacent territory is exceedingly rich and fertile. The city is well watered, retains many marks of its ancient magnificence, and was very early an episcopal see. It lies in 35 deg. 6 min. north latitude, and 37 deg. 18 min. east longitude. Near this city Seleucus constantly fed 500 large elephants.

Between Antioch and Tortosa, near mount Lifa, there is a little mean village called Margat, which was anciently a considerable place, named Marathos.

Emefa, Emiffa, or Emisa, is situated between Apamea and Laodicea, on the river Orontes. The mad emperor Heliogabalus was born here, and on that account took the whim into his head to be made one of the priests of its temple. The Turks at present call it Haman, or Aman. It is under the jurisdiction of the beglerberg of Damascus, who governs it by means of a deputy. It still makes a considerable figure, notwithstanding what it has suffered by earthquakes, and the various changes it has undergone. It is surrounded by good stone walls, with six superb gates, and several magnificent towers at proper distances. The walls are environed by a spacious ditch; and on an eminence there is a castle, which commands and defends the town. Here are some fine churches, the greatest part of which are converted into mosques. The cathedral is a magnificent structure, supported by 34 marble columns, adorned with basso-relievos and Greek inscriptions. The Christians are permitted to pray in it at certain times; besides which they have some churches appropriated entirely to their own use. The bezars, kans, caravanferas, &c. are, in general, very handsome structures. The inhabitants trade in silks, and a fine kind of needlework of silk, gold, and silver, curiously intermingled together. The adjacent country is very rich and fertile, and the gardens in the environs exceedingly delightful, abounding in a great variety of excellent plants, and delicious fruits. In all the gardens innumerable mulberry trees are planted in regular rows, and well watered, as the demand for mulberry leaves to feed their silk worms is very great.

Aleppo, the finest and most opulent city in all Syria, lies in 36 deg. 30 min. north latitude, and 37 deg. 50 min. east longitude, about sixty miles to the eastward of

Scanderoon. It is built on eight eminences or hills, one of which in the center of the city is higher than the rest, and on its top there is a strong castle.

Aleppo, including the suburbs, is about seven miles in circumference. In extent, riches, and population, it is inferior to Constantinople and Grand Cairo, but exceeds them both in the elegance of its buildings. The surrounding wall is old and decayed, and the ditch converted into gardens. The houses are of stone, built in a quadrangular form, consisting of a ground floor and an attic story: the roofs are flat, and either spread with plaister or paved with stone: the ceilings, pannels, doors, windows, &c. are neatly gilded and painted, and adorned with inscriptions from the Koran, or the best Asiatic poets: so that their very embellishments are subservient to the purposes of morality, and their chambers are rendered tacit advisers to prudence and precaution. Of these inscriptions the following specimens may be entertaining to the reader.

The Mahometans are exceedingly fond of the two following passages from the Koran or Alcoran, which are therefore frequently found about their rooms written in letters of gold.

The first, which is deemed one of the best adages in the Koran, is, "Forgive easily, do good to all, and dispute not with the ignorant." The other, which relates to the Almighty's stopping the deluge, is, "Earth swallow down thy waters, sky drink up those thou hast poured forth. The waters were immediately gone; the commands of God were executed. The ark rested on the mountain, and these words were heard; *Woe to the wicked.*"

We shall add the following six inscriptions from the Koran, as they are concise and significant, and frequently used:

'Four things should never flatter us; the familiarity of princes, the caresses of women, the smiles of our enemies, nor a warm day in winter; for none of these are of long duration.'

'One pound of food is sufficient in one day to support you; if you eat more it is a load, and you must support in your turn *that*.'

'We are the bow, and shoot but in the dark;

'Tis God directs the arrow to its mark.'

'He that wishes to content his desires by the possession of what he wishes for, is like him who endeavours to put out fire with straw.'

'To obtain knowledge you must have

'The vigilance of a crow, the greediness of a hog,

'The caresses of a cat, and the patience of a dog.'

'I have cleaned my mirror, and fixing my eyes on it, I perceived so many defects in myself, that I easily forget those of others.'

But to return to our description of Aleppo: the streets have a dull appearance on account of being shielded from the view by dead walls. If pallisadoes were used instead of walls, it would render the streets admirably pleasant, as the court-yards are all prettily paved, and have a fountain in the center environed with a little verdure.

The best houses have usually on the ground floor a hall covered with a dome, with a fountain in the middle to cool it. Among the numerous mosques of this city some are very magnificent and agreeable. There is a fountain of ablution, and sometimes a little garden in the area of each. In every garden you are sure to find cypresses. The kans are spacious and elegant, but the shops are small. The buyer stands always without, none being admitted within a shop but the master and his clerk. They usually shut them about an hour and a half after sun-set. There is great singularity to be observed in the houses of Aleppo; the doors are strongly cased with iron, but the locks are only slightly made of wood.

The streets, though narrow, are extremely clean, and always well paved. All offensive manufactures and disagreeable trades are confined to the suburbs; in which, among others, there is a glass manufactory.

Every

Every house has a well, but the waters being brackish, are not used in dressing provisions, or to drink; the water for these purposes being brought from some fine springs by means of an aqueduct, and properly distributed by some communicating pipes.

The house fuel is wood and charcoal; but the bag-nios are heated with dung, the parings of fruit, &c. the gathering of which gives employment to many poor people.

Aleppo is situated in a vast plain. The environs of the city are stony and uneven; but, at a few miles distant, the circumadjacent country is level and fertile. Nevertheless, the whole has the name of the desert. The western part of the city is washed by a stream called Coic, which, with the wells in the city, and the water brought by the aqueduct, is all the water that is to be found for the space of thirty miles round. The neighbouring villages have none but rain water, which they save in large cisterns.

The air is so pure and free from damps, that the inhabitants sleep on the house-tops without the least inconvenience. The only winter is from December 12 to January 20; but even then the sun has great power in the middle of the day. The snow never lies more than a day upon the ground; and the ice is seldom or ever strong enough to bear the weight of a man. From May to the middle of December, the air is excessive hot: but the most malignant heat continues only about five days, during which the inhabitants keep within doors as much as possible, and defend themselves from the pernicious winds by shutting close their windows and doors. The harvest commences in the beginning of May, and usually lasts about twenty days. The horses are fed with barley, as oats do not grow nearer than Antioch. Near the city, but more particularly in the neighbouring country, from Shogre to Letachia, are a great number of tobacco plantations, a considerable trade being carried on in that article with Egypt. The adjacent country yields a few olives, red and white grapes, and several kinds of fruit, which are but indifferent. At some distance from the city a species of fuller's earth is found, which is an excellent substitute for soap. Black cattle are scarce: the larger sort are kept for labour, the smaller have short horns, and the buffaloes are valued on account of their milk. It is to be observed, that the Turks and Jews seldom or ever eat beef, their favourite food being mutton, of which they have plenty at Aleppo. There are two sorts of sheep, the one much like the English sheep, and the other of the species with large tails, which they drag after them on sledges, as already mentioned. The goats have long ears, and give excellent milk, which is sold about the streets from April to September.

The butter and cheese are made either from the milk of cows, buffaloes, sheep, or goats. The people are very fond of *leban*, or coagulated milk. Here are plenty of hares and antelopes: the latter are of two sorts, viz. the antelope of the mountain, and the antelope of the plain: the former is the most beautiful, the back and neck being of a dark brown; the latter, though its colour is brighter, is neither so swift or so well made. Tame rabbits are kept in the city, and some few wild stags are found in the country, as well as porcupines. The Franks of the Romish persuasion often eat land turtles and frogs. The camels of this country are good and serviceable, but the horses are very indifferent. Hyænas are found among the rocks, which seldom attack the human race, but commit great ravages among the flocks, and even plunder the sepulchres. In the city of Aleppo are vast numbers of dogs; and the environs are infested with wolves. Serpents are innumerable, particularly a white snake, which is found in houses, but whose bite is not venomous. The scorpions and scorpion often sting the natives, but a few hours pain is the only consequence. Besides the above, here are locusts, lizards, bees, silk-worms, all kinds of fowls, &c.

Hawking and hunting are favourite amusements.

The sportsmen have a very beautiful species of the greyhound. Shooting is exercised only for a subsistence.

Aleppo, by computation, is inhabited by 200,000 Turks, 30,000 Christians, and 5000 Jews. The Christians are Greeks, Armenians, Syrians, and Maronites. They have each a church in the suburb Judide, where they all reside. The common language is vulgar Arabic. The better sort of Turks speak the Turkish; the Jews speak Hebrew; the Armenians their native tongue; and some of the Syrians understand the Syriac; but the Greeks know little or nothing of either the ancient or modern Greek language.

In general, the people are well made, of a middle stature, inclining to lean, but inactive and languid. The citizens are usually fair; but the peasants, who are exposed to the sun, swarthy. Both have black hair, and black eyes. They are tolerably handsome when young, but seem to appear old by thirty. The females marry about the age of fourteen. It is very singular that the men gird themselves very tight about the waist in order to make themselves look slender, and the women do all they can to render themselves plump, as they deem a slender waist a great deformity.

The people in general are polite, but guilty of dissimulation, and affectedly grave. They often quarrel, but never fight. The coffee-houses are frequented only by the vulgar. The amusements within doors are chess, backgammon, draughts, and the game of the ring, which only consists of guessing under what coffee-cup the ring is put: the winner blacks the face of the loser, and puts a fool's cap on his head. Though Christians are fond of playing for money, the Turks only play for amusement, or sometimes for a feast to entertain their friends. Dancing is despised, and only practised by buffoons, who, as well as wrestlers, are attendants at all entertainments.

The common bread is made of wheat, badly fermented, and badly baked. People of fashion have, however, a better sort. Besides these, they have biscuits and rusks strewed with fennel flower.

Those who pay visits are entertained with a pipe of tobacco, wet sweetmeats, and coffee, without sugar or milk. When particular respect is intended, sherbet and a sprinkling of rose-water are added. But as soon as the host begins to wish his visitor gone, the wood of aloes is produced, which implies, that the visit has been sufficiently long. Men and women here smoke to excess. The tube of the pipe is made of the wood of the rose-tree, but the bowl is of clay. Opium is in little esteem at Aleppo; and those who take it to excess are looked upon as debauchees. Here are no coaches; the better sort of people ride on horseback, with a number of servants on foot parading before them. Women of rank are carried in litters; and the lower class in covered cradles on mules.

They go to bed early, and sleep in the principal part of their cloaths. Their bed consists of a mattress, and over it a sheet, in summer; and a carpet, with a sheet sewed to it, in winter. The men are either lulled to rest by music, smoke themselves to sleep, or talked to sleep by their women, who are taught to tell innumerable stories for that purpose. The people are, in general, grossly ignorant; few even of the better sort can read. The clergy are not only divines, but lawyers and physicians. They have many colleges, but little or nothing is taught in them. The government does not permit of the practice of anatomy; their physicians and surgeons, therefore, can know but little of the structure of the human body.

The old men colour their beards black to conceal their age; and the old women dye their hair red with henna, to render it graceful. They likewise dye their hands and feet with the forms of roses and other flowers, which appears very disagreeable to an European. The women in the villages, and all the Chinganas and Arabs, wear gold or silver rings through their right nostrils. The Turks breakfast on honey, *leban* cheese, fried eggs, &c. They dine about eleven o'clock. They

use a table here, which is round as well as the dishes: both are made of copper tinned, or silver. The table is placed upon a stool about fourteen inches high, beneath which a piece of red cloth is spread, to prevent the divan from being spoiled. There is no table cloth, but their knees are covered with long silk napkins. The dishes are placed in the middle of the table, being brought in one by one, and changed as soon as every one has tasted a little. The leban in basons; bread, fallads, pickles, spoons, &c. are disposed in order round the edges. The spoons are made of wood, horn, tortoiseshell, &c. They use neither knives or forks. The first dish is broth, and the last pilaw. The intermediate dishes are mutton roasted and stewed with herbs, and cut to pieces; stewed pigeons, fowls, &c. stuffed with rice and spices; but the most favourite dish is a whole lamb stuffed with rice, almonds, raisins, pistachios, &c. They have likewise a desert of sweet starch, and a thin syrup with it, with currants, raisins, dried apricots, slices of pears, pistachios, apples, &c. swimming in it, of which each eats a spoonful, and then the repast is concluded.

They drink water at meals, and coffee after dinner: sup about five in the winter, and six in the summer. The licentious drink wine and spirits publicly, but the hypocritical part of the people in private; and when they once begin, they generally drink to excess.

They have a few black slaves in Aleppo, which are brought from Ethiopia by way of Cairo, but the slaves are, in general, white, being Georgians. Criminals are here hanged, impaled, or beheaded, at the option of the judge; but the janissaries are strangled by a cord twisted twice round the neck, and drawn tight with a piece of stick.

The Christians of Aleppo eat much in the same manner as the Turks, only the latter use oil, and the former butter.

There is but little difference in the customs and ceremonies of the Greek, Syrian, Armenian, and Maronite Christians. A Maronite nuptial ceremony is thus conducted: The bridegroom's relations are invited to the house of the bride to an entertainment: after supper they return to the bridegroom's house, who has not hitherto appeared; for he is obliged to hide himself, and not to be found without a pretended search. At length he is brought out in his worst cloaths, but soon after the bridemen conduct him to a chamber, which contains the wedding garments, where he is left to dress himself. About midnight the company, preceded by a band of music, and each carrying a lighted candle, go to the bride's house and demand her. Admittance is refused, and a mock fight ensues. The bride is taken prisoner, and, being closely veiled, is conducted to the bridegroom's house. The night is spent in feasting and mirth; but the bride must not speak the whole time. The bishop, or priest, comes the next morning to perform the ceremony, in which he puts crowns on their heads, and joins the hands of the bride and bridegroom, who each have a ring to put on the finger. A few ridiculous, uninteresting and riotous ceremonies ensue; and the bridegroom is not left to himself till twelve o'clock at night, when he is permitted to retire to the bride. All the bride's female acquaintance send flowers to her as presents for some days after her marriage; but she is not allowed to speak for the space of a month, even to her husband.

The Franks here are principally French and English. The English have a consul, chaplain, chancellor, and shiau. The French have their consul, dragumen, and other officers, and are more numerous than the English. No Dutchman resides here except the consul. A few Venetian merchants, and Italian Jews, are, however, settled in the place.

The plague is the most dreaded thing at Aleppo: it begins to rage in June, and decreases in July; and usually visits the inhabitants every ten years, when it commits vast devastations. To avoid the infection the following circumstances are to be observed, Never go

No. 17.

abroad fasting: drink plentifully of acids: live regularly, but not abstemiously: avoid excess and passion: breathe through a handkerchief, or sponge, wetted with vinegar, or an infusion of rue: swallow not the spittle: wash your mouth, face, and hands, often with vinegar: air your cloaths well, change them often, and smokk them with sulphur.

## SECTION XVIII.

### PHOENICIA, OR PHENICE.

**PHOENICIA**, taken in its largest extent, is bounded by the Mediterranean on the west, by Cœlo-Syria and Batanea on the east, by Palestine on the south, and Syria Proper on the north.

In ancient times this country made a very considerable figure in history, on account of the ingenuity of its inhabitants, its manufactures, commerce, colonies, &c. To the Phœnicians are attributed the invention of letters, the art of navigation, glass-making, &c.

This country is a narrow slip of land, running along the sea-coast from north to south. Anciently it was divided into Syro-Phœnicia, and Maritime Phœnicia, and contained many fine cities and sea-ports. In the sacred writings it is distinguished by the name of Canaan. The principal places are,

Tripoli, or Tripoli of Syria, so called to distinguish it from other places of the same name. It stands in the Levant Sea, in 34 deg. 30 min. north latitude, and 36 deg. 15 min. east longitude, at the foot of mount Libanus. It had its name from its forming three cities, each of them a stade's distance from the other; one of which belonged to the Arabians, another to the Sidonians, and a third to the Tyrians. All, however, are at present united, and it is still a flourishing city, being divided into what is called Upper and Lower Town. It is extensive, strong, populous, and opulent, adorned with fine gardens and orchards, plantations of mulberry trees, &c. The walls are strong, and fortified with seven towers. The castle is the residence of the beglerberg, and garrisoned by 200 janissaries. It is a strong fortress, situated on an eminence, and well stored with cannon. On account of its importance, it is deemed the metropolis of Phœnicia. The city is commodious, and watered by a little river. The harbour is very open, but is rather defended by two small islands at about two leagues from it. There are six square towers or castles along the shore, well fortified with artillery. The town contains 8000 houses, and 60,000 inhabitants, who consist of Turks, Jews, and Christians. The river has a good stone bridge over it, and turns several mills. The gardens have all cascades or fountains; and even the chambers have water conveyed to them. In the gardens the people spend most of their summer, being busied in their silk-worm manufactory. The air is clear and healthy, the country rich and fertile, and the town plentifully supplied with all kinds of provisions. Here is a large handsome mosque, which was once a Christian church. The Jesuits have a handsome college, and the Christians in general some monasteries and chapels.

Botrys, or Botrus, was once a considerable place, but is now a poor village inhabited by fishermen, standing on the coast to the south of Tripoli, and called by the Turks Patron, or Elpatron.

Byblus, or Byblos, formerly a fine city, but now a mean village, denominated Gebail, is situated on the coast, about 20 miles south of Tripoli. The river Adonis, descending from mount Libanus, runs thro' the town. This river is subject to swell to an immoderate degree by the melting of snow, or falling of rains; and at certain times the waters appear bloody, which the superstitious inhabitants used to impute to the death of Adonis, who is thus alluded to in scripture, under the name of Tammuz, or Thammuz, Ezekiel viii. 14.

“ Then he brought me to the door of the gate of the Lord’s

Z z

Lord's house, which was towards the north, and behold there sat women weeping for Tammuz."

The natural cause of this pretended bloodiness is only a kind of minium or red earth, which is brought away by the waters when they swell to an unusual height, and give the river a crimson tinge.

The poetical fable of Adonis is, that having neglected the good advice given him by Venus, relative to hunting, he was devoured by a wild boar, and afterwards transformed by that goddess into the flower called *anemone*.

In this town there is a deputy governor, subordinate to the beglerberg of Syria, and a small garrison. There is, however, but little trade, the harbour being almost choked up.

Berytus was once a flourishing city, but is now upon the decline. The streets are narrow, dirty, and dark. It is, however, a trading place, and a stage for the caravans that go to Grand Cairo. It is situated on the sea-coast, in a country that is fertile and delightful, about forty miles from Tripoli. About the town some stately ruins are visible, particularly of the palace and gardens of Taccardine, the fourth emir or prince of the old Drusians; and of an old amphitheatre, supposed to have been built by Agrippa. The trade consists of fine tapestry, camblets, silks, cinnamon, nutmegs, ginger, cassia, pepper, rhubarb, cochineal, &c. Along the coast mulberry and other trees, gourds, colocynth, &c. abound.

Sarepta, Serphant, or Serphanda, a city anciently celebrated for the abode which the prophet Elias made in it with a poor widow, is at present but an indifferent village, about a mile from the sea, and situated on a hill.

Sidon, or Sayd, as the Turks call it, a city celebrated both in sacred and prophane history, more particularly for its extensive trade, is now a small town, and contains about 6000 inhabitants. Here are many mosques, two kans, a public bagnio, and a fine square building, called the cotton market. The exports consist of Turkey leather, pistachios, senna, buffalo skins, cotton, blue silks, rice, soap from Egypt, ashes, oil, raisins, &c. There are the ruins of a fine port on the north side of the town. The city is governed by a bashaw, and an aga, who has under his command about 300 soldiers, quartered in the castle and the town. The harbour is large, but not safe, on which account the ships ride at anchor about a mile from the town, under a ridge of rocks. The gardens in the suburbs contain groves of mulberry, olive, tamarind, sycamore, and other trees. The French consul resides in a very pleasant house near the before-mentioned rocks where the ships lie at anchor. The city, it is said, had its name from the eldest son of Canaan.

Tyre, Tyrus, or Sor, as it was anciently called, was situated upon a rock, which its name implies. It was usually named the daughter of Sidon, being about two hundred furlongs distant from that city. Tyre had two havens, one towards Sidon, and the other towards Egypt, and was divided into three cities, viz. Palæ-Tyre, that is, Tyre on the Continent, or Old Tyre; Tyre on the Island; and Tyre on the Peninsula. The houses of the city were very lofty, which was owing to the scarcity of ground. The buildings in general were magnificent, particularly the superb temple erected by its king Hiram, and dedicated to Jupiter, Hercules, and Asarte; the walls of which were 150 feet high, proportionably broad, firmly built of huge blocks of stone, and cemented together with a strong white mortar.

This once powerful city, the capital of Phœnicia, the emporium of commerce, and mistress of the sea, equally famed for its trade, beauty, and opulence, and for many ages deemed impregnable, both from its almost inaccessible situation, and the strength of its fortifications made by art, is now a mere desert. Its present inhabitants are only a few poor wretches who dwell in caverns, and subsist by fishing: such is the comple-

tion of Ezekiel's prophecies concerning it, of which we shall transcribe the words: "Thus saith the LORD God, behold I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up, and they shall destroy the walls of Tyrus, and break down her towers. I will also scrape her dust from her, and make her like the top of a rock: it shall be a place for the spreading of nets in the midst of the sea: for I have spoken it, saith the Lord, and it shall become a spoil to the nations." Ezek. chap. xxvi. 3, 4, and 5. It is uncertain what kings reigned before Abidale, or Abemal, who was contemporary with, and an enemy to, king David. His son Hiram, who succeeded him 1012 years before Christ, seems, however, to have been of a different disposition; for he not only maintained a strict friendship and alliance with David, but sent presents of cedar, and skilful workmen, to the royal psalmist; and on his demise transmitted to his son Solomon, by embassy, letters of condolence, which, with the answers, were extant in the time of Josephus, as that admirable Jewish writer informs us. Hiram likewise not only furnished workmen and the principal materials for building the Temple of Solomon, but advanced 120 talents of gold to forward that great work. Tyre was besieged thirteen years together by Nebuchadnezzar, who at length subdued it 572 years before Christ, when he put all the inhabitants he could find to the sword, and destroyed the ancient Tyre. But many of the people had, in time, prudently retired with the chief of their effects, to an island at some distance from the shore, where they built New Tyre, or Tyre on the Island. The city, however, at length submitted to Nebuchadnezzar, who appointed Baal subordinate king thereof, under his own supreme authority. In the reign of Azelmic, and 332 years before Christ, Tyre was besieged by Alexander the Great, and taken by storm, after holding out seven months. He put to death the greatest part of the inhabitants, either during the capture, or afterwards in cold blood. Such are the horrors of insatiate war!

' The wand'ring babes from mothers breasts are rent,  
' And suffer ills they neither fear'd nor meant.  
' No silver reverence guards the stooping age,  
' Nor rule, nor method, tie the boundless rage:  
' Nothing but fire and slaughter-meet the eyes,  
' Nothing the ear but groans and dismal cries.'

Alexander, after destroying the place, and murdering the inhabitants, was very sorry for his rashness; and, like other worthies of the same precipitate disposition, who become wise too late, determined to repair one evil by committing another; in consequence of which resolution, he seized most of the artificers in the neighbouring countries, and having compelled them to rebuild the city, he obliged them to reside in it, lest he should have a great city without any inhabitants. Such was the humanity and wisdom of many of the great heroes of antiquity, who fought for fighting sake, did injuries instead of redressing them, and quarrelled with every body to avoid being idle.

Having thus rebuilt and repopled this ancient city, he thought proper to stile himself the Founder of Tyre, in order, we suppose, to prevent the people from recollecting that he had been the destroyer of Tyre. The city recovered its beauty and opulence in time, became confederate with the Romans, and was invested with the privileges of a Roman city on account of its great fidelity. In the primitive times of Christianity, it was made the metropolitan see for the province of Phœnicia. In 636 it was conquered by the Saracens, but in 1124 recovered by the Christians. In 1280 it was finally subdued by the Turks, in whose hands it has continued ever since. Those infidels took it soon after the reduction of Acre, or Acre, where they committed such unheard-of cruelties, that the Tyrians, terrified with the report thereof, betook themselves to their ships at midnight,



midnight, and abandoned the city to their fury. They entered it the next day, and reduced it to the deplorable situation of which the dismal ruins are still a monument. We must not omit to observe, that the Tyrians were particularly celebrated for dying purple, which was first found out by them from an accident, viz. a dog's lips being finely tinged by eating of the fish called *conchilis*. This fish is a *buccinum*, a name given by the ancients to all fishes whose shells bear any resemblance to an hunting horn; and it appears from Pliny that the famed Tyrian purple was obtained from it. This dye was so much valued in the time of the Roman emperors, on account of its being the imperial colour, that one pound of it cost a thousand Roman denarii, or above thirty pounds sterling.

Acca, or, as the Franks call it, Acra, or Acre, was antiently called Ace, or Accho, then Ptolemais, and afterwards St. John D'Acre, while it was in the possession of the knights of St. John of Jerusalem. It is about 28 miles from Tyre, in 32 deg. 55 min. north lat. and 35 deg. 47 min. east long. and on the Levant Sea; but is at this time a very inconsiderable place. It was for some time a subject of contention between the infidels and Christians, during the crusades, or holy wars. In the year 1191 Richard I. king of England, conquered it, and gave it to the beforementioned knights, who held it 100 years with great bravery. The Turks, however, invested it with an army of 150,000 men, and took it May 19, 1291. Many of the inhabitants had previously retired to the island of Cyprus; those who remained behind were massacred by the infidels, who razed the fortifications, destroyed its noble edifices, and reduced it to the most deplorable state. The following singular circumstance is recorded on this occasion: a noble abbess, fearing that herself and her nuns might suffer violation from the brutality of the conquerors, proposed to her flock to cut and mangle their faces, that by the destruction of their beauty they might preserve their purity. To this she not only excited them by words, but her own example, which they immediately imitated. The Turks, finding them such spectacles of horror, instead of the beauties they expected, cruelly put them to the sword: thus fell these heroic ladies by the means they laudably used to preserve their chastity. It is proper to observe, that when the Danes invaded England, the abbess of Coldingham acted in the same manner: we may therefore suppose, from the similarity of the expedient, that the lady of Acre copied the example of the English lady.

It was in this city that Edward I. then prince of Wales, received a wound with a poisoned arrow; but such was the conjugal fidelity of his princess, that she sucked the poison from the wound, and by that means he was cured: such is the force of real love.

There is in love a power,  
There is a soft divinity that draws transport  
Even from distress, that gives the heart  
A certain pang, excelling far the joys  
Of gross, unfeeling life.

The city has an excellent situation with respect both to sea and land, yet has never been able to recover its pristine splendor. It has two walls well fortified by towers and bulwarks, which are much decayed: among the magnificent ruins, with the walls, are the remains of the cathedral dedicated to St. Andrew, near the sea side, the church of St. John, the titular saint of the city, the convent of the knights hospitallers, the palace of the grand master of the order, and the remains of a large church belonging to the nunnery. Thevenot asserts, that when he saw the place, the remains of 30 churches were still visible.

Paneas, or Cæsarea Philippi, a celebrated place antiently, but now nothing more than a poor village, at the foot of mount Panis, is situated near the source of the Jordan.

Damascus, a city much famed in ancient history,

originally for the residence of the first Syrian kings, and afterwards for being a regal seat of the caliphs of the Saracens, is situated in 33 deg. 37 min. north latitude, and 37 deg. 4 min. east long. With respect to its antiquity it is the most venerable in the whole universe; it is generally agreed to have been built by Uz, son of Abraham, and grandson of Shem, the son of Noah, and was the birth-place of Eliezar the steward of Abraham. It was possessed by the Mamelukes till 1506, when the Turks conquered it, and have kept it ever since. It is washed by the river Barady, formerly called the Chrysorrhoas, or Golden River; the form is an oblong square, about two miles in length: at a distance it appears like a city in a wood, from the great number of towers, domes, minarets, &c. interspersed with gardens and orchards. The water of the river is conveyed not only to all parts of the city, but into the neighbouring plain. The mosques, bagnios, bezars, khans, &c. are magnificent, but the private houses are low and mean, being erected either with sun-burnt bricks or mud; yet, though the houses are despicable, they are in general accommodated with stately apartments, square court yards, marble fountains and marble portals: one coffee-house in the town will contain 500 people: it is divided into two parts, one for summer, and the other for winter.

In a large field called the Meidan, near the city, is an hospital for pilgrims and strangers of all religions, who are maintained at the Grand Seignior's expence. The grand mosque is a magnificent edifice, and was formerly a Christian church, built by the emperor Heraclius in honour of Zechariah, the father of John the Baptist; but at present it is death for any one to enter it but a Mussulman. About the middle of the city is a castle of an oval form, with strong walls 14 feet thick, flanked with square towers, mounted with cannon, and well furnished with arms, water, &c. It is garrisoned by 15000 janissaries, viz. 5000 to guard the city, 5000 to attend the sultan when he goes to Bagdad, and 5000 to escort the Mecca caravan. There is a large bake-house where biscuits are made for the pilgrims that are going to Mecca, as the Grand Seignior allows them 200 camels load of biscuit, and the same quantity of water.

The manufactures of Damascus are scymeters, knives, sword blades, bridle bits, and many other iron and steel wares, in which about 20,000 of the inhabitants are employed. Caravans bring hither the merchandizes of Turkey, Arabia and India; and caravans are continually going to and returning from Bagdad, Aleppo, Mecca, &c. The city hath eight gates and strong walls. The principal streets both in the city and suburbs are arched to keep off the sun and rain. The neighbouring territory is pleasant and fertile; and the grapes are remarkably fine, some of the bunches weighing from 30 to 40 pounds; and the sheep, which are very large, and their flesh delicious eating, have tails that weigh in general 60 pounds. Near the city alabaster is found in great quantities, and a red earth, efficacious as a remedy against the bite of venomous creatures. The corn is not here thrashed as in most other countries, but the straw is cut off with iron pincers, fastened to wooden rollers, drawn over the corn by a horse. Here the Jews have some handsome synagogues, and Christians of all denominations have their churches of worship according to their own communion. This is at present called by the Turks Scan or Schan. The emperor Julian formerly stiled it the City of Jupiter, the Eye of the East, and the Seat of Magnificence. Mahomet, beholding it from a neighbouring mountain, was so delighted with the appearance of the city and its environs, that he refused to enter, or even approach any nearer to it, saying, "I am sure there is but one paradise designed for man, and I will not enjoy mine in this world."

The following singular circumstances are, by many authors, said to have happened during the siege of this city by the Arabians, A D. 634. One night some of the



centinels, who were upon duty, heard the neighing of a horse, which was coming out of one of the city gates. They kept silent till it approached, when they took the rider prisoner. Immediately after there came out of the same gate another person on horseback, who called the man that was taken prisoner by his name. The Saracens commanded the prisoner to answer him, when the captive cried out aloud in Greek, "The bird is taken." The person to whom these words were spoken, comprehending their meaning, galloped back again to the city; though the Saracens knew not what the prisoner had said, as none of them happened to understand the Greek language; yet they were sensible that by this means they had lost a prisoner. They therefore carried him before Khaled, their general, who demanded what he was. "I am (replied he) a nobleman, and have married a lady who is dearer to me than life; but, when I sent for her home, her parents made a slighting answer, and said they had other business to mind. Having found an opportunity to get to the speech of her, we agreed to leave the city in the evening, and for that purpose to give a considerable sum of money to the person who should be on guard at night. I leaving the city first was surprised by that man, and to prevent my beloved wife from falling into his hands, I cried, The bird is taken. The dear creature understanding my meaning, returned with her two servants into the city: and who can blame me for showing such tenderness." Said the general, "Then what think you of the Mahometan religion? Embrace it, and your wife shall be restored to you when we take the city. Refuse, and you are a dead man."

The poor wretch being terrified, renounced the Christian faith in these words; "I testify that there is but one God; that he has no partner; and Mahomet is his prophet:" then devoting himself to the Infidels, he distinguished himself in fighting against the Christians. Damascus being taken, Jonas, for that was his name, ran in search of his beloved, and was informed that she had immured herself in a nunnery, thinking that she should never see him any more. He flew to the convent, discovered himself to the lady, and at the same time informed her of his having changed his religion. This information induced her to treat him with the utmost contempt, and to conclude, that as he had renounced the Christian religion, it was her duty to renounce him. Agreeable to this resolution she left the city with the Christians, who were permitted to depart. Jonas, in the utmost distraction, applied to the general, and entreated him to detain her by force; but Khaled replied, "that he could not do any such thing; but, as the Christians had voluntarily surrendered, he should suffer them to depart according to the articles of capitulation."

Soon after, however, the Saracen chief repenting that he had favoured them with such mild terms, and suffered them to carry away so much wealth, determined to pursue and plunder them. Jonas strongly urged the Infidel to execute his resolution speedily, and offered to be his guide. They therefore left the city at the head of 400 horse, being all disguised like Christian Arabs. They soon came up with the Christians, when a sharp contest ensued, but the Saracens proved victorious. During the engagement, Jonas got among the women in search of his wife. Raphi Ebn Omeirah passing that way, saw him scuffling with his lady, whom he had thrown down upon the ground with some violence: and Raphi himself seized upon the daughter of the emperor Heraclius, and the beautiful widow of Thomas, a Christian chief, who had been killed in the engagement. Having secured his captives, he returned to the place where he had left Jonas, when he found him bathed in tears, and his wife weltering in her blood. Enquiring the occasion, Jonas wrung his hands, and cried, "Alas! I am the most miserable creature existing. I came to this woman, whom I prized above all things, and would fain have persuaded her to return with me. She was, however, deaf to my

entreaties, because I had changed my religion, and vowed she would retire to a cloister to end her days. Not being able to persuade by tender entreaties, I determined to employ force, and therefore threw her down, and took her prisoner; when she suddenly drew out a knife, stabbed herself in the breast, fell down at my feet, and instantly expired." Raphi could not refrain from tears at this mournful relation. At length he said to comfort him, "Heaven did not intend that you should live with her, and has therefore provided better for you." "What do you mean?" said Jonas. "I'll shew you (replied Raphi) a lady that I have taken of admirable beauty, and in the richest attire. I'll make you a present of her to compensate your loss." Jonas being brought to the princess conversed with her in Greek, and received her as a present from Raphi.

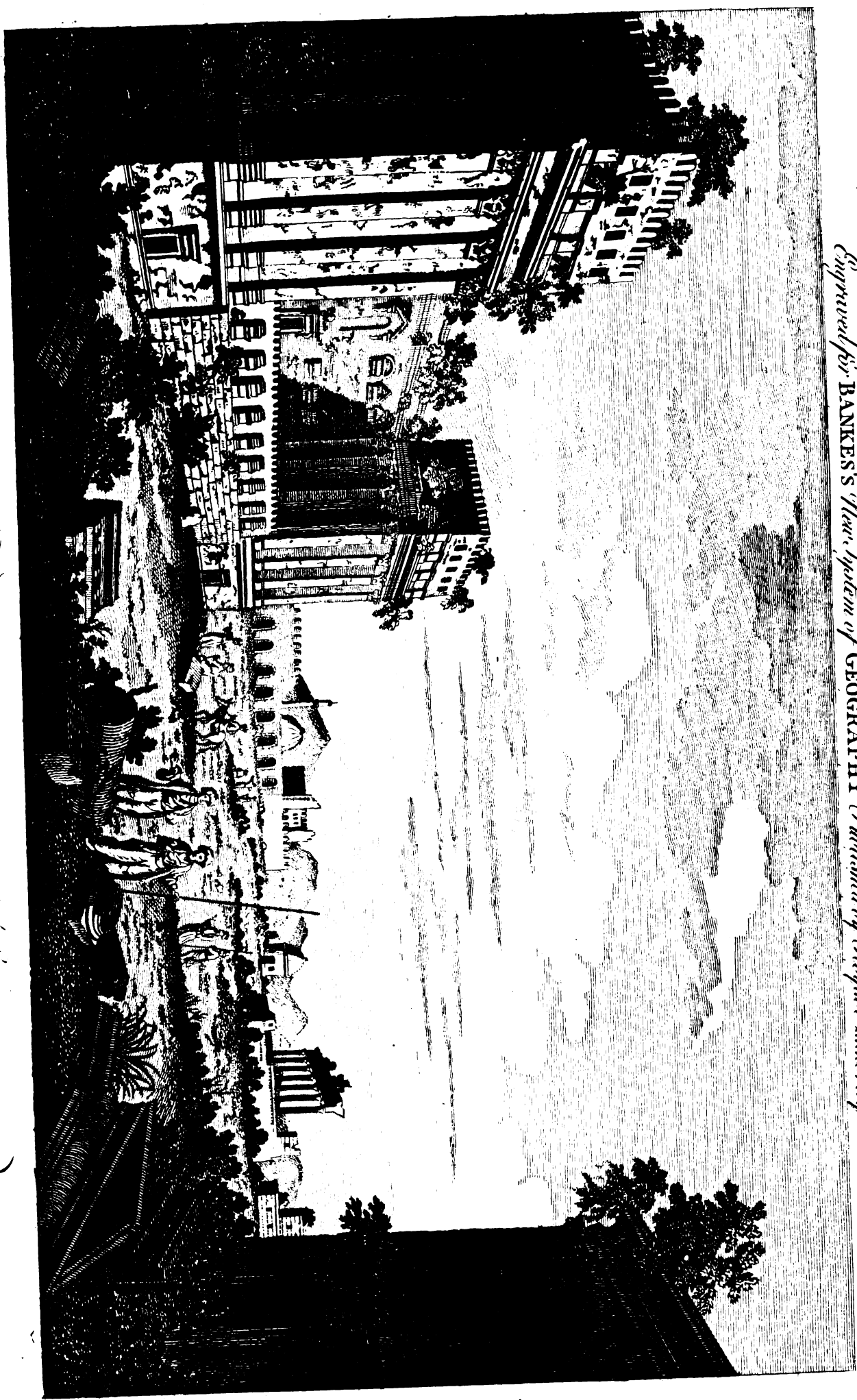
After the carnage had ceased, the general, hearing that the emperor's daughter was taken, demanded her of Jonas, who freely resigned her, and received a present which Khaled thought proper to make. Jonas continued ever after afflicted with a deep melancholy, a just punishment for his apostacy, for which he was finally rewarded at the battle of Yermuk, being shot through the breast.

We shall conclude this digression, which we flatter ourselves will not be deemed uninteresting, by informing our readers, that the above story furnished the ingenious John Hughes, Esq. with the plot of his excellent tragedy, called *The Siege of Damascus*.

Balbec was called by the Greeks Heliopolis, or the City of the Sun. Its venerable ruins evince that it was once one of the most magnificent cities in the universe. At present it is not above a mile and a half in circumference, and the poor inhabitants live in mean houses, no ways answerable to the grand ideas which the surrounding ruins give us of the dwellings of their ancestors.

The honourable Van Egmont says, "Balbec, now called Baalbec, is probably the ancient Heliopolis, or City of the Sun; and its new name seems to correspond with the ancient Baal in the Phœnician language, signifying an idol, particularly that of the sun. And what seems to confirm me in my opinion that Balbec is the ancient Heliopolis, or City of the Sun, was a medal of Philippus Cæsar, which I found here. He is on one side represented as a youth without beard or crown, and on the reverse are two eagles with the ends of their beaks joined, and between them these two words, COL. HEL. whence it is plain that this city was at that time a Roman colony." It is situated in one of the most delightful plains in the world, at the foot of mount Anti-Libanus, towards the westward. It is about thirty miles north of Damascus, and the same east from the sea-coast, in 33 deg. north latitude, and 37 deg. 30 min. east longitude. This place was called by the Arabians the Wonder of Syria: and the magnificent ruins are certainly the admiration of all travellers who behold them. A superb palace, a noble temple, and some other ruins, stand at the south-west of the town; and having been patched and pieced in later times, are converted into a castle, as it is called. In approaching these venerable edifices, a rotunda, or round pile, attracts the view, encircled with pillars of the Corinthian order, which support a cornice that runs all round the structure. The whole, though greatly decayed, exhibit marks of astonishing elegance and grandeur, being built of marble, circular without, and octangular within. The Greeks, by whom it hath been converted into a church, have taken infinite pains to spoil its beauty, by daubing it with plaister. There is a superb lofty building contiguous to the rotunda, which leads to a noble arched portico of 150 paces in length, that conducts you to a temple of astonishing magnificence, which, to a miracle, has withstood the injuries of time. It is an oblong square, of 192 feet in length on the outside, and 120 within. The breadth is 96 feet on the outside, and 60 within. The whole is surrounded by a noble portico, supported by pillars of the Corinthian order,

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Ruins of BABYLON a famous City of Chaldees in ASIA.



order, each of which consists only of three stones, tho' the height is 54 feet, and the diameter 6 feet 3 inches. They are nine feet distant from each other, and from the wall of the temple. Their number on each side of the temple is 14, and at each end 8. The architrave and cornice are exquisitely carved and embellished. Round the temple, between the wall and the pillars, is an arcade of large stones hollowed out archwise, in the center of each of which is a god, goddess, or hero, executed with such animation as is scarce conceivable. Round the foot of the temple wall is a double border of marble, whose lower parts are filled with basso relievo miniatures, expressive of heathen ceremonials and mysteries. The entrance of the temple is the most august imaginable, the ascent being by 30 steps, bounded by a wall on each side that leads to a pedestal, on which a statue formerly stood. The front is composed of eight Corinthian pillars, fluted like those that go round the temple, and a nobly proportioned triangular pediment. In the midst of these pillars, at six feet distance, are four others resembling the former, and two more with three faces each. All these form a portico 60 feet broad, and 24 deep, before the door of the temple. Under the vault of the portico the entrance of the temple appears through these pillars in admirable proportion. The portal is square, and of marble, 40 feet high, and 28 wide, the aperture being about 20. From this portal the bottom of the lintel is seen, embellished by a piece of sculpture not to be paralleled in the universe: it represents a prodigious large eagle in basso relievo: his wings are expanded, and he carries a caduceus in his pounces: on either side a cupid appears holding the one end of a festoon by a ribbon, as the eagle himself holds the other in his beak, in a manner inimitably fine. The temple is divided into three isles or aisles, two narrow on the sides, and one broad in the middle, by three rows of fluted Corinthian pillars, of near 4 feet in diameter, and about 36 feet in height, including the pedestal. The pillars are 12 in number, 6 of a side, at eighteen feet distance from each other, and twelve from the walls. The walls themselves are decorated by two rows of pilasters, one above the other, and between each two of the lowermost is a niche 15 feet high: the bottoms of the niches are upon a level with the bases of the pillars; and the wall, to that height, is wrought in the proportion of a Corinthian pedestal: the niches themselves are Corinthian, and executed with inimitable delicacy. Over the round niches are a row of square ones between the pilasters of the upper order: the ornaments are marble, and the pediment triangular. At the west end of the middle aisle, you ascend to a choir by 13 steps: the choir is distinguished from the rest of the fabrick by two large square columns adorned with pilasters, which form a superb entrance. The profusion of admirable sculpture here is astonishing; but the architecture is the same as in the body of the temple, except that the niches stand upon the pavement, and the pillars are without pedestals. The principal deity formerly worshipped here stood in a vast niche at the bottom of the choir. The choir is open towards the middle. The whole pile stands upon vaults of such excellent architecture, and so bold in their construction, that it is imagined they were designed for something more than merely to support the superincumbent building. The temple was anciently accompanied by some other magnificent buildings, as is evident from four ascents to it, one upon each angle, with marble steps, long enough for ten people to go up a-breast.

The palace, which is in what the Turks call the castle, must have been one of the most superb structures that imagination can conceive, but it is much more decayed than the temple. It ought to be observed, that the old wall which encloses both these structures is composed of such prodigious blocks of stone as almost transcends belief: three in particular that lie close to each other in a line, extend 183 feet, one being 63 feet in length, and the other two 60 feet each. A dark arched vault, containing many busts,

No, 17.

leads to an hexagonal building, which forms a spacious theatre: the end opens to a terrace which is ascended by marble steps: you then enter a square court, surrounded by magnificent buildings; on each hand are double rows of pillars, which form galleries of 66 fathoms in length, and 8 in breadth. The bottom of this court is occupied by a building amazingly sumptuous, which appears to have been the body of the palace: the columns are as large as those of the Hippodrome at Constantinople: nine of them are standing, and a good piece of the entablature. But it is surprising that each of these large columns is made of one entire block only. All the buildings in this castle front the east; and the Corinthian order prevails throughout the whole. There is no place where such precious remains of architecture and sculpture are to be found, as the fine taste of Greece, and the magnificence of Rome, seem to be blended: the ornaments are at once innumerable and exquisite. Beneath the whole are vaults, in which vast flights of marble stairs, of 200 steps in a flight, are frequently found. The turn and elevation of these vaults are bold and surprising: they contain many noble halls, and superb apartments, admirably decorated. Some of these vaults are dark; others receive light from large windows which stand on the level of the ground above. But the most singular circumstance is, that all these astonishing edifices are built with such enormous stones as those before-mentioned, without any visible signs of mortar, or any kind of cement whatever. The present city is surrounded with a wall of square stones, and some towers in good condition. The gardens in the environs are pleasant, fruitful, and well watered. Many houses, which contain various apartments, are cut out of the solid rocks. It is inhabited by about thirty or forty Christian families, a few Jews, and near 800 Turks.

#### SECTION XIX.

##### PALESTINE, JUDÆA, THE LAND OF CANAAN, OR THE HOLY LAND.

THE ancient kingdom of Judæa, or Judea, or Palestine, forms the third grand division of Syria. The former of these names it received from Judah, whose tribe was the most considerable of the twelve; and the latter from the Palestines, or Philistines, as they are termed in scripture, who possessed the greatest part of it. It had likewise a variety of other names, such as the Land of Canaan, the Land of Israel, the Land of God, the Land of the Hebrews, &c. but the most pre-eminent appellation by which it has ever been distinguished, is, *The Holy Land*. The name of Canaan it received from the descendants of Canaan, the son of Cham, or Ham, who being expelled by the Israelites, it was thence called the Land of Israel. Both Jews and Christians call it the Holy Land, for these distinct reasons: The former give it that epithet, because it was solely appropriated to the service of God under their immediate dispensation; and the latter so call it, because Christ was born here, and it became the scene of all that was wrought or suffered for the SALVATION of MANKIND. It was figuratively called the Land of Promise, as having been promised by God himself to the chosen people of Israel; and the land flowing with milk and honey, from its wonderful fertility. Under the general name of Canaan, Judea, or Palestine, some include the whole of the land possessed by the twelve tribes, though it peculiarly belongs to no more than the country west of the river Jordan, which Moses himself particularly points out, Deut. ii. 29, in this expression, "Until I shall pass over Jordan unto the land which the Lord our God giveth us." Judea, in the general extent of it, must therefore be divided into Lesser and Greater. The Greater Judea extended from the Mediterranean to the Euphrates. This division was never peaceably possessed by the Jews, though they in some measure sub-

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verted most of the Syrian powers. The Lesser was confined to the Land possessed by nations particularly marked out for expulsion and extermination. This is evident from the commands of God himself: for when the armies of the Israelites marched against any of the cities in the former, they were ordered to make offers of peace; but in the latter no conditions were to be proposed, but the inhabitants totally destroyed and rooted out.

The exact extent of Canaan seems to have been accurately pointed out by Moses, in Gen. x. 19, in these words: "The border of the Canaanites was from Sidon, as thou comest to Gerar unto Gaza, as thou goest unto Sodom and Gomorrah, and Admah and Zeboim, even unto Lashah."

Palestine, or Judea, is situated between 31 deg. 30 min. and 32 deg. 20 min. north latitude; and from 34 deg. 50 min. to 37 deg. 15 min. east longitude; being bounded by the Mediterranean Sea on the west, Syria and Phœnicia on the north, Arabia Deserta on the east, and Arabia Petræa on the south. It is, therefore, near 200 miles in length, and about 80 in breadth towards the middle, but increases or diminishes 12 or 15 miles in other places. The longest day is about 14 hours 15 minutes.

The air of Judea is the most salubrious and pleasant imaginable. Neither heat or cold are felt in the extreme, but an agreeable serenity diffuses itself throughout the year, which puts the stranger in mind of the golden age:

- \* The flowers unfown in fields and meadows reign'd,
- \* And western winds immortal spring maintain'd.

Though the climate of this country is at present the most admirable in the universe, we have no doubt but in the early ages of the world, when the pastoral life was the most honourable, and agriculture the most respected employ, it even exceeded its present excellency, by means of the general cultivation of the country. Of the richness and fertility of its soil we have the most authentic testimonies; in particular that it abounded in corn, wine, oil, honey, pomegranates, dates, figs, citrons, oranges, apples of Paradise, sugar-canes, cotton, hemp, flax, cedars, cypresses, and a great variety of other stately, fragrant, and fruitful trees, balm of Gilead, and other precious drugs, &c. cattle, fowls, fish, game, and other delicacies, as well as necessaries of life. Indeed, whoever considers the very small extent of Judea, will be sensible that nothing but such astonishing fertility could enable it to maintain such a number of inhabitants as resided in it in the time of king David, since they amounted to 6,000,000. The produce of the land not only subsisted this prodigious multitude, but there was a sufficient superfluity to send to Tyre, and other places, for exportation. Yet the soil was only cultivated six years in seven, as the septennial year was always a time of rest from the affairs of agriculture. It is to be observed, that the whole of the country was cultivated, and that woods, parks, waste grounds, &c. were unknown. It is now unhappily inhabited by some of the most indolent people existing: yet a traveller informs us, that, with proper cultivation, it would yield as much as it did in the days of king David and king Solomon.

The principal mountain of Palestine is the famous chain that goes under the name of Libanus and Anti-Libanus, and divides Syria from Palestine. The whole is about 100 leagues in compass, and consists of four ridges, one above another, two of which are fertile, and two barren, viz. the lower is rich in grain and fruit; the next rocky and barren; the third abounds in gardens and orchards, though higher than the preceding; and the summit is sterile and uninhabitable, by reason of the excessive coldness on its airy brow. The Maronites inhabit its lower regions, and Arabs all the other parts except the top. In this mountain several considerable, or rather celebrated, rivers have

their source, viz. the rivers Rocham, Nahur-Rossan, Naha-Codicha, and Abouali, the first only of which runs through Palestine. Of these mountains the western part alone is properly called Libanus, the eastern being named Anti-Libanus, and the intervening part Cœlo-Syria. The whole chain, however, formerly was, and is still looked upon as, a retreat for robbers.

Mount Hermon, like Libanus, is very high; and capped with snow the greatest part of the year.

Mount Tabor, anciently called Mons Alabyrius, and Ilabyrium, from a city of that name which stood upon it, is admirable with respect to its constant verdure, beauty, fertility, and regularity, as well as for its situation, which is in the middle of a large plain, at a distance from any other hill. A winding ascent, of about two miles, leads up to it; and the plain on its top is half a mile in length, and a quarter of a mile in breadth. This mountain was the scene of our Saviour's transfiguration, and consequently is held in great veneration, and has been much resorted to by Christians of all ages.

Mount Carmel, situated on the sea-shore, is the most remarkable head-land on that coast. The prophet Elijah is supposed to have resided here in a cave, which is still shewn, previous to his being taken up to heaven. The cave is 18 feet in length, and 11 in breadth.

Mount Olivet, or the Mountain of Olives, is only about a mile from Jerusalem, being separated therefrom by the brook Kidron, and the valley of Jehoshaphat. It is of a considerable height, and there is a fine prospect of Jerusalem from its summit. It runs in a ridge, and has three or four heads higher than the rest. From one of the principal Christ ascended into heaven; and the impression of a foot in a hard rock, shewn there at this day, is said to have been made by him.

Mount Calvary, or Golgotha, the place where our Saviour was crucified, is a rocky hill on the west side of Jerusalem, and was anciently used as a general charnel-house to that city, from whence it derived its name of Golgotha, that Hebrew word signifying the place or repository of a skull, of which Calvary is the Latin translation. This mountain, according to the authority of the ancient fathers, is the same on which Abraham went to offer up his son Isaac. It was formerly the place where criminals were executed; but, since the crucifixion of Christ, it has been so revered and resorted to by Christians of all denominations, that, if we may be allowed the expression, it has drawn the city round about it, for it now stands in the midst of Jerusalem. Constantine the Great enclosed it within the new walls, and even left out some part of Mount Sion, that none of Calvary should be excluded.

Mount Moriah is the eminence on which the temple of Solomon was built.

Mount Gihon stands about a quarter of a mile from Jerusalem, and on it the pool is still to be seen from whence Hezekiah brought water by an aqueduct into the city.

A few other mountains are found in Palestine less considerable than the former, yet worth mentioning on account of many singular circumstances which are particularly noticed in the Holy Scriptures, concerning them. Of these we shall begin first with Mount Ebal. Moses had enjoined, that when the children of Israel had passed over Jordan, they should set great stones upon Mount Ebal, and, having covered them with plaister, should write the law upon them: Deut. xxvii. 2, 3, 4. And they were to build an altar there unto the Lord their God, and to offer burnt-offerings, and peace-offerings, and to celebrate a feast unto the Lord: vide ver. 5, 6, 7, of the same chapter. And they were to divide the people, and to place six of the tribes of the people on Mount Gerizim, opposite to Mount Ebal, and six on Mount Ebal: and then the Levites were to read, with a loud voice, the curses set down by Moses for the transgressors of the law, unto each of which the people were to answer, Amen. [See the succeeding verses of the same chapter.] Joshua afterwards performed the whole of the above injunction.

Mount



Mount Engadi is near the Lake of Sodom: Mount Amaleck and Gahash, in the tribe of Ephraim: Pith-gah and Nebo on the other side Jordan, whence Moses was permitted to view the Land of Promise: the Mountains of Gilboa, famed for the defeat of Saul and Jonathan, and the chain of hills called the Mountains of Gilead, extend from north to south beyond Jordan, and are celebrated for their excellent resin or balm.

The principal inland seas, or rather lakes, are, the Dead Sea, or Lake of Sodom; the Sea of Galilee, or Lake of Tiberias; and the Samachonite Sea, Sea of Jezar, or Lake of Samachon.

The Dead Sea, Lake of Sodom, Asphaltite Lake, or Salt Sea, received its latter name from the quantity of bitumen in and about it. Formerly it was imagined that great quantities of this combustible were thrown up by this sea: that, however, is not the case, for it is the mountains on both sides that produce it. It resembles pitch, and is only to be distinguished from it by the sulphurousness of its taste and scent. For the bitumen itself some have mistaken a black pebble found on the shores of the lake, which being held in the flame of a candle presently takes fire, and burns with an intolerable stench. Besides the above quality, these pebbles have this singular property, that by burning, their weight only, and not their bulk, is diminished. It is termed the Dead Sea, because it is supposed that no living creature can exist in it, on account of the excessive saltness of its waters. Maundrell, however, insists that it contains fish, and likewise gives testimony against another received opinion, which is, that if any birds attempted to fly over it they were sure to drop down dead; but he declares that he saw many fly over it. Why it was called the Salt Sea is obvious, and it is imagined that no collection of waters in the universe have so great a degree of saltness.

The great physician Galen observes, that the exceeding saltness of the water is tinged with an unpleasant bitterness; and that, with respect to specific gravity, it as much exceeds other sea waters as they do river waters. It is about 24 leagues in length, and between six and seven in breadth. It is bounded on the east and west by exceeding high mountains, and on the north by the plains of Jericho.

The Sea of Galilee, or Lake of Tiberias, is much smaller than that of Sodom, but abounds in fish, and is highly commended for the excellency of its waters. It was on this Sea that St. Peter, Andrew, John and James, followed their employ as fishermen. The river Jordan passes through it.

The Lake of Samachon is an hundred furlongs north of that of Tiberias, near the source of the river Jordan: it is between seven and eight miles in length, but not above half a mile in breadth where broadest.

There are two other small lakes in Judea named Phiala and Jazar; but they are too inconsiderable to merit any description.

Jordan is the only considerable river in this country. It takes its source at the lake of Phiala, enters the Samachonite lake, proceeding from whence it divides the Sea of Galilee, and at length discharges itself into the Dead Sea. After rising at Phiala, it runs under ground for the space of fifteen miles, then appearing again at Panoum, it passes the before-mentioned Samachonite Lake, flows for fifteen miles more, enters the Sea of Tiberias, and having passed it, streams through a desert till it disembogues itself into the Asphaltite Lake. Contrary to the general nature of rivers it is fullest in summer time: its banks are so covered with tall reeds, willows, tamarisks, &c. that they harbour innumerable animals and various wild beasts. Its stream is so rapid and strong that a man cannot stem it in swimming. The breadth where it is widest does not exceed sixty feet: the waters are salubrious and incorruptible, but turbid or muddy, the natural consequence of its rapidity.

The other rivers, or rather rivulets, are Arnon-Jabok, Cherith, Sorec, Kishon, Bosor, Belus, Nahar-al-farat, and Jezreel.

The principal vallies and plains mentioned in scripture, and by profane writers, are,

Berakhap, or the Valley of Blessing, on the west side of the Lake of Sodom: the Vale of Siddim, which contains the Asphaltite Lake: the Valley of Shaveh, or Royal Vale: the Valley of Salt: the Valley of Jezreel: the Vale of Mambre: the Vale of Rephaim: the Valley of Jehoshaphat: the Valley of the children of Hinnom: the Vale of Zeboim: the Vale of Achor near Jericho: the Vale of Bochim, and the Valley of Elah, where David slew the giant Goliath.

Among the plains are those called the Great Plain, through which the river Jordan flows: the Plain or Valley of Jezreel: the Plains of Sharon and Sephelah, and the Plain of Jericho.

The whole country at present is a mere wilderness, through the want of cultivation: anciently, when in its most flourishing state, it was said to contain some deserts or wildernesses; but this is to be understood of such tracks as produced no corn, wine, oil, &c. but were set apart for feeding cattle, flocks of sheep, goats, &c. There was not a sterile spot throughout the whole country; the people, therefore, had no conception of barrenness. Happy land! where rich pastures and the most beautiful meadows were termed deserts, through the absence of real barrenness; where the peoples ideas of fertility were confined only to spots productive of a profusion of luxuries.

Many natural curiosities are found in this country, particularly stones, which exactly resemble citrons, melons, olives, peaches, bunches of grapes, and even many kinds of fish; they are found principally about mount Carmel: those that resemble olives are the Lapidés Judaici, which has always been deemed an excellent remedy for the stone and gravel. Near Bethlehem is found a stone of the slate kind, which exhibits in every flake the representation of a great variety of fishes. We may include among the natural curiosities many hot and mineral waters. Near the Dead Sea are a number of hillocks resembling places where there have been lime kilns, and abundance of saline efflorescences.

A thorny bush grows in the plains of Jericho, which bears a fruit that has some similitude to an unripe walnut. From this fruit the Arabs extract an excellent oil, which is a sovereign remedy for bruises, when internally applied, and for wounds when used externally. Its reputation is so great, that it is preferred even to the balm of Gilead.

Two more natural curiosities abound in this plain of Jericho, viz. the wood-olive, the outward coat of which is green like the common olive, but being taken off, a nut of a woody substance appears: it is of about the thickness of an almond shell, and ribbed long ways.

Also the caroub, or locust tree, which bears a fruit like a bean, wherein are some small seeds: the shell, when dried, is eaten, and has a very agreeable taste. St. John sojourned here, whence it is called St. John's Deserts; and these are thought to be the locusts on which he fed, and not the animal of that name as many have supposed.

Judea was peopled by the descendants of Amor Cham, who came hither with his eleven sons after the confusion of tongues at Babel, five of whom settled in Syria and Phœnicia, viz. Heth, Jebus, Emor, Girgashi, and Heve; who were the founders of so many nations, and these were afterwards increased by the descendants of Abraham; that patriarch having been called out of Mesopotamia to sojourn here.

We shall now particularize the districts allotted to the several tribes, beginning with the two tribes and a half who settled beyond Jordan, and then proceeding to the opposite side, take in the other tribes as they lie from north to south.

The lot of Reuben extended along the banks of the river Jordan from the north-east coast of the Dead Sea, and was bounded on the east by the country of the Moabites and Ammonites, on the south by the river Arnon, which separated it from the country inhabited by the Midianites,

Midianites, and on the north by a small river, which parted it from the lot of Gad. It formerly contained many good cities, of which there are no particular ancient descriptions known, nor any traces of the towns themselves at present remaining.

The lot of Gad had half the tribe of Manasseh on the north, Ruben on the south, the Ammonites on the east, and Jordan on the west. Though naturally a country of infinite richness and fertility, it at present appears like a wilderness. Neither any modern built towns appear in this track, or the remains of the ancient.

The lot of the half tribe of Manasseh had Gad to the south, mount Lebanon to the north, Jordan and the Samachonite lake to the west, and the hills of Bashan and Hermon to the east. This district, with respect to cultivation or cities, is in the same predicament as the two former.

The lot of the tribe of Asher, on this side Jordan, was bounded on the north by Phœnicia, on the south by Zebulun, on the east by Naphtali, and on the west by the Mediterranean. Of all the cities and towns belonging to the descendants of Asher, none are now remaining except Acre, which we have already described. Saphat, a town near Acre, was destroyed in the year 1759, by an earthquake, which did a great deal of damage all over Syria, but more particularly about Damascus.

The tribe of Naphtali extended along the western banks of the Jordan, from Lebanon to the Sea of Galilee. No vestiges of any of the ancient cities are now in being; and the very few villages are so poor and inconsiderable, that travellers scarce mention them. We shall, nevertheless, notice some particulars relative to two of its ancient cities, viz. Capernaum and Dan, tho' they no longer exist.

Capernaum, Dr. Wells takes notice, is not mentioned in the Old Testament: it was, therefore, most probably one of the towns built by the Jews after their return from the Babylonish captivity, on the sea-coast, that is, on the coast of the Sea of Galilee, on the borders of Zebulun and Naphtali, and consequently towards the upper part of that coast. It took its name from an adjoining spring, famed for the excellence of its chrysaline waters. Our Saviour chose this as the place of his residence, in preference to Nazareth, where the stubbornness and incredulity of the people had obstructed the propagation of his doctrines. It was more particularly the place of his abode during the last three years of his life, and where he wrought a great number of miracles. Christ, however, informed the inhabitants, that though their city was then *exalted unto heaven*, it should shortly be *brought down to hell*; that is, to the most deplorable situation; (Matthew xi. 23.) which prediction was verified in the Jewish wars, when it was totally destroyed: so that there is not at present the least trace of it left, unless a few poor fishermen's cottages may be so termed.

Dan was built by the Danites, who being too straitened in their own tribe, and seeking for a new habitation, those of Zerah and Ashtaoi armed 600 men, who seized the rich town of Laish, destroyed its inhabitants, burnt the city, and then rebuilt it, and called it Dan, after the name of their progenitor. It was probably the same as Lasha, mentioned Genesis x. 19, as one on the borders of the land of Canaan. It was situated at the head of Jordan, and, after having received its new name, was deemed the northern boundary of the land of Egypt, as Beersheba was the southern. Hence the proverbial scripture expression, *From Dan to Beersheba*. It was here that Rehoboam placed one of his golden calves. Dan was given by Augustus to Herod the Great, who bequeathed it to his younger son Philip, (together with the Tetrarchy of Eturia and Trachonites,) who made it his capital, and called it Cæsarea Philippi.

The tribe of Zebulun had the Mediterranean on the west, the Sea of Galilee on the east, Issachar, from which it was parted by the brook Kishon on the south, and Naphtali and Asher on the north. The principal

town of this district is Nazareth, where our Saviour was brought up. It is now a very inconsiderable village, though once a fine city, situated in a kind of concave valley, on the top of a hill. A convent is here built over the place of the annunciation. The monks shew a house, which they insist was the house of Joseph, in which Christ resided.

Bethsaida is frequently mentioned in the New Testament. St. John, chap. i. ver. 44, expressly tells us, that St. Peter, Andrew, and Philip, were of this city. The name in Hebrew implies a fishing place. It is not mentioned in the Old Testament, nor is that indeed astonishing, since it was but a trifling village, as Josephus informs us, till Philip the Tetrarch rendered it a magnificent, rich, and populous city. At present it only consists of a few poor cottages.

Joppa, or Jaffa, as it is at present called, is situated on the Mediterranean coast. It was anciently the principal sea-port town to Jerusalem and all Judea, and the place where the cedars of Lebanon, brought in floats from Tyre for building the temple, were landed. It was pleasantly situated on a rock in a beautiful plain, in 30 deg. 20 min. north latitude, and 35 deg. 3 min. east longitude. Jonas here embarked for Nineveh; and, from the history of his miraculous voyage, the story of Andromeda was fabricated by the heathen poets; for their sea monster was no other than the leviathan of the sacred writings, and the whale of the moderns.

We cannot help adding the sublime description given by Job of this tremendous creature, which the ancients so terribly dreaded, and which the moderns have found the means not only to subdue, but to render subservient to many uses.

His bulk is charg'd with such a furious soul,  
That clouds of smok from his spread nostrils roll  
As from a furnace; and, when rous'd his ire,  
Fate issues from his jaws in streams of fire.  
The rage of tempest, and the roar of seas,  
This great superior of the ocean please:  
Strength on his ample shoulders sits in state,  
His well-join'd limbs are dreadfully compleat;  
His flakes of solid flesh are slow to part,  
As steel his nerves, as adamant his heart:  
Large is his front, and when his burnish'd eyes  
Lift their broad lids, the morning seems to rise.  
His pastimes, like a cauldron, boil the flood,  
And blacken ocean with the rising mud;  
The billows feel him as he works his way,  
His hoary footsteps shine along the sea.

Dr. Young's Job.

It was in Joppa that St. Peter raised Dorcas to life, and received the messengers of Cornelius. Though it was antiently a very magnificent town, and a great commercial mart, yet the harbour was never commodious, on account of several rocks, which render the passage into it dangerous. It lay for many ages in ruins, but of late has been much improved, though it still falls beneath its original splendor. The lower ground towards the sea is covered with good houses, chiefly of stone. The principal commodities are, Ramah and Jerusalem soap: rice and other articles are brought from Egypt, and exported from hence to various parts, which yields the bassa of Gaza a considerable annual income. The inhabitants are supplied with water from an excellent spring on the west side of the town. The Christians have no church, except one almost in ruins, and uncovered; but they have several handsome houses appropriated to their use, and for the entertainment of pilgrims.

Caná of Galilee, so called to distinguish it from a town of the same name, which lay near Sidon, is not far from Nazareth. Here Christ shewed his first miracle, by changing the water into wine at the marriage feast.

The

The before-mentioned miracle brings to our mind the following circumstance: A young gentleman of great genius, who was placed in a certain seminary of learning for education, a few years since, having the Miracle of Cana given him as a theme, neglected to prepare it for the inspection of the master till within a few minutes of the time when it was proper to produce it: fearful of being punished for his remissness, he sat down and comprised the whole in the following admirable line:

The modest water saw the Lord and blush'd.

The master was so charmed with the energy of this sentence, that he easily pardoned the young pupil for not rendering his theme more prolix.

Cana was the native, or at least dwelling-place, of the apostle Nathaniel, or Bartholomew: for he is expressly stiled Nathaniel of Cana in Galilee; vide John xxi. 2.

The lot of the tribe of Issachar was bounded on the north by Zebulun, on the south by the other half of Manasseh, on the east by Jordan, and on the west by the Mediterranean. It contained the mounts Carmel and Gilboa, the valley of Jezreel, and plain of Galilee, now called Saba. Though its fertility is astonishing, it contains only a few miserable inhabitants, who reside in scattered huts, and has scarce any remaining traces of the cities, towns, villages, which it might formerly contain: but as some of the places, in their ancient state, were remarkable, we shall mention them on account of some curious circumstances with which they were connected.

Shunem, or Shunen, was a city situated on the borders of the tribe of Issachar, and was famous as the place of residence of the hospitable Shunamite, who was so kind to the prophet Elisha.

Endor, mentioned in 1 Sam. xxviii. as a place of residence of a witch, or woman who had a familiar spirit, to whom Saul applied to raise the spirit of Samuel, was situated on the west of the river Jordan.

The circumstances of Samuel's appearance to Saul was certainly supernatural, and permitted by God for the wisest purposes, and upon a most singular occasion. Nevertheless, we should be cautious of straining so remarkable a text, to favour the superstitious notion of the power of witches, wizards, &c. and of the frequent appearance of apparitions upon the most trivial occasions.

A learned divine, on occasion of repealing the act of parliament relative to witches, witchcraft, &c. in the year 1736, preached a sermon on the text in 1 Sam. xxviii. 6, 7, in which he very humanely and justly observes, that the vulgar notions concerning witchcraft, and the affair of the witch of Endor, essentially differ, and continues thus: "A magician, in its best sense, is a wise man, or wise woman; and this is also the proper meaning of witch, and wizard, or rather wisard, that is, wit-ch and wis-ard, in our language, being both derived from the old verb to wit or wist, that is, to know or understand; and do therefore imply no more than a knowing or understanding person; consequently witchcraft is the hidden art, or mysterious practice, of such a person; and these words, I believe, were never used in a bad signification, till they were appropriated to such persons as pretend to know more than they really do, and by that means imposed upon the ignorance and weakness of others for the sake of gain: this men did by various arts, which were therefore called magical; that is, crafty, subtil, mysterious contrivances, in order to amaze the people, and to make them believe strange things of them, as if they could work wonders, and predict strange things; sometimes by the stars, and then they were called astrologers; sometimes by consulting the entrails of sanctified beasts, and the flying or feeding of birds, and then they were called augurs or soothsayers; sometimes by charms, that is, by verses, spells, or love potions, and then they were called enchanters; sometimes by throwing of dice, drawing lots,

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or sleight of hand tricks, and then they were called forcerers; and sometimes by pretending to raise the dead, and converse with them, and then they were called necromancers: but magician was a common name to all these; and so seems the scripture witch or wizard to have been, which are of the same import. But witchcraft now is seldom or ever ascribed to wise or knowing people, but to poor, despicable, ignorant creatures, who have not sense enough to defend themselves, nor cunning to impose on others. It is not so much as pretended that they foretel any thing, or ever make themselves famous, or grow rich and great by the art of magic. The poet Shakespear, speaking of their ridiculous pretensions, says,

But see they're gone.

The earth has bubbles as the waters have,  
And these are some of them: they vanish'd  
Into the air, and what seem'd corporal  
Melted as breath into the wind.

"It is not poverty and nastiness that makes a witch, nor age, nor wrinkles, nor yet a revengeful eye or malicious tongue; but it is craft, and cunning, and imposture, set on foot to make a profit of, and practised to the detriment of truth and religion."

Indeed, so far back as the reign of Queen Elizabeth, the frauds and impostures of pretended fortune-tellers and diviners were so well known, that an act of parliament was passed concerning them, which contained the following words, "Further it is enacted, that if any person, by witchcraft or divination, pretends to discover any hidden treasures of gold or silver, or to tell where things lost or stolen may be found, to excite any unlawful affection, or to prejudice any body in person or goods, he shall suffer a year's imprisonment, and stand once a quarter in the pillory, for the first offence; and for the second forfeit all his goods and chattels, and suffer imprisonment during life." Vide 5 Queen Eliz. cap. 16.

A polite modern writer hath observed, that it is remarkable how much the belief of apparitions has lost ground within the last fifty years; which he very justly ascribes to the general increase of knowledge, and consequent decay of superstition. "A belief of this kind (says he) might spread in the days of popish infatuation; a belief as much supported by ignorance, as the ghosts themselves were indebted to night." One of the principal arguments that hath been urged in favour of visionary appearances, is, "That if there had been no real, there could have been no counterfeit shillings." But this, the same author observes, is a piece of sophistry; for the simile of the true shilling must allude to the living person, and the counterfeit resemblance of the posthumous figure of him that either strikes our senses or our imagination.

There is another cause which, in our opinion, has kept up the infatuation, since the time of the reformation. As our thoughts upon the subjects are novel, they may be agreeable; and as they are founded upon experience, we hope they are just: we mean the number of apparitions and phantasms raised by dramatic writers: for the principal ideas of the vulgar, relative to ghosts and apparitions, are drawn from what they have seen or heard in the play-house; and the brilliant effusions of a poet's fancy have often worked upon a weak mind so far as to make it imagine an ideal subject a real object. We have no doubt but the following lines have raised innumerable visionary fears:

Be thou a spirit of health, or goblin damn'd?  
Bring with thee airs from heaven, or blasts from hell?  
Be thy intents wicked or charitable?  
Thou comest in such a questionable shape,  
That I will speak to thee. Oh! answer me:  
Let me not burst in ignorance, but tell  
Why thy canoniz'd bones, hears'd in earth,  
Have burst their cearments? Why the sepulchre,

B b b

Wherein

Wherein we saw thee quietly interr'd,  
Has op'd its ponderous and marble jaws,  
To give thee up again? What may this mean,  
That thou, dear corse, again in complete steel,  
Revisit'st thus the glimpses of the moon,  
Making night hideous, and us fools of nature  
So horridly to shake our disposition  
With thoughts beyond the reaches of our souls?

SHAKESPEARE'S HAMLET.

The poets have, however, made ample amends for what they may have contributed towards the continuance of a belief of the frequent appearance of apparitions, by the ridicule they have so pointedly and justly thrown upon astrologers and fortune-tellers. Sir Samuel Garth, in describing one of these pests of society, says,

An inner room receives the num'rous shoals  
Of such as pay to be reputed fools:  
The sage in velvet chair here lolls at ease,  
To promise future health for present fees;  
Then, as from Tripod, solemn shams reveals,  
And what the stars know nothing of fortels.

But, perhaps, the most pointed and humorous picture of these impostors is painted by the ingenious author of *Hudibras*, in the following lines:

They'll search a planet's house to know  
Who broke and robb'd a house below;  
Examine Venus and the moon,  
Who stole a thimble, who a spoon;  
And though they nothing will confess,  
Yet by their very looks can guess,  
And tell what guilty aspect bodes,  
Who stole, and who receiv'd the goods.  
They feel the pulses of the stars,  
To find out agues, coughs, catarrhs;  
What gains or loses, hangs or saves;  
What makes men great, what fools, what knaves,  
But not what wife, for but of those  
The stars, they say, cannot dispose.

The other half tribe of Manasseh had Issachar on the north, Ephraim on the south, the Mediterranean on the west, and the Jordan on the east. It was a beautiful country, finely diversified with mountains, vallies, lawns, springs, &c. The most considerable place was Bethsan, or Bethshan, situated on the west of Jordan, and the south coast of the Sea of Galilee. It was considerable in the time of St. Jerome and Eusebius. The Jews call it Bethsan, and the Greeks Scythopolis, as it is likewise named in the scriptures. The Turks, however, call it Elbyzan.

Another remarkable place is Salem, or Solyma, as Josephus calls it, and which is likewise called so by Mr. Pope, who, in his invocation at the beginning of that beautiful poem the *Messiah*, says,

Ye nymphs of Solyma begin the song,  
To heav'nly themes sublimer strains belong.

No traces of any of the other towns are left at present; and nothing worth relating is recorded of their ancient situation.

The lot of the tribe of Ephraim, afterwards known by the name of Samaria, had the Jordan on the east, the Mediterranean on the west, the tribe of Benjamin on the south, and the half tribe of Manasseh on the north. It was here that the rupture between the kingdoms of Israel and Judah originated. The principal places were,

Sichem, or Shechem, since Neopolis, once considerable, being a city of refuge, and, after the destruction of Samaria, the capital of the revolted kingdom. On the place where it stood, there is at present a town known by the name of Naplosa, or Naplouse, between the mounts Ebal and Gerizim. It is the seat of a Turkish

fangiac, and capital of a territory consisting of 100 villages. Mr. Maundrell informs us it is in a poor condition, compared with what its ancient ruins shew it to have been, consisting of only two streets, lying parallel under Gerizim, but well built, and full of people.

Arimathea, or Ramah, in Hebrew, which signifies an high place, was the place of the prophet Samuel's nativity.

Samaria, anciently Someron, from the mountains on which it was built, but now Sebastie, was the capital of the revolted kingdom, and raised by its monarchs to great splendour. It was destroyed by the Assyrians; but Herod rebuilt it, and embellished it with many magnificent edifices, of which there are still some remains, particularly a large square piazza, encompassed with marble pillars, some standing, others lying; the fragments of some strong walls; and the church built by the empress Helena, over the place where John the Baptist was beheaded, or, as some say, buried. The remains of this church are divided into two parts, one of which belongs to the Christians, and one to the Turks. The latter division is paved with marble, and has a chapel under ground, to which there are twenty-three steps to descend. There are three tombs in it, where, it is affirmed, the Baptist, Elisha, and Obadiah, were buried. The Turks likewise say, that it was in this chapel St. John was imprisoned and beheaded. For a trifle of money they let the Christians down to see the tombs, or rather to peep at them through some openings in the wall. Not far from these ruins Jacob's Well is shewn, where Christ held the conference with the Samaritan woman. It is covered by a stone vault; and those who are desirous of seeing it, are obliged to be let down through a narrow hole, when they may discover the mouth of it. It is hewn out of the solid rock, is three yards in diameter, and thirty-five in depth, five of which are filled with water.

Shiloh, or Sio, was celebrated for the tabernacle in which the ark was kept, till just before the death of Eli, 1 Sam. iv. 3, &c. At present there is nothing remaining of it.

Judea, properly so called, contained the tribes of Benjamin, Judah, Dan, and Simeon, and lay to the southward of the whole country.

The lot of the tribe of Benjamin had Samaria on the north, Jordan on the east, and Dan on the west. The principal places are,

The justly famed city of Jerusalem, the capital of Judea, the regal seat of the Jewish monarchs, and the center of the Jewish religion. In its most flourishing state this city was divided into four distinct parts, each being enclosed by its own walls, viz. The old city of Jebus, which stood on Mount Zion, or Sion, where the prophets dwelt, and where king David built a superb palace, which became the residence both of himself and his successors, on which account it was called the CITY OF DAVID. 2. The Lower city, or the Daughter of Zion, so called on account of its having been built subsequent to the other. In this division stood the two magnificent palaces which Solomon built for himself and his queen; the fine palace of the Maccabean princes; the noble amphitheatre erected by Herod, which was said to be capable of containing 80,000 spectators; the citadel built by Antiochus, which was destroyed by Simon the Maccabee; and the second citadel called Antonia, which was erected by Herod upon a craggy rock. 3. The New City, principally inhabited by merchants, artificers, mechanics, &c. 4. Mount Moriah, on which the temple of Solomon was built, of which an ample description is given in the 6th and 7th chapters of the first book of Kings.

Jerusalem is about three miles in circumference at present, and lies in 31 deg. 50 min. north latitude, and 36 deg. east longitude, being situated on a rocky mountain. Dr. Shaw says, "The hills which stand about Jerusalem make it appear to be situated, as it were, in an amphitheatre, whose arena inclineth to the eastward. We have no where, as I know of, any distinct



ting view of it. That from the Mount of Olives, which is the least, and perhaps the farthest, is, notwithstanding, at so small a distance, that when our Saviour was there, he might be said, almost in a literal sense, 'to have wept over it.' There are very few remains of the city, either as it was in our Saviour's time, or as it was afterwards rebuilt by Adrian, scarce one stone being left upon another. Even the very situation is altered; for Mount Sion, the most eminent part of the Old Jerusalem, is now excluded, and its ditches filled up; whilst the places adjoining to Mount Calvary, where Christ suffered on the cross without the gate, are now almost in the center of the city." With respect to its present state, the Turks call it Cudsembaric. It is thinly inhabited. The walls are weak, and without bastions; the ditch inconsiderable. The gates are six in number, viz. Damascus, St. Stephen's, Herod's, Sterquilina, Bethlehem, and Mount Sion Gate; beside the Golden Gate, which is shut up, on account of a prophecy which the Turks have among them, that by that gate the Christians are to take Jerusalem. The streets are narrow, and the houses mean. Pilgrims and travellers, who flock from all parts, either through devotion, or out of curiosity, are the principal support of the city. A Turkish bashaw resides here, to keep good order, collect the Grand Seignior's revenues, and protect the pilgrims from the insults of the Arabs.

No European Christian is permitted to enter the city till the requisite duties are discharged: nor can a stranger safely stay here, without being upon good terms with the Latin fathers.

The principal object of the pilgrims is the church of the Holy Sepulchre, situated upon Mount Calvary. It is 100 paces in length, and 60 in breadth. The workmen were obliged to reduce the hill to a plain area, in order to lay the foundation; but great precaution was used not to alter any part of it where our Saviour's Passion was concerned. The place of the Crucifixion is left entire, being about 12 yards square, and stands at this day so much higher than the floor of the church, that it is ascended to by 21 steps. The Holy Sepulchre, which was originally a cave hewn out in the bottom of the rock, may now be compared to a grotto standing above ground, and having the rock cut away, and levelled all round. The walls of the church of the Holy Sepulchre are of stone, and the roof of cedar. The east end encloses Mount Calvary, and the west the Holy Sepulchre. The former is covered with a superb cupola, supported by 16 large columns, and open at top. Over the altar there is another fine dome. The nave constitutes the choir; and the sides of the church contain the most remarkable places where the circumstances of our Saviour's Passion were transacted, together with the tombs of Godfrey and Baldwin, the two first Christian kings of Jerusalem. In the church of the Crucifixion, the hole is shewn in which it is said the cross was fixed. The altar has three crosses on it richly adorned, particularly with four lamps of immense value, which are kept constantly burning. The cloister round the Sepulchre is divided into sundry chapels. The Latins, who take care of the church, have apartments on the north-west side; but they are never suffered to go out, the Turks keeping the keys, and furnishing them with provisions through a wicket. Some grand ceremonies are performed at Easter, representing Christ's Passion, Crucifixion, Death, and Resurrection, of which take the following authentic account:

At dusk the pilgrims and monks meet in the chapel of the apparition; the lights are extinguished, and a sermon preached by one of the Latin priests; then each being furnished with a lighted taper, all walk in procession round the church. They stop first at the Pillar of Flagellation, where a hymn is sung, and a sermon preached. Thence they proceed to the Chapel of the Prison, to hear another hymn, and another sermon. At the Chapel of the Division of the Garment, to which they go next, a hymn is sung, but no sermon preached. They then proceed to the Chapel of Derision, the al-

tar of which is supported by two pillars, and underneath is a piece of greyish marble, on which they say the soldiers placed Christ, when they crowned him with thorns, and mocked him, saying, "Hail, king of the Jews!" Here a sermon is preached, and a fourth hymn sung. They next enter another chapel, parted from the former only by a curtain, and advancing to the east end, come to the very spot on which our Redeemer was crucified. This chapel is covered all over with Mosaic work; and in the middle of the pavement are some marble stones of several colours, designed to shew the very place where our Lord's blood fell, when his hands and feet were pierced. It is adorned with 13 lamps, and a candlestick with 12 branches. An hymn is here sung, and a sermon preached on some text relative to the passion. Then two friars, who personate Joseph of Arimathea and Nicodemus, come with great solemnity to the cross, and take down the image that resembles Christ, which they put into a winding sheet, carry it to the stone of unction, and sing an hymn over it. A sermon is then preached in Arabic; and thus the ceremonials conclude.

On Mount Moriah, in the south part of the city, stands the edifice called Solomon's Temple, which is situated upon the same spot as the ancient temple stood; but it is uncertain by whom it was erected. The middle part, where the Jewish Sanctum Sanctorum was supposed to have stood, is converted into a Turkish mosque.

It is to be observed, that the Turkish sargiac who governs this city resides in the very house where Pontius Pilate is supposed to have formerly lived. The principal part of the churches have been converted into mosques. The priests, and other Christians, are kept miserably poor, by the tyranny of the government, and have scarce any subsistence but what they procure by accommodating strangers with food and lodging, and selling them relics.

In the neighbourhood of Jerusalem, the most remarkable antiquities are,

The pools of Bethesda and Gihon. The former is 120 paces long, 40 broad, and 8 deep. It is at present dry, and the arches dammed up. But Gihon, which is about a quarter of a mile from Bethlehem gate, is a magnificent relick, 106 paces long, 60 broad, lined with a wall and plaister, and still stored with water.

The tomb of the Virgin Mary, in the valley of Jehoshaphat, has a descent to it by a flight of 47 magnificent steps. On the right hand is the sepulchre of St. Anne, the mother of the Blessed Virgin; and on the left hand is that of Joseph her husband. The whole is cut in the solid rock.

Abshalom's pillar or place, which it is said was erected by that prince, in order to perpetuate his memory, as he had no male issue, resembles a sepulchre, though it is not known that he was buried there. There is a great heap of stones about it, which are always increasing; for all Jews and Turks who pass by it make a point of throwing a stone each upon the heap, as a token of abhorrence to Abshalom for his unnatural rebellion against his father. The structure itself is 20 cubits square, and 60 high, adorned below with four columns of the Ionic order. From the height of 20 to 40 cubits it grows less, and is plain, a small fillet at the upper end excepted: from thence to the top it is circular, and runs up spirally to a point; the whole being cut out of a solid rock. There is a room within considerably higher than the level of the ground without, on the sides of which are niches, probably to receive coffins.

To the eastward of the above is the tomb of Zechariah, the son of Barachiah, whom the Jews slew between the temple and the altar, as it is commonly supposed. It is cut out of the rock 18 feet high, as many square, and adorned with Ionic columns on each front, cut out of the same rock, and supporting a cornice. The whole ends in a pointed top like a diamond.

The



The royal sepulchres without the walls of Jerusalem are some of the most elaborate, curious, and magnificent antique remains that imagination can conceive. By whom they were built is uncertain, but they consist of a great number of apartments, most of which are spacious, and all cut out of the marble rock.

Near Jerusalem is a spot of ground, 30 yards long, and 50 broad, which is now the burial place of the Armenians. It was formerly the *Aceldama*, *field of blood*, or *potter's field*, purchased with the price of Judas's treason, as a place of interment for strangers. It is walled round, to prevent the Turks from abusing the bones of the Christians: but one half of it is occupied by a charnel-house.

At Bethany, which stood in the road between Jerusalem and Jericho, the remains of an old castle are shewn, which, it is affirmed belonged formerly to Lazarus. There is a descent of 25 steps to the room where he was laid, and the tomb out of which he was raised.

Jericho is reduced from a magnificent city to a little mean village, without any vestiges of its former splendour, except some grand arches of an old conduit. It is about twenty-three miles from Jerusalem, and was remarkable for being the first city invaded by the Israelites after their passage over Jordan, when it was taken by the singular fall of its walls.

The lot of the tribe of Judah was bounded on the south by the mountains of Edom, on the north by Benjamin, on the east by the Dead Sea, and on the west by the Mediterranean. This was the most fertile, populous, and largest of all the twelve lots; but at present there are no remains of any places which it might formerly contain, except

Bethlehem, the place of **JESUS CHRIST'S** nativity, and therefore the most worthy to be held in esteem by all mankind, for the blessings brought by the Redeemer, agreeable to the prophecy of Isaiah, which prophecy is thus paraphrased by Mr. Pope:

Wrapt into future times, the bard begun:  
A virgin shall conceive, a virgin bear a son.  
From Jesse's root behold a branch arise,  
Whose sacred flower with fragrance fills the skies:  
Th' ethereal spirit o'er the leaves shall move,  
And on its top descend the mystic dove.  
Ye Heavens from high the dewy nectar pour,  
And in soft silence shed the kindly show'r.  
The sick and weak the healing plant shall aid;  
From storms a shelter, and from heat a shade:  
Truth o'er the world her olive branch extend,  
And white-rob'd innocence from heav'n descend.  
Swift fly the years, and rise the expected morn!  
O spring to light! auspicious babe be born!  
Hark, a glad voice the lonely desert cheers:  
Prepare the way; a God, a God appears!  
A God, a God, the vocal hills reply:  
The rocks proclaim th' approaching Deity.  
Lo! earth receives him from the bending skies!  
Sink down ye mountains, and ye vallies rise.  
With heads inclin'd, ye cedars, homage pay:  
Be smooth, ye rocks, ye rapid floods give way:  
The Saviour comes, by ancient bards foretold!  
Hear him ye deaf, and all ye blind behold.  
He from thick films shall purge the visual ray,  
And on the sightless eye-balls pour the day.  
'Tis he th' obstructed paths of sound shall clear,  
And bid new music charm the unfolding ear.  
The dumb shall sing; the lame his crutch forego,  
And leap exulting like the bounding roe.  
No sigh, no murmur, the sad world shall hear;  
From ev'ry eye he wipes off ev'ry tear.  
In adamant chains shall death be bound,  
And hell's grim tyrant feel th' eternal wound.

This city is distant between six and seven miles from Jerusalem, to the south-west, in the way to Hebron. It lies in 31 deg. 35 min. north latitude; and in 65 deg. 50 min. east longitude. Anciently it was called the

City of David, having been the birth-place of the Royal Psalmist. It was otherwise called Ephrath, or Ephratah; Gen. xxxv. 19. It was originally built by the Jebusites; and both Jerom and Eusebius assure us, that the monument of Jesse, the father of David, was here shewn in their time. Bethlehem is seated on a pleasant hill, in a fine fertile plain, and enjoys a most excellent air. It contains a convent of the Latins, another of the Greeks, and another of the Armenians, and is annually resorted to by a great number of pilgrims and travellers. All the convents have doors which open into the Chapel of the Holy Manger: for the place where the blessed Redeemer was born, and the manger in which he was laid, are shewn to this day. The manger is adorned with three pillars, one in the middle, and the others at the ends: in the angle, a step lower, are two other small pillars of an equal bigness, between which there is a marble manger, big enough to hold a new born infant: and opposite to it is a stone, whereon the blessed Virgin sat when the wise men came to adore the heavenly infant. The whole is become entirely black through time.

At the distance of about forty yards from one of the convents, there is a grot hollowed in a chalky rock, where, tradition says, the blessed Virgin hid herself and her divine babe, from the malice of Herod, some time previous to her departure into Egypt. Eastward, at the distance of about half a mile, the pilgrims are shewn the field where the shepherds were watching their flocks, when they received the glad tidings of the birth of a blessed Redeemer. The magnificent church built over the grot where the divine infant was born, is one of the most superb in the east, being divided into five aisles, formed by four rows of elegant marble pillars, to the amount of 40 in number, that is, ten in a row. Besides these, 10 more support the whole choir, which is enclosed by a wall. The pavement is beautiful, and the cedar roof proportionably high. The noble portico by which you enter the church is supported by 16 handsome marble pillars. The choir, which is covered by a noble cupola, terminates in a semicircle that contains the altar: not far from which are two marble staircases, consisting of 13 steps each: by one of these the pilgrims descend to the Chapel of the Nativity, where there is an altar under a concave, with a representation of the nativity; the whole being illuminated by lamps continually kept burning.

This magnificent edifice was built by the pious empress Helena, in commemoration of the birth of Christ. At a small distance to the southward of Bethlehem, the famous fountains, pools, and gardens of Solomon are shewn. The pools are three in number, lying in a row, and so disposed, that the waters of the uppermost fall into the second, and those of the second into the third. They are of a quadrangular figure, equal in breadth, but differing in length; the breadth of each being 450 feet; but the length of the first is 800 feet, of the second 1000 feet, and of the third 1100 feet. They are very deep, and lined with a plaistered wall. Close to the pools is a pleasant castle of a modern structure: and at about the distance of 700 feet is a fountain, from which they receive their waters. On the eastward of the city the well of David is shewn, for the waters of which that monarch so passionately longed, according to the inspired writer. 2 Sam. xxiii. 14, &c. "And David was then in the hold, and the garrison of the Philistines was then in Bethlehem; and David longed, and said, O that one would give me drink of the water of the well of Bethlehem, which is by the gate. And three mighty men broke through the host of the Philistines, and drew water out of the well of Bethlehem; that was by the gate." About two furlongs from this well are the remains of an old aqueduct, which anciently conveyed the waters of Solomon's pools to Jerusalem. Besides the above-mentioned chapels in Bethlehem, are the Chapel of St. Joseph, the husband of the Holy Virgin, the Chapel of the Innocents, and those of St. Jerome, St. Paul, and Eustochium.

It

It is proper here to observe, that St. Jerome was a learned and celebrated writer in the fourth century: that Paula, and Eustochinum, her daughter, were two Roman ladies, instructed by St. Jerome in learning and piety. This celebrated city is, however, at present reduced to a mean village, inhabited by very poor people.

Hebron, the ancient city of David before he took Jerusalem, has long since been ruined. Near it stands the village called Elkahil, on a pleasant hill that overlooks a most delightful valley. Ruinous as its present condition is, it still contains a handsome church, built by the empress Helena over the sepulchral grave where Abraham and Sarah, Isaac, Jacob and Leah lie buried. The Turks have since turned the church into a mosque: but Turks, Christians, and Jews, all regard it with great veneration. This town is the capital of a district consisting of about 24 little villages, which the Turks call the Territory of the Friends of God.

Bethzor, or Bethsora, formerly a very strong fortress, is supposed to have stood upon a craggy hill, twenty miles to the southward of Jerusalem, where there is now a village named St. Philip, from a tradition that it was at a fountain near this place, where Philip baptized the eunuch of queen Candace.

Engeddi, a village on the top of a rock near the Dead Sea, about four miles east of Tekoah, is famed for the great quantity of palms, and other odoriferous trees, which grow on the mountains above it. Among the caverns of these mountains two are very remarkable; the one for being the retreat of Lot and his daughters after the conflagration of Sodom; and the other for being the cavern in which David so generously spared the life of Saul, contenting himself with only cutting off the skirt of his garment.

The lot of Dan was bounded on the south by Simeon, on the north by Ephraim, on the east by Judah and Benjamin, and on the west by the country of the Philistines and the Mediterranean Sea; the length being 40 miles from north to south, and the greatest breadth not exceeding 25 miles. It abounded in all the necessities and luxuries of life; and from hence the spies brought such noble specimens of its admirable fertility to the Israelitish camp.

The tribe of Simeon, which was bounded by Dan on the north, by the river Trihor on the south, by Judah on the east, and a neck of land towards the Mediterranean on the west, lay in the most southern corner of Judea. This part was not so fertile as the rest of the land of Canaan, nor were the towns either many or considerable, none deserving any mention, even in ancient times, except Anthedon and Rhinocolura, which are now poor ruined towns, standing on the sea-coast, and Beersheba, of which, in Gen. xxi. we learn, that Abraham, having entered into a solemn league of friendship with Abimelech, king of the Philistines, to secure his property in a well against the outrage of the Philistines, who had taken seven wells from him before, presented the king with seven young sheep, and entreated him to accept of them as a token that he had dug such a well, and should thenceforth be permitted to enjoy it peaceably; upon which occasion the place was called Beersheba, or the Well of the Oath, because of the covenant made relative thereto. Hence the city which was erected near it, in process of time, obtained the name of Beersheba.

A small part of the present Palestine, situated on the coast of the Mediterranean, and extending from the sea of Jamnia to the mouth of the river Bezor, was long subject to the five lords of the Philistines. The principal places were,

Ascalon, which is dwindled into a very trifling village, stands on the sea-coast, and was the native place of Herod the Great, who was thence called Ascalonites. It was an episcopal see from the earliest ages of Christianity; and during the Holy Wars had many stately edifices remaining, which have since been all ruined by the Turks and Saracens,

No. 18.

Gaza stands between two and three miles from the Mediterranean Sea, and lies in 31 deg. 22 min. north latitude, and 35 deg. east longitude. It retains many monuments of its pristine grandeur, and on all sides some noble remains of antiquity are to be seen, viz. several rows of stately marble columns, with all their ornaments entire, magnificent sepulchres, monuments, &c. Among these is one in particular surrounded by a high wall, which belongs to a Turkish family. Near the city stands a round castle, flanked with four square towers; opposite to which is the seraglio, where the bashaw's wives and attendants are kept; and a little above are the remnants of an old Roman castle, the materials of which are so firm, that the hammer can make no impression on them.

The Greeks and Armenians have each a church here; and near to that of the latter, the spot is shewn where the temple stood which Sampson pulled down over his head, and destroyed at once himself and a great number of Philistines. The castle is the residence of a sangiac, who is supposed to have near 300 small villages, or hamlets, within his jurisdiction. At a little distance from the town, quite up to Egypt, the country is inhabited by a race of wild Arabs, who are continually roving about, not being subject to any regular government.

Maffuina, or New Gaza, was the ancient sea-port to the former, or Old Gaza, and on that account only was of note. It stood about ten miles from Ascalon, near the mouth of the river Bezor. About it are still some antique remains, but whether they belonged to New or Old Gaza is uncertain.

About three miles south from Gaza, and two miles from the sea, stands a town named Larissa. It is at present a poor mean place, defended by an old castle, and a garrison of 200 men; but was formerly celebrated as the burial-place of Pompey the Great, who was killed in its neighbourhood.

At a little distance from the above stands Raphia, which is now so inconsiderable, as scarce to deserve mentioning. It was, however, a place of some account in the time of the Maccabees.

Gath was anciently the principal of the five capital cities of the Philistines, being the regal seat; but it dwindled away so early, that no vestiges of it are now remaining, and it is even uncertain where it exactly stood. It was famed as the residence of the remnant of the giant race, and was the place of Goliath's nativity.

Ekron, or Ecron, was the northermost of all the five cities which gave name to the five lordships of the Philistines. It was once a place of great wealth and power, and frequently mentioned in the sacred writings, but it is dwindled to nothing, and not noticed by any profane authors.

Ashdod, or Azotus, which was situated about 12 miles to the north of Ascalon, bore an extraordinary fame among the ancients. The situation was inland, and the circumjacent country exceedingly fertile and pleasant. It was famous for the temple of Dagon, where was the grandest and most favoured god the Philistines had. To him they attributed the invention of agriculture. This city, in the times of primitive Christianity, was an episcopal see, and was even a fair village in the time of St. Jerome, but at present no traces of it are left.

Thus have we minutely described the HOLY LAND, and amply dwelt upon many curious and interesting particulars: but we would earnestly recommend to our readers to compare our geographical account of the various parts of Syria, with the passages in which they are mentioned in the sacred writings, when we have no doubt but they will receive infinite satisfaction from the comparison,

Charm us, ye sacred leaves, with nobler themes,  
With op'ning heavens, and angels rob'd in flames.  
Ye restless passions, while we read, be aw'd,  
Hail, ye mysterious oracles of God!

C c c

Here

Here we behold how infant time began,  
How the dust mov'd, and quicken'd into man;  
Here, thro' the flow'ry walks of Eden rove,  
Court the soft breeze, or range the spicy grove;  
There tread on hallow'd ground, where angels trod;  
And rev'rend patriarchs talk'd as friends with God;  
Or hear the voice to slumb'ring prophets giv'n,  
Or gaze on visions from the throne of heav'n."

As we have been treating of the spot which gave birth to Our Blessed Saviour, we deem it a duty we owe to the cause of Christianity to give the most important traits in the life of that sacred character.

## SECTION XX.

*A short Account of the Life, Doctrine, Sufferings and Death, of Our Blessed Lord and Saviour JESUS CHRIST.*

**T**HE Temple of Janus \* was shut; the sceptre had departed from Judah †; and the prophecy of Daniel was accomplished; when God, in compassion towards mankind, sent his son into the world to take off that guilt of sin which defiled our nature; and the great work of our salvation was thus accomplished.

In the time of Herod, God sent the angel Gabriel to an holy virgin, named Mary, who was espoused to Joseph of Nazareth, a city in Galilee, to inform her how highly favoured she was of God. The consummation of marriage between Joseph and Mary had not taken place, as was the custom not only among the Jews, but with many nations of the east; the parties being often contracted in their infancy, but not permitted to cohabit together, till after they had been several years betrothed. Mary, however, conceived by means of the Holy Spirit, and God sent an angel to Joseph, to convince him of the chastity of his spouse, and the divinity of her son.

During her pregnancy, she travelled to Bethlehem with her husband Joseph, in order to be taxed, agreeable to a decree issued by Augustus Cæsar for a general capitation tax. The city was so crowded, that not being able to find any room in an inn, they were under the necessity of retiring to a stable, where the Holy Virgin humbly bowed her knees, and brought her first-born into the world.

The conception being without sin, the production was without pain, and notice was given to the world of the nativity of a REDEEMER, by an angel and a star. The angel appeared to the Jewish shepherds, and the star was seen by the Magi, or wise men of the east. At the expiration of eight days the blessed infant was circumcised; and thus, by a few drops, gave earnest of the abundance of blood which he was to shed for the purification of mankind.

In due season the Holy Virgin presented the Divine Infant in the temple, and redeemed him, according to the written law, with five shekels, and a pair of turtle doves; for Christ did not come into the world to overturn, but to fulfil the law. At this critical instant Simeon and Anna, two pious persons, entered the temple, being stimulated by a divine impulse, when they joined with great fervency in praising God for having sent a Redeemer into the world. Simeon, in particular, begged to die, in the words of the celebrated canticle used in the liturgy of the church, and taken

from Luke ii. 29. "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation."

Herod, being informed of the birth of the child, tried, by various artifices, to get him into his power; but Joseph, being informed of his bloody intention, had the precaution to withdraw privately into Egypt, with his wife, and the holy infant, where they remained twelve years.

On their return, Jesus, though so young, disputed with the most learned doctors in the temple, and afterwards departed for Jordan, where he was baptized by John; when the heavens immediately opened, the Holy Ghost descended upon him in the form of a dove, and a voice was heard to pronounce the following words: "This is my beloved Son, in whom I am well pleased."

Soon after the Blessed Jesus wrought his first miracle at Cana in Galilee: he then cleansed the temple of merchants, money-changers, &c. foretold his own death and resurrection, and convinced Nicodemus, a doctor of law, of his divine mission.

He then traversed Judea with his disciples, baptized great numbers, and repaired towards Galilee, where John was in confinement for having, in one of his sermons, reprehended Herod for his incestuous marriage with his brother's wife. By the way he conversed with the Good Samaritan, and restored the dead child of a nobleman to life.

He now travelled throughout Galilee, healing all manner of diseases, restoring the blind and lame to their sight and limbs, cleansing lepers, and doing all manner of benevolent actions. Near the lake Genezareth, being pressed by the crowd of people, he entered into Simon's ship, where he preached, and commanded the miraculous draught of fishes.

At the pool of Bethesda he, on a sabbath, cured a poor paralytic man, who had been lame 38 years, bidding him, "Take up his bed and walk." The Jews exclaimed against this breach of the sabbath, but Our Lord soon convinced them, that a work of necessity ought to supersede a ritual command.

Jesus soon after returned to Galilee, and cured a man whose right hand was shrunk up and withered. He now selected his twelve apostles, to whom, and a great multitude of people, he preached that admirable discourse called "The Sermon upon the Mount," which comprizes all the great principles of the Christian religion.

On the descent from the mount he healed a leper, and in returning to Capernaum cured a favourite servant of a Roman centurion. At the gate of Nain he brought to life a widow's son, as the people were carrying him to be buried; then dined with Simon the Pharisee, and consoled the penitent prostitute. In various parts of Galilee he continued comforting the afflicted, healing the diseased, and instructing the ignorant by the most expressive parables, till he crossed the sea of Galilee; when a terrible storm arising while he was asleep in the ship, his disciples waked him, when he rebuked the waves, and restored the sea to a perfect calm. Landing at Trachonitis, he met two demoniacs, from whom he cast out the devils that possessed them, who entered into an heard of swine, and occasioned those animals to precipitate themselves into the sea.

He soon after performed two remarkable miracles; the first was feeding the multitude in the desert with five

\* Janus, the first king of Italy, was deified at his death, and depicted with two faces: the temple dedicated to him at Rome was always kept shut in times of peace, and open in times of war. It was therefore natural that the Saviour of Mankind, who brought eternal peace and salvation into the world should be born in a time of general tranquillity.

† Jacob, on his death-bed, thus prophesieth: "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Gen. xlix. 10. This

prophecy was accomplished in the most literal manner; for about the very time in which Christ was born, the Romans deprived the Jews of all regal authority, and appointed magistrates of their own to administer justice throughout all Syria. Thus did the sceptre depart from Judah, nor were the Jewish law-givers suffered to retain any authority. The latter part of the prophecy was equally accomplished; for although there are many flourishing nations of Christians, the Jews are no longer a people.



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TURKISH DRESSES.



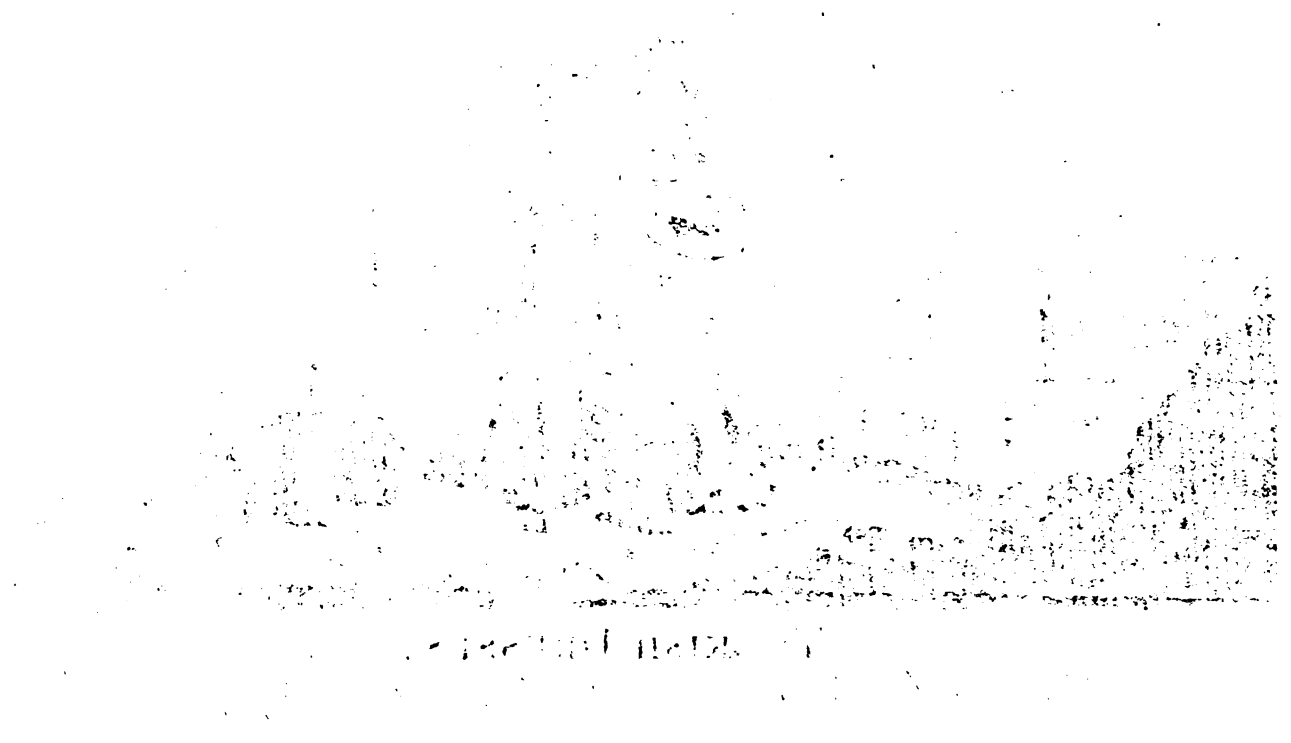
*The Grand Vizier.....The Sultaness.....The Grand Seigneur.*



*A Turkish Priest.....a Bashaw.....The Imam of the Mosque.*

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**TURKISH DRESSES.**

*1 a Bashaw of three Tails ..... 2 an Officer of the Janisaries & Superintendant of their Kitchen.  
3 a Turkish Gentleman.*



**TURKISH DRESSES.**

*1 a. Nottman in his Robes ..... 2 a Commander in Chief of the Saphis.  
3 an Officer of the supreme Court of Judicature.*

*Ornion sculp.*

barley loaves and two fishes; and the second was walking on the surface of the water; with Peter, to the ship in which were his other disciples.

After performing many other miracles, and explaining his mission more fully to his disciples, Jesus, at length, at the time of the Passover, eat the Paschal Lamb with his disciples, washed their feet; and informed them, that one of them should betray him. Judas soon after left them, though it was night; and then Jesus preached his farewell sermon to his remaining disciples, in which he recommended social love and unanimity, and foretold that Peter should deny him. A multitude of armed men then surrounded him, and Judas kissed him, in order to distinguish, and thereby betray him. In the scuffle Peter cut off the ear of Malchus, servant to the high priest; for which Jesus reproved him, and immediately healed the ear of Malchus by touching it.

When Jesus was led away, all his disciples fled, except Peter, who followed at a distance, and John having recovered his spirits, returned into the high priest's hall, where Jesus was brought before Annas, who, though prince of the sanhedrim, refused to judge him, but sent him bound to Caiaphas: thither Peter came, and was challenged three times by the servants to be a Galilean, and of the family of Jesus, which he three times denied, and forswore: till Jesus looking back, reminded him of his prediction; then the cock crew, and Peter, being sensible of his crime, went out, and wept bitterly.

In the morning the council was to assemble, and while Jesus was in custody the Jews mocked him, covered his face, and having smote him, called upon him to tell who it was. The elders likewise did their endeavours to suborn false witnesses against him, but were not so successful as they expected in their infernal machinations.

The principal articles of accusation, which their whole malice could invent, was only that he had said he would destroy the temple, and in three days build it up again. To this Jesus making no reply, Caiaphas abjured him, by the living God, to say whether he was Christ the Son of God or not. To which he answered in the affirmative. Then Caiaphas accused him of blasphemy, and he was condemned to death by Pontius Pilate the Roman governor, who, though conscious of his innocence, weakly yielded to the solicitations of the Jews, and delivered him up to the soldiers to be crucified; who first cruelly beat him, and spit in his face.

Judas, hearing the final sentence, brought in the silver which they had given him as a reward for his treachery, and throwing it among them, said, "I have betrayed the innocent blood." With the money they bought a field called the Potter's Field, to bury strangers in: and Judas went out and hanged himself. It is likewise to be observed, that Pontius Pilate was soon after deposed by Vitellius the proconsul of Syria, on account of his great cruelties and extortions. He was afterwards banished to Vincennes in Gaul, where he put a period to his miserable existence with his own hands.

\* Those who would wish to read a full and ample account of the Life, Doctrine, Sufferings, Resurrection and Ascension of the Great Redeemer of Mankind, are referred to an excellent performance, intitled, "The Reverend Dr. FLEETWOOD's Life of Our Blessed Lord and Saviour JESUS CHRIST. Containing a full, ample, accurate, instructive, and universal History of every Transaction in the LIFE of Our BLESSED REDEEMER, from his taking upon himself our sinful Nature, to his Crucifixion, Resurrection from the Dead, and his Glorious Ascension into Heaven. Particularly his Genealogy, Incarnation, Preservation, Circumcision, Presentation, Divine Mission, Baptism, Fasting, Temptation, Ministry, Sufferings, Doctrine, Calling the Apostles, Miracles, Parables, Charity, Meekness, Travels, Transfiguration, Passion, Institution of the Sacrament, Crucifixion, Burial, Resurrection, Appearance, and Ascension. Together with the Lives, Transactions and Sufferings of his Holy Evangelists, Apostles, Disciples, and

Jesus, being arrayed in a kingly robe; with a reed in his hand for a sceptre, and a crown of thorns upon his head, was led to Golgotha, on Mount Calvary, and there crucified, with this inscription over his head, JESUS OF NAZARETH KING OF THE JEWS \*.

## SECTION XXI.

*Persons, Dress, Food, Customs, Manners, Government, Religion, &c. of the Turks, considered in general.*

THE Turks in general are well made, and of the middle stature; those who reside in cities are of a complexion tolerably fair, but the peasants, from being exposed to the sun are swarthy. Their hair and eyes are commonly black. Their features, when young, are agreeable; the women are deemed beautiful, but bear the marks of age by the time they reach thirty years, as they frequently marry at fourteen.

The use of paint is not common with the modest women, but peculiar to prostitutes. They have, however, a general practice of blacking the inside of their eyelids by applying a powder called *Ismed*. They perform this operation with a cylindrical piece of silver, steel, or ivory, about two inches long, and of the size of a common probe. This they wet with water, in order that the powder may stick to it, and applying the middle part horizontally to the eye, shut the eyelids upon it, and drawing it through between them, it blackens the inside, leaving a narrow black rim round the edge. The women also stain their feet and hands with henna, which is brought from Egypt chiefly for that purpose.

The women of some of the villages wear a large gold or silver ring through the external cartilage of the right nostril, and some of these rings are at least an inch and an half in diameter. These people, likewise, mark their under lip, and sometimes their breasts and arms, with a blue colour, by pricking the part with a needle, and rubbing it with a certain powder which leaves an indelible mark. A slender waist being rather considered as a deformity, the Turkish women use all their endeavours to render themselves apparently plump.

The Turkish habit has a graceful appearance. Next the skin the men wear a pair of drawers, and over them a shirt and a doliman of sattin, taffety, or other neat stuff, which reaches to their heels. In the winter this is guilped, and they girt it very tight round the waist with a sash, in which they frequently wear two daggers, the handles and sheaths of which are sometimes adorned with gold and silver. In this girdle they also carry their money and their pouch for tobacco. Over the doliman they wear a kind of night-gown, which those who are able line with furs in the winter. Their stockings are of cloth footed with red or yellow leather, and their shoes are of the same colour. On their heads they wear a crimson velvet cap, round which they wrap a red or white turban, which is a scarf of linen or silk many ells long.

The first part of the womens dress is a pair of drawers, very full and reaching to the shoes so as to conceal

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" sactions of John the Baptist, the great Forerunner of the  
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the

the legs. Over this is the shift, with wide sleeves hanging half way down the arm, and closed at the neck with a button; but the shape and colour of the bosom are very well to be distinguished through it. They have a waistcoat made close to the shape, with very long sleeves falling back, composed of materials and ornaments according to their respective abilities. They have a robe exactly fitted to the shape, and reaching to the feet, with very long strait falling sleeves. This is girt with a girdle of about four inches broad, which all that can afford have superbly ornamented. The *curdee* is a loose robe, which they throw off or put on according to the weather, lined with ermine or sable, the sleeves reaching very little below the shoulders.

The head dress is composed of a cap called *talpoc*, which is, in winter, of fine velvet, and in summer of a light stuff. This is fixed on one side of the head, hanging a little way down, with a tassal bound with a circle of diamonds, or a rich embroidered handkerchief. On the other side of the head the hair is laid flat, and here is an opportunity for the display of fancy, some putting flowers, others a plume of feathers; but the most general fashion among the great is a large bouquet of jewels, made like natural flowers. The hair hangs at its full length behind, divided into tresses, braided with pearl or ribbon, which is always in great quantity.

No woman, let her rank be what it will, is permitted to go into the streets without two *murlins*; one that hides the whole dress of their heads, and hangs half way down their backs; and another that covers all the face but the eyes. Their shapes are also entirely concealed by a *ferigee*, which no woman of any sort appears without. This has long sleeves that reach to their finger ends, and wraps round them like a riding hood. By this means they are so disguised, that a woman of the first rank cannot be distinguished from her slave: and it is impossible for the most jealous husband to know his wife when he meets her; no man daring to touch or follow a woman in the street.

Notwithstanding this seeming reserve, the Turkish women lead a life of pleasure, exempt from cares. Their whole time is spent in visiting, bathing, or the agreeable amusement of spending money, and inventing new methods of adorning their persons. A husband would be thought mad, that exacted any degree of economy from his wife, whose expences are only limited by her fancy. It is his business to get money, and hers to spend it; and this prerogative extends to the meanest of the sex. Indeed, they have no places of resort but the bagnios, and there can only be seen by their own sex. However, they are fond of dress, and take great pleasure in frequenting the baths.

With respect to food, the Turks are not so abstemious as is generally imagined. They use the same articles, and observe the same forms and ceremonies, with respect to fare, times of eating and drinking, manner of serving, &c. as already described under the article of Aleppo, together with other particulars, which we shall therefore pass over, and advert only to such as are not specified under that head.

Those among the Turks who have once given themselves up to the immoderate use of opium, are easily known by a kind of rickets which this poison never fails to produce at last. Not able to exist agreeably, except in this species of intoxication, these persons are particular objects of curiosity, when they are assembled in a part of Constantinople called *Terikay Tcharchiffy*, or the market for the takers of opium.

There, towards the evening, the lovers of this drug are seen coming down the streets which lead to the *selimany*. Their pale and melancholy figures would be sufficient to raise pity, did not their lengthened necks, their heads turned on one side, their back bone distorted, their shoulder raised up to the ear, and a number of other extravagant attitudes which result from their disease, exhibit a picture of the most ridiculous nature.

A long row of little shops are built against one of

the walls that surround the square within which is the mosque. These shops are shaded by an arbour which reaches from one to the other, and under which the master takes care to place a little sofa, to accommodate his guests, without stopping up the passage. The customers arrive and place themselves in order, to take the dose which the habits each of them have contracted renders necessary.

The pills are distributed. Those most used to the practice, perhaps, swallow four very large ones, and each immediately drinking a glass of cold water, waits in his particular attitude. An agreeable reverie at the end of three quarters of an hour, or an hour at most, never fails to animate these mere moving figures, causing them to throw themselves into a thousand different postures, but always extravagant, and always merry. This is the moment when the scene becomes most interesting. All the actors are happy, and each returns home in a state of local irrationality, but likewise in the entire and full enjoyment of happiness not to be procured by reason. Disregarding the ridicule of those they meet, who divert themselves by making them talk absurdly, each imagines, and looks, and feels himself possessed of whatever he wishes. The reality of enjoyment often gives less satisfaction.

Though intoxication impels and enables the Turks to commit many outrages, and though their laws forbid the use of wine, there are, and have been for years past, in their capital cities, public taverns, and government imposes a tax on, and protects them. Those of the Turks who go there generally get drunk; and the consumption of the wine becomes a revenue of the treasury, and is farmed by an intendant. This officer receives the entrance duties: but the regulation of the taverns, and the tax they pay, appertains to the first magistrate and particular governor of the quarters where they are situated. Their police affixes the seal to the door of every tavern; but a little wicket is contrived underneath, which they pretend to overlook, and affords an entrance always open and public. It requires only a little stooping to evade the law, and get drunk unmolested.

The Turks have no inclination to exercise, either for the preservation of health, or curing of diseases. They laugh at the Europeans for taking a walk, deeming it ridiculous to walk merely for the sake of amusement. Indeed, it is with reluctance they use exercise either for business or pleasure. An European ambassador once giving an entertainment to all the foreign ministers and Europeans settled at Constantinople, excited the curiosity of some Turks of distinction, who expressed the greatest wonder and astonishment (not to say contempt) at seeing some of the first characters among the Europeans stand up to take a part in the dances on the occasion. To walk or ride to their gardens, where they are situated at a small distance, once or twice a week, at the proper seasons, is as much as most of them care to do. The people of rank, however, though not fond of walking, are very active on horseback, and dexterous at several equestrian manœuvres.

The Turkish music consists of two sorts, one for the field, and the other for the chamber. The first is performed before the great military officers, and also used in their garrisons. It consists of trumpets, cymbals, hautboys, and large drums, the upper head of which is beat upon with a heavy drum-stick, and the lower with a small switch. Besides these, they have small drums, which are beat upon after the manner of our kettle-drums, and this music has a good effect at a distance. Their chamber music consists of a guitar, an Arab fiddle, a dulcimer, the dervises flute, which is blown in a very particular manner, a couple of small drums, and the *diff*, an instrument which serves to beat time to the voice, which is frequently the worst of all their music; for many of them bellow so hideously, as to spoil what would otherwise be harmonious. As the Turks are unacquainted with the method of writing music by notes, they are obliged to learn entirely by the

the ear. However, when several persons play together, they keep exact time, all playing the alike; for they have neither bass, nor any other parts in music. The Turkish ballets are very pleasing and entertaining, both for their figures, and the variety of their steps; and the dancers are elegantly and lightly habited.

In all the capital places of Turkey are numbers of public bagnios, frequented by people of all sects and conditions, except those of very distinguished rank, who have generally baths in their own houses. The construction of these private baths are worthy description.

Two small chambers, built with brick, and faced with marble or plaister, communicate, and are each enlightened by small cupolas, cut in chequers. This little edifice is commonly joined to the house by a small room, in which they undress. Double doors, folding over, and lifted with felt, shut in the first and second part of the stove.

A wood fire is kept up in a subterranean vault, the entrance to which is without. This fire place is under the farthestmost chamber, and heats a caldron immediately beneath the marble floor, which serves as a ceiling to the vault. Pipes, placed within the walls, come from the inside of the caldron, and go out at the cupola, to evaporate the water, which is kept continually boiling. Other tubes, communicating with a reservoir, are likewise contained within the brick work, and furnish the inside with cold water, by means of cocks placed at the side of those which yield the warm water. Small seats of smooth wood are made to sit on; and drains cut in the marble, to carry off the water which is thrown down.

These private baths thus heated twenty-four hours before they are used, by being thus constructed, have so great a degree of heat, that, after being entirely undressed in the exterior chamber, and having put on very high sandals of wood, to keep the feet from being burnt by the marble floor, it is impossible to enter the first room, without stopping a moment between the two doors, to let the lungs dilate; after which it is impossible to enter the second stove, under which the heat is most active, without taking the same precautions; and it is probable that the air of this room bears the same proportion to that of the first, as this does to the external air. A sudden perspiration rushing through all the pores, is felt immediately as they are entered: but the violence of this heat does not prevent the women from staying in these baths five or six hours together, and returning to them very frequently.

Those who have not private baths, go to the public ones, which are always prepared, and contrived in such a manner, as to contain a great number of people. Some of the women, more delicate and scrupulous than the rest, take the bath for themselves alone, and go thither with their particular friends. To complete the entertainment, they carry with them their provisions. Their pleasures consist in enjoying greater liberty than they could otherwise possibly procure.

Bathing women, named *telleks*, with their hands wrapped in little bags of serge, rub the skin till it is dry. They likewise make use of a very fine clay, mixed with rose leaves, and afterwards dried in the sun, as a kind of soap, with which they rub the head, pouring on it warm water from large metal basons. The women's hair thus cleaned and perfumed is afterwards tied up in a great number of small tresses.

These public baths are likewise frequented by the men, but at different hours from those set apart for the women; as it is death for any of the former to enter the bath when the latter are there. It is most certain that a too frequent use of these stoves, at length opens the pores to such a degree, as to render them visible. It is equally certain, that so violent an opening of the fibres brings on decrepitude before old age.

The Turkish women are inexorable, when the audacity of a man means nothing more than an insult; but it is impossible to consider, without horror, the dismal

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consequences of the blind passions to which they are sometimes a prey.

We do not here speak of those women who so frequently sell their charms, and whose mutilated dead bodies are so often seen in the environs of cities, a circumstance that may be accounted for on the principles of avarice or fear in the men, but of those women of a more exalted rank, whom an irresistible fury overpowers, and who escape secretly from their harems or seraglios. These unfortunate creatures always carry off with them their jewels, and think nothing too good for their lover. Blinded by their unhappy passion, they do not perceive that this very wealth becomes the cause of their destruction. The seducers to whom they fly seldom fail, at the end of a few days, to punish their temerity, and insure the possession of their effects, by a crime which, however monstrous, the government is least in haste to punish. The bodies of these miserable woman, stript and mangled, are frequently seen floating in the ports under the very windows of their murderers; and these dreadful examples, so likely to intimidate the rest, and prevent such madness, seldom terrify or amend.

With respect to literature in general, the Turks are extremely ignorant, some few of those who are bred to divinity and law excepted, the professors of both which pretend to have skill in physic. The few who understand astronomy, so far as to be able to calculate the time of an eclipse, are looked upon as extraordinary persons: but there are many pretenders to judicial astrology, in which the Turks have great faith.

They have many colleges, but few proficient in science. Their physicians are native Christians, and a few Jews; for the Turks rarely make this their profession. They have a very imperfect idea of anatomy, and are totally ignorant of the use of chemistry in medicine. Their libraries in fine are few, and the use of them rare.

The Turkish government is despotic in the extreme, and military authority held in the utmost awe, even that of subaltern degree.

An ancient custom, the origin and use of which are scarcely known, has mixed the most insipid buffoonry with the act of assembling together the forces of this vast empire. This ridiculous ceremony is called by the Turks *ala*, that is, "the triumph." It consists in a kind of masquerade, in which each trade successively presents to the spectators the mechanical exercise of its respective art. The husbandman draws his plough, the weaver handles his shuttle, the joiner his plane; and these different characters, seated in cars, richly ornamented, commence the procession, and precede the standard of Mahomet, when it is brought out of the seraglio to be carried to the army, in order to insure victory to the Ottoman troops.

The banner of the Turks is so revered among them, that, notwithstanding its reputation has been so often tarnished, it still retains their implicit confidence, and is the sacred signal unto which they rally. Every thing proclaims its sanctity. None but the emirs, who are its guards, are allowed to touch it, and it is carried by their chief. The Mussulmen alone are permitted to look upon it. If touched by other hands, it would be defiled; if seen by other eyes, prophaned. In fine, they maintain the most ridiculous opinions concerning it.

Tyrannically despotic as is this government, the oppressed subjects have, upon all occasions of public rejoicing, intervals of transient happiness. It is plain that a government which seems in its own nature destructive of joy, can no other ways produce its appearance, than by disappearing itself; and mankind, ever easy to be deceived, and ready to grasp at each flattering illusion, as soon as they lose the sight of tyrants, take advantage of the opportunity to enjoy the feeble and transitory semblance of felicity. These people, therefore, give themselves up, on these occasions, to all the intemperance of mirth, and pass at once from oppression to happiness, and from humiliation to insolence.

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We shall give a description, as brief as possible, of this scene.

Upon a public rejoicing, the mansions of the great are elegantly decorated, and superbly illuminated. The houses of private persons are likewise embellished according to the importance or vanity of the proprietor.

The palace of the visir, and that of the janissary aga, are above all remarkable for the sumptuousness of the decorations, and the profusion of toys which are absurdly mixed with the richest ornaments. It is impossible to see, without astonishment, the hall of the divan, that dreaded tribunal, decked out in the most ludicrous manner for some days. Persons who might be expected to be most grave, from their age, and the importance of their employments, are pleased as much as the vulgar with such trivial and puerile representations. Profusion so great amongst the ministers and grandees must, no doubt, lead us to imagine, that in this particular, the illumination of the seraglio exceeds all the rest. But in this, by so judging, we greatly err; for every thing in the city proclaims despotism to have loosed its reins to the utmost extent of fantastic joy. It is easy to be perceived by the melancholy aspect of the first court of the seraglio, that within this formidable circle still remains the impenetrable recess in which that dreaded power waits in restless expectation, for the instant when it shall dispel this intoxication of momentary liberty, which has seized on every individual.

The excessive gaiety of the common people must indeed be considered as a transport of phrenzy. Many persons in office have comedies acted before their houses the whole time. The subjects of these are various, but always indecent, and give great satisfaction to the people. If morals are but little regarded in these diversions, the government meets not with more respect. Nor are the manners of the prince, and those of his attendants, exempt from raillery.

An European spectator observes, that their fire works are very indifferent, and give no indication of the genius of the artificers. The applause, however, is reserved for the moment when the unfortunate Greeks or Jews, who are hired to wear the European habit, and defend an assault with some serpents, which ammunition being soon exhausted, they are attacked and buffeted on account of their dress, with as many blows as the laws of war authorize, and which they are not allowed to return. During the whole time of rejoicing, which usually continues about three days, despotism is constrained to pay respect to liberty, till the time having expired, the rod of authority again appears, and order is re-established.

With respect to the Turkish legislature, the first law is, that every thing must be decided by the testimony of witnesses. With these, then, both plaintiff and defendant must be equally provided: but there are few law-suits without false witnesses. The art of the judge is employed in discovering to which of the parties he shall allow the right of affirming, and this first judgment decides the cause; for if one party denies, the other is permitted to prove. If, therefore, a man is sued by another he never swears, for a debt he never owed, he will be obliged to pay the suer, on the deposition of two Turkish witnesses, who shall affirm their knowledge of the debt. The only defence that can be made in such a case, is to admit the debt was due, but assert that it had been paid. If the judge will admit of the party's producing witnesses, they may easily be procured, and it will only cost a trifling compensation to those who have taken the trouble to perjure themselves, and ten per cent. to the judge by whose means the cause is gained. He who gains the day always pays the costs. The punishment appointed for false witnesses, is to be led through the streets upon an ass, but it is rarely executed.

One apparent good property of the civil law among the Turks, is the right which every individual possesses of pleading his own cause. But this privilege is of very little advantage in a country where the judgement is arbitrary.

With respect to the law of criminals, it is a shocking truth that these monsters are more favourably used; for that law which condemns the murderer to lose his life, permits, at the same time, the nearest relations of the murdered to grant him a pardon. The criminal is conducted to the place of punishment: the executioner takes on him likewise the office of mediator, and negotiates till the last minute with the next of kin to the deceased, or his wife, who commonly follows, to be present at the execution. If the proposals are refused, the sentence is executed; if accepted, the criminal is re-conducted to the tribunal to receive his pardon. But an accommodation very seldom takes place, as there is a kind of scandal annexed to the selling the blood of relations.

To render robbers on the highway punishable, they must be taken in the commission of some daring crime. The territories of the Grand Seignor are infested with banditti who commit the greatest enormities; and the efforts of government serve too often only to disperse them, and drive them farther from the capital. If they commit robberies, or even murders, in a village, the cadi goes thither, and lays a fine on the inhabitants, without troubling himself to take the offenders. On this account the country people take care to conceal the robberies that have been committed from the judges, whose presence is more dangerous to them than the thieves.

From the low ebb of commerce, and the oppression of the great, the artisans are often deprived of work; and the want of employment, joined with poverty, lead the populace to every kind of mischief. The hope of pillage, and desire of avenging themselves of the rich, multiply incendiaries. These, to effect their purpose, commonly use *condaks*, which consist of a small bundle of splinters of pinewood, in the middle of which are some combustibles, wrapped up in cotton dipt in sulphur. This they secretly place behind a door which they find open, or in a window, and having set it on fire, make off. No more is necessary to cause the most terrible ravages in cities where the houses, being built of wood, and painted with oil of aspic, are easily reduced to ashes, by the first villain who makes the attempt.

The doctrine of the Koran, which enjoins submission to the decrees of Providence, from the following instance, seems improper to make part of a criminal code. A Turk having killed a Christian by a violent blow with a club on the skull, the judge, after considering the instrument employed in committing the murder, declared it could not cause the death of the Christian without the particular interference of Providence, which mortals had no right to oppose. If the Christian had committed the murder in question on the body of a Turk, would the Judge have ever considered him as the executor of a divine decree?

Each quarter has its tribunal, in which a cadi, attended by a clerk, sits all day long, to hear complaints, and administer justice, which is the more speedy, as the payment of the expences immediately follows the sentence.

The stambol effendissi, or effendi, as lieutenant of the police, fixes the prices of commodities, proclaims them, and takes care, either by himself or delegate, that the weights and measures are honest. Delinquents are condemned to the bastinado, or some severe punishment. Bakers sometimes have an ear nailed to their shop, or are hanged, according to the caprice of the judge. But these, for a compensation, procure substitutes, who become amenable to the law in their stead, which, if they cannot evade, they must of course suffer. There is an instance on record, of a baker, who, having been proved guilty of making bread deficient in weight, as well as being concerned with others in raising the price of that necessary article of life, was, by order of the Grand Seignor, baked alive in his own oven. Punishments, however, are not so frequently inflicted in general cases, as they are deserved.

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The following anecdote will furnish an idea of the value of property in Turkey. One of the Ottoman princes having determined to build a mosque upon a particular spot, found no difficulty in making the necessary purchases of the houses on the premises, till a Jew, who possessed a house of small value in the center, refused to part with it at any price. Large offers were made, but the Jew remained inflexible, his obstinacy prevailing over his avarice. The courtiers pleased themselves with the expectation of seeing the Jew's house crased, and himself dragged to punishment. But, contrary to general example, the prince descended from the throne to consult the law, and wrote thus to the Mufti: "A man desires to build a temple; all the Musselmén, proprietors of the ground on which it is to be erected, are in haste to participate of so good a work. One man only, and he a Jew, refuses all offers. What punishment does he deserve?" None, replied the Mufti: property is sacred without distinction of individuals, and a temple may not be erected in violation of so holy a law. As it appears to be the desire of the Jew to transmit his property to his descendants, and it is the right of the sovereign to insist on hiring any ground he may choose, a contract for the hire of the ground must be made out to this Jew and his descendants: then the house may be pulled down, and the temple built, without fear that the prayers of the Musselmén offered therein should be rejected. The decree of the Mufti was executed.

The law concerning slaves submits them to the will of the buyer, exhorts to use them well, and sell them when dissatisfied. The evidence of slaves cannot be received either for or against their masters.

The ladies of the haram, or seraglio, are a collection of beautiful young women sent as presents from different provinces. Their number depends on the taste of the reigning monarch. It has been from 200 to 300. On their admission they are committed to the care of eunuchs and old ladies, taught every accomplishment, and furnished with the richest clothes. They sleep in separate beds, and between every fifth there is a preceptress. They are allowed no servants, and therefore obliged to wait on one another by rotation. They are scarcely ever suffered to go abroad, except when the Grand Seignior removes from one place to another, when a troop of black eunuchs conveys them to the boats, which are enclosed with lattices and linen curtains. When they go by land they are put into close chariots, and signals are made at certain distances to give notice that none approach the roads through which they march. Among the emperor's attendants are numbers of mutes, who act and converse by signs, and some dwarfs for his own diversion.

The Turks have their forbidden meats as well as the Jews. Their law obliges them to wash and drain the blood from those animals which they eat. It likewise forbids them certain parts of the animal, such as the liver, lights, &c. The butchers must, therefore, provide for the sale of these articles, which can only be of use to the Christians.

The dgiherdgis (or sellers of liver) carry on their shoulders a long stick, to which they hang their commodity, and cry it through the streets, by no means sparing for noise, but never distribute it gratis. The number of sheep killed (as the Turks are not fond of beef) necessarily produces many of these dealers in liver, who go about and sell it wholesale to the Christians, who eat it, and in small quantities to the old women who are fond of their cats.

In treating of the religion of the Turks we shall not enter into a detail of the particular doctrines of Mahometanism, as that has been given in our account of Persia, in which we have also pointed out the difference between the religion of the Persians and the Turks.

The Turks name their children as soon as they are born: they do not circumcise them till they are eleven or twelve, and sometimes fourteen or fifteen years of age. The operation is attended with some ceremony and much pain. Those who are uncircumcised, whe-

ther Turkish children or Christians, are not allowed to be present at public prayers, and if they are found in mosques they are liable to be burnt.

The Turks observe the Feast of Ramezan in the same manner as the Persians, the next new moon after which they keep the Feast of Bairam, which is published by firing of guns, bonfires and other rejoicings. The festival lasts three days, during which the people are entertained with music vocal and instrumental, and fire-works; and many women, who are, in a manner, confined the rest of the year, have liberty to go abroad. At this time they forgive their enemies, and become reconciled to them; for they think they have made a bad Bairam if they harbour the least malice in their hearts against any person whatever.

To our learned and ingenious correspondent mentioned on a former occasion we are indebted for the following account of the Feast of Tulips, so called because it consists in illuminating a garden, and this flower is that which the Turks most admire. The account, indeed, was communicated to his lady by a sultana, whose good graces she possessed; for no European could possibly gain admittance, to the interior part of the haram.

The garden of the haram which is very extensive, and laid out in elegant taste, is the place where these nocturnal entertainments are given. Vases of various kinds, filled with natural and artificial flowers, are brought for the occasion, and add to the splendor of an illumination caused by an infinite number of lanterns, coloured lamps and wax candles, in glass tubes reflected on every side by mirrors disposed for that purpose. Shops erected for the rejoicing, and furnished with different kinds of wares, are occupied by the women of the haram, who represent in proper dresses dealers, and offer the goods they contain to sale. The sultanas, whether sisters, neices, or cousins of the emperor, are invited by him to partake of this amusement, and they as well as his highness purchase in these shops trinkets and toys, of which they make each other presents. They likewise extend their generosity to the women of the Grand Seignior, who are admitted to the diversion, or who occupy the shops. The dances, music, &c. prolong the entertainment till night is far advanced, and spread a kind of momentary gaiety over a place which seems, in every other respect, devoted to sadness and discontent.

They have other festivals, on all which the steeples of the mosques are adorned with lamps placed in various figures. They pray five times a day, and use the same ablutions as the Persians.

The greatest cement of friendship and assurance of fidelity among the Turks consists in this ceremony. The party who wishes to pledge his faith to another calls for some bread and salt, which being brought, he takes a little of the salt between his fingers, and putting it with a mysterious air on a piece of bread, eats it with a devout gravity, assuring his friend that he may implicitly rely upon him. The Turks hold it the blackest ingratitude to forget the man from whom they have received food, which is signified by the bread and salt in this ceremony.

There are a few monasteries of dervises, of which in Turkey there are two kinds. The difference arises from the difference of the rules imposed on them by their respective founders. That of the Mewliach dervises is to turn round like a whirligig, and seek a kind of religious intoxication in the giddiness which must naturally result from this absurd exercise. The rule of the other dervises, named Tacta-Tepen, is more melancholy, and borders on barbarity. It consists in walking solemnly in a row, and uttering a religious invocation with a loud voice and much exertion at each stroke on a drum beaten for the purpose. They sometimes undergo violent labour of the lungs, and many at the close of the procession vomit blood. Their appearance is sad and furlly, and there is an austerity in their general deportment which indicates that they look upon the rest of mankind with the utmost contempt.

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There are likewise in Turkey other monks who, under the mask of religion, practise the most flagrant enormities, and levy contributions on the fanatical and deluded public, nor are the most enlightened exempt from their impositions.

The marriages of the Turks, as among other eastern nations, are usually brought about by the women, who treat for the respective sexes. When the preliminaries are settled, the father of the young man makes a formal demand of the female, and a licence is procured from the cadi for their marriage. Each of the parties then appoint a proxy, who meet the Imaum, or priest, and several of the male relations, and after examining witnesses to prove that those proxies are regularly appointed, he asks the one if he will be willing to purchase the bride for such a sum, and the other if he be satisfied with the same. Being answered in the affirmative, he joins the hands, and the money being paid, the ceremony is concluded with a prayer out of the Koran. The nuptials are then celebrated with festivity. Among the Turks it is a greater disgrace to be married and not fruitful, than it is with Europeans for a woman to be fruitful before marriage.

Upon the death of a Turk the women burst into shrieks, which they continue till the corpse is interred. In carrying it to the grave a number of men with tattered banners walk first; then come the male friends, and after them the corpse upon mens shoulders. The women close the procession with dreadful shrieks, while the men are all the way employed in chanting prayers out of the Koran. In this order they proceed to a mosque, where the bier is set down in the court-yard, and service is said by the Imaum, after which the corpse is carried in the same order to the burying-place, which is generally in the fields, and there interred with the face towards Mecca.

The nearest relations pray at the grave on the third, seventh and fortieth days after the interment, and also that day twelvemonth after the person's decease, and on each of those days a quantity of provisions is dressed and given to the poor.

The men wear no mourning, but the women dress in their gravest coloured cloaths, and wear a head-dress of a dark colour. Their jewels, and all other ornaments are laid aside for the space of twelve months when they mourn for a husband, and six if it be for a father. These periods are not, however, very strictly observed upon all occasions; but before the widow can marry again, she must mourn for forty days without leaving the house, or speaking to any person more than is absolutely necessary: and this prohibition extends even to her nearest relations.

## SECTION XXII.

### *A compendious History of the Turks.*

**T**HAT warlike and hardy race of people, who inhabited the vast country known to the ancients by the name of Scythia, have, at different periods, extended their conquests over the more southern and fertile parts of Asia. One tribe of these people called Turks, or Turcomans, which signifies *wanderers*, who used to ramble from one country to another with their flocks and herds, but resided chiefly north of the Palus Mæotis and the Euxine Seas, in the eighth century travelled southward, and settled in Georgia, between the Euxine and the Caspian Seas, where they continued about 200 years.

About the year of Christ 1000 they removed farther southward into Armenia, the name of which they changed for that of Turcomania. They soon after subdued Bagdad, ravaged Persia, and made themselves masters of the northern provinces of Arabia: they were at this time all pagans; but their leader Tangrolipire thought proper to turn Mahometan through political motives, well knowing that a sovereign of a different religious persuasion is never agreeable to the generality of the

people. The Turks then proceeded to invade the territories of the Grecian emperor in Asia Minor, where they conquered several cities, as the Saracens had done in Syria, Palestine and Egypt.

The Christians being greatly oppressed, the emperor of Constantinople, who was then at the head of the Asiatic Christians, implored the assistance of the different sovereigns of Europe, in order to oppose both the Turks and Saracens.

The pope interested himself in the affair, and the clergy in general did their endeavours to excite an emulation, by which the Holy Land might be rescued from the hands of the infidels.

All Europe took the alarm, and in the year of Christ 1096 the first crusade commenced, when an astonishing multitude, to the number of near 800,000, engaged in the enterprize, and proceeded towards Palestine: but, as they had not considered the length of the journey, nor how they were to subsist till they arrived in the enemies country, above half of them perished by the way; some being taken off by sickness, others by famine, and others by the sword, even in Christian countries through which they marched: for as they observed but little order, and committed many depredations, the natives were frequently obliged to stand upon the defensive, and repel force by force.

Many of those who arrived at Constantinople, were, indeed, but a confused multitude, without discipline, or subordination to their leaders. The more regular troops followed, and proceeded with greater caution, under the conduct of Godfrey of Boulogne, and other commanders celebrated for their military exploits. These arrived at Constantinople in tolerable order; but their numbers greatly surprised the Grecian emperor, who began to be more afraid of them, than he had before been of the infidels; and, instead of joining his armies to them, as he had previously promised, contrived, by every sinister means, to distress them. He durst not deny the shipping which he had promised to transport the troops, lest he should feel the resentment of the commanders, who had great reason to be displeased at his treacherous conduct.

On mustering the troops, it appeared that the Christians had 100,000 horse, and near twice that number of foot. This vast army began its operations by besieging Nice in Bithynia, to relieve which, Sultan Solymán marched, but was totally defeated, when the place surrendered, and was put into the Grecian emperor's hands, as had been previously agreed.

The Christians then proceeded towards Antioch, when Sultan Solymán, at the head of 200,000 men, gave them battle, but was totally defeated. Antioch was soon after taken; but the Christian leaders did not choose to put it into the hands of the emperor of Constantinople, as his perfidy had repeatedly disgusted them. They then marched to Jerusalem, which they invested with only 50,000 men, their numbers being so far reduced; and the garrison at the same time was more numerous than the besiegers. The arrival of a fleet of English, Norman, Flemish, and Genoese ships, however, gave new spirit to their operations, by bringing them a fresh supply of men. The outward wall was soon carried by storm, and the city itself was soon after taken sword in hand, when Godfrey of Boulogne was crowned king of Jerusalem. This sovereign soon subdued Ptolemais, Cesaræa, Antipatris, Ascalon, &c. but he died within a year after his coronation, and Baldwin of Brugenis succeeded him, A. D. 1100. In his reign the Christians took the city of Tyre, and obtained three victories over the infidels: he then laid siege to the city of Damascus, but proved unsuccessful in his attempt. After reigning 30 years he died, and was succeeded by Fulk, earl of Anjou, in the year 1131. In this reign the Christians began to quarrel among themselves; but Fulk, being killed by a fall from his horse, his eldest son was elected king in the year 1142, under the title of Baldwin the Second, but being then only 23 years of age, his mother was joined with him in the administration of public affairs. The

The Christians, who had been in possession of the Holy Land, and countries adjacent, more than forty years, had established four distinct kingdoms, viz.

1. The kingdom of Edeffa, which comprehended the countries on the banks of the Euphrates. 2. The kingdom of Tripoli, which was near the sea coast. 3. The kingdom of Antioch. 4. The kingdom of Jerusalem.

Sanguin, sultan of Aleppo, and afterwards Noradin, his son, took advantage of the continual discords among the Christians, and retook many of the conquered places, which occasioned the Christians again to call in the assistance of the European sovereigns. Upon which invitation, Conrad, emperor of Germany, at the head of 100,000 men, undertook the expedition. But the Grecian emperor proving as great an enemy to him as the infidels, he lost the greatest part of his army, and returned home greatly disappointed.

Saladin, sultan of Damascus, had great success against the Christians, and, in 1187, took Jerusalem. This engaged Frederic, emperor of Germany, in another crusade. But the imperial forces, who were for some time successful, were at length visited by the plague, which destroyed the army.

Richard I. of England, and Philip Augustus of France, were then stimulated by the pope, to carry their arms into Palestine, which they did in 1190; but the two kings disagreeing, this, like the preceding enterprises, likewise failed.

In the year 1200 Constantinople was taken by the Latins, and Baldwin, earl of Flanders, being elected emperor thereof, soon after laid siege to Adrianople: but the Greeks inviting the Tartars to their assistance, the Christian army was defeated, and Baldwin himself taken prisoner. They cut off the hands and feet of the unhappy monarch, and left him to perish miserably in the field, where he died three days after, in the 33d year of his age, and first of his reign.

Henry, the brother of Baldwin, being then elected emperor of Constantinople, by the assistance of the king of Thessaly, drove the Tartars out of Thrace, and recovered all the places they had taken.

The sultan of Egypt was now the most formidable Mahometan power; therefore the Christians determined to invade Egypt, which they did under the conduct of Lewis, king of France, commonly called St. Lewis, who departed from Europe with a fleet of 1800 sail, containing an army of 60,000 men, including about 13,000 knights, English, French, and Cypriots. The army landed near Damietta, which they entered without opposition, the infidels having previously abandoned it.

Lewis left his queen at Damietta with a considerable garrison, and began his march towards Grand Cairo, at the head of 20,000 horse; and 40,000 foot; but they were so harassed by the infidels, that they were above three months in advancing 40 miles. At length the Mahometans taking an advantage of the van of the Christian army being separated from the main body, attacked the crusaders with great fury, totally defeated them, took the king of France prisoner, and all the troops who were not slain in the engagement. It was at first debated by the Mahometans, whether they should not cut the throats of all their prisoners; but avarice getting the better of revenge, they determined to spare them, in order to exact a large ransom for the recovery of their liberty. They therefore agreed to enfranchise the king of France, and the rest of the prisoners, upon the delivering up Damietta, and paying such an immense sum of money, as almost drained France of its treasures.

About this time an army of Tartars, under the conduct of Haalon, came down like a torrent from the northward, and took Bagdad, Aleppo, Damascus, and Iconium. The sultan of Egypt at the same time invaded and took the principal places in Syria. This success of the infidels occasioned another crusade to be undertaken in the year 1271, by Prince Edward, after-

No. 19.

wards Edward I. king of England. He took Nazareth, and defeated the Turks in several engagements: but not being properly supported by the Christian princes, he returned to England, after having been a year and a half in Palestine; whereupon Elphis, sultan of Egypt, invaded Syria, took Tripoli, Tyre, Sidon, Berethus, and all the towns possessed by the Christians, except Ptolemais. A truce was, however, agreed upon for five years; but being broken by the Christians, the sultan of Egypt laid siege to Ptolemais; but dying before the place, his son Araphus took it by storm, and gave the plunder to his soldiers: after which the Christians were entirely expelled from Palestine, 192 years subsequent to the taking of Jerusalem.

But Cassanes, the Tartar, who was sovereign of Persia, revenged the quarrel of the Christians, by falling upon the sultan of Egypt, defeating his armies, recovering most of the places in Syria and Palestine, which he had taken, and rebuilding the city of Jerusalem, which he did at the instigation of his queen, who was an Armenian Christian. He likewise offered to join the Christian princes, and re-establish them in the Holy Land; but the principal sovereigns in Europe were unhappily engaged in a war among themselves, and could not, therefore, spare any forces to send to Palestine; upon which, Cassanes retired into Persia, and the sultan of Egypt recovered all he had lost.

Upon the death of Aladin, the last prince of the Selzucian family, the Turkish lords divided the country among themselves, the principal of whom was Ottoman, or Othman, the son of Erthogrul.

The Christians of Bithynia, when the Turks were drove out of Persia by the Tartars, permitted their flocks and herds to graze upon their mountains; but the Turks, after having been here for some time, began to claim the place as a matter of right, and to dispute the possession of it with the Christian natives, which naturally led the latter to complain to the governors of the neighbouring Grecian castles, that those they had succoured through compassion, wanted now to be their masters. The Grecian governors, therefore, assembled a body of forces, in order to compel the Turks to acknowledge the sovereignty of the Grecian emperor, or to relinquish the place: but Ottoman, putting himself at the head of a body of troops, defeated the Christians, and took Cara Chisar, a fortress situated on the frontiers of Bithynia and Phrygia. He afterwards plundered all Bithynia, which so greatly alarmed the Christians, that they prevailed upon the governor of Belezugar to invite Ottoman to the solemnization of a wedding at his castle, that they might have an opportunity of taking him off. Ottoman being apprized of the design, contrived to introduce a party of soldiers in disguise, who killed the governor and all his guests, and took possession of the castle. He then made himself master of many other places in Phrygia, and even laid siege to the city of Nice. The emperor of Constantinople sent an army to relieve the places, but it was defeated by Ottoman, who, from this time, viz. A. D. 1300, took upon himself the title and state of sultan, and made Neapolis the seat of his government. The Christians invaded the territories of this new sovereign, but were defeated.

Ottoman, now growing old, constituted his son Orchanes generalissimo, who subdued all the remaining places in Bithynia and Phrygia, and succeeded his father, who died A. D. 1328, as sultan, or king.

Orchanes having taken Abydos, at the entrance of the Hellespont, on the Asian shore, from thence transported his army into Europe, and took Gallipoli in 1338, which was the first town the Turks ever possessed in Europe.

At the death of Orchanes, which happened in 1359, his son Amurath succeeded him, who, in the beginning of his reign, was disturbed by a confederacy between the lesser Mahometan princes in Asia, and the Christians; but suppressing these, he transported his army into Europe, where he took many places from the Gre-

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cian emperor, particularly Adrianople, which he subdued in 1362, and made the capital of all his Asiatic and European dominions.

About this time the body of janissaries was established; for every fifth captive above fifteen years of age was, by Amurath's order, retained in his service, and educated in the seraglio; when, at a proper season, those of the larger stature were to be selected for the sultan's guard.

Amurath returned into Asia to suppress an insurrection, when the Servians, Bulgarians, and Illyrians, invaded his European dominions; but the emperor of Constantinople not joining them at this critical juncture, Amurath, at the head of 200,000 men, crossed the Bosphorus, and totally defeated them. Amurath, however, survived this victory but a short time; for a Christian soldier pretending to beg his life of him, took an opportunity of stabbing him with a dagger which he had concealed under his cloaths, of which wound the sultan immediately died, in the year 1373.

Amurath was succeeded by his son Bajazet, who, to have no rivals, began his reign by the murder of his brother. He then invaded Servia, and laid siege to Crotava, which surrendered on condition that the garrison should have leave to march unmolested away, and join the Christian army. They were, however, no sooner out of the town, than Bajazet ordered a detachment of his troops to put them all to the sword, which bloody injunction was immediately executed.

The ensuing year the Turkish generals plundered the countries north of the Danube, while Bajazet himself passing the Hellespont, took the city of Philadelphia in Lybia, conquered Caramania, Ionia, and the coast of Natolia. The compliance which the Grecian emperor had shewn the Turks was not of any service to him; for Bajazet, unmindful of his obligations to that monarch, laid siege to Constantinople, which was so well defended, that he blockaded it for eight successive years, till Sigismund, king of Hungary, assisted by the French, compelled him to raise the siege. But Bajazet soon after defeated the Christian army, and took such a multitude of prisoners, that every Turkish soldier had a slave to his share. After this victory Bajazet again laid siege to Constantinople, but was obliged a second time to raise the siege, on account of the approach of a vast army under the command of Tamerlane, commonly called the Great, who had been invited to march against Bajazet, not only by the emperor of Constantinople, and other Christian princes, but by the Mahometans themselves, who were greatly oppressed by that tyrant.

Tamerlane marched first to Sebasia, which he invested, and summoned to surrender; but the Turk trusting to the numerous garrison, and the strength of the place, treated the message with contempt. Tamerlane, therefore, began the siege, and having made a considerable breach by undermining the wall, he carried the place by storm.

Bajazet, hearing of Tamerlane's success, marched at the head of an army consisting of 1,000,000 soldiers, when a bloody battle was fought in the plains of Stella, in which the Turks were totally defeated, and Bajazet himself was taken prisoner.

Tamerlane at first treated his royal captive with great humanity, but being provoked by his insolence, he confined him in an iron cage, and carried him with him wherever he went. The haughty Turk, not being able to endure this ignominious kind of punishment, dashed his brains out against the bars of his moveable prison.

Tamerlane soon after subdued the greatest part of Lesser Asia, took the city of Prusa in Bithynia, conquered Syria, subjugated Egypt, and returning back to his own country, died A. D. 1504.

Bajazet's five sons then disputed for the sovereignty of the Ottoman empire for ten years. Solymán, the eldest, reigned for a short time; but at length Mahomet, the youngest, proving successful, was unanimously acknowledged sole sovereign of the Turkish domi-

nions. Having rendered Walachia and Transylvania tributary to him, he died in the year 1422, and was succeeded by his son Amurath, commonly called Amurath II. This prince, after suppressing several domestic insurrections, subdued great part of Greece, recovered Servia and Caramania, and then invaded Hungary with an army of 80,000 men; but was repulsed by the prince of Transylvania, who, being joined by the king of Poland, passed the Danube, drove the Turks out of Servia, and advanced to mount Hémus. The passes of the mountains were, however, so well guarded, that the Christians, not being able to penetrate into Romania, were obliged to retreat. The Turks pursued them, and coming up with their rear, a general battle ensued, when the Christians obtained a complete victory. It was during this engagement that the celebrated Scanderbeg, who commanded a body of Turkish troops, deserted to the Christian army.

This prince was the son of John Castriot, prince of Epirus, whose territories Amurath invaded, and compelled him to deliver up his four sons as hostages for his fidelity. Amurath then ordered all the young princes to be circumcised, and instructed in the Mahometan superstition, and, on the death of their father, seized the country of Epirus as his own, after putting to death the three elder princes. He, however, affected to have a great regard for the younger, on whom he conferred the title of Scanderbeg, which signifies Lord Alexander; *Scander*, in the Turkish language, implying Alexander, and *Beg* being the titular appellation for lord.

The Turk's pretended kindness could not, however, efface from the young prince's bosom the sense of the wrongs he and his family had sustained from the infidel. He was a Christian in his heart, and long meditated to escape from the Mahometan. The above-mentioned battle presented him with an opportunity, when he not only enticed 3000 soldiers, who were natives of Epirus; to desert with him, but brought off the Ottoman secretary of war. He afterwards proceeded towards Croia, the capital of Epirus, and compelled the secretary to write an order in the name of the bashaw, his master, to the governor, commanding him to deliver up that city to the care of Scanderbeg. The governor not suspecting but what the order really came from the bashaw, and was written with the concurrence of Amurath, delivered up the place without hesitation. Scanderbeg, being joined by the inhabitants, immediately put all the Turks in the place, who refused to turn Christians, to the sword; and having assembled an army of 12,000 men, he marched to Petrella, which surrendered upon the first summons; and Stellusa followed the example, which success gave him encouragement to invade Macedonia, and lay it under vast contributions, raising, by this means, a sufficient sum of money in the enemy's country, to pay, and even augment his army.

Amurath, being alarmed at the proceedings of Scanderbeg, sent Ali Bashaw, at the head of 40,000 men, to prevent his excursions; but Scanderbeg had the good fortune to defeat him. The Turkish monarch, dreading the consequence of these successes, patched up a peace with the Hungarians, that he might have an opportunity of bending his whole force against Scanderbeg. The Hungarians soon became sensible of the error they had committed, in making a peace with the Turks at the time the prince of Epirus was so successful, and consequently enabled to make a powerful diversion in their favour. These sentiments were followed by a breach of the treaty. They were, however, totally routed at the battle of Varna, and their king, Uladislav, was slain in the field.

Amurath now determined that his forces should plunder Epirus; but three armies, which he sent for that purpose, were severally defeated by the fortunate Scanderbeg: and it is remarkable, that in all these engagements, Scanderbeg's forces never amounted to above a third part of the number of the Turks.

Distracted





*Engraved for Bankes's New System of Geography. Published by Royal Authority.*



Distracted at length with his continual losses, disappointments, and defeats by an handful of men, Amurath, in a rage, raised an army of 140,000 men, at the head of which he himself marched, and laid siege to the capital city of Croia, which was defended by a strong garrison, and a brave governor, on whom Scanderbeg could depend, while that prince commanded a flying army in the mountains, which continually harassed the Turkish forces. Amurath assaulted the city many times with great fury; but not being able to carry it, he died before its walls, in the 30th year of his reign, and in the year of our Lord 1450, and was succeeded by his eldest son Mahomet, surnamed, Mahomet the Second. This prince, immediately after the death of his father, raised the siege, and returned to Adrianople.

Mahomet began his reign by murdering his brothers, and then proceeded to besiege Constantinople, which he took on the 20th of May, 1453. The last Grecian emperor, Constantine Paleologus, was killed in the assault, and all his relations, with the principal citizens, afterwards put to death in cold blood by Mahomet. The plunder of this wealthy city was given to the troops; and the seat of government was transferred from Adrianople to Constantinople. Having thus added the Grecian empire to his own, he assumed the title of emperor, which the succeeding sovereigns of the Turks have ever since retained.

Irene, a beautiful Grecian virgin, was taken among other captives in Constantinople, with whom Mahomet became so enamoured, that he neglected all public affairs for the enjoyment of her society in private. This remissness with respect to the business of the state occasioned a dangerous mutiny among the janissaries; but Mahomet's temper was so fierce and savage, that none durst mention to him the situation of his affairs. It may, perhaps, surprise many, that such a soul was capable of a tender impression.

At length one of his bashaws ventured to acquaint him with his danger. Mahomet severely reprimanded him for his insolence, as he termed it; but being sensible of the reasonableness of his advice, he told him, "That his subjects should find that he could rule his passions as well as he could rule kingdoms." He then gave orders that the principal officers of the army, and all the great officers of state, should attend him the ensuing day in the divan.

At the time appointed every one attended with wondering expectation. The emperor appeared, and with him the beautiful Irene, dressed with the most costly care, in all the extravagance of Asiatic elegance. The emperor then ordered the lovely Greek to stand upon a raised floor, and sternly demanded of all present, if they thought he was blameable for devoting himself to so charming an object. They unanimously agreed that it was impossible for any man to resist so much beauty. "Then (said he) you shall find that I am more than man." So saying, he instantly seized the fair Irene by her beautiful locks of hair, and struck off her head with his scymetar, to the great astonishment of all present. Some have greatly commended, and others have severely blamed Mahomet, on account of this singular transaction. Whether Mahomet was fated by the long uninterrupted possession of Irene's charms, or was really that patriotically heroic monarch he wished to be thought, is immaterial; but it is our opinion, that he might either have parted with the lady, or evinced his regard for his subjects, without proceeding to such a barbarous extremity. His ferocious conduct plainly proved that all his passions were of the brutal kind; his love being founded on sensuality, and his pretended sentiments of honour on a savage parade of dignity.

Being entirely roused from his lethargy by his late danger, he deprived some of the princes of the Morea of their territories, subdued Servia, and laid siege to Belgrade, but was defeated by Huniades, the brave prince of Transilvania, who unhappily died the same year. Mahomet then attacked the Mahometan princes

on the south-east coast of the Euxine Sea, particularly the prince of Sinope, whose capital he besieged by sea and land, which being surrendered to him, he invested Trebizonde, took it, and put an end to that little empire.

Mahomet then extended his conquests in Europe, and subjugated Walachia. His prodigious success obtained him the name of Great. Nevertheless, he was a most abandoned cruel wretch, and guilty of almost every crime which could debase human nature. He died A.D. 1481, in the 33d year of his reign.

Bajazet II. his eldest son, succeeded him; but spent so much time in a pilgrimage to Mecca, that he was near being supplanted by his brother Zemes. This so much alarmed him, that he had his brother murdered, and rewarded the assassin with the post of prime minister, though he was only a barber. He took several towns from the Venetians; but was continually alarmed with domestic plots against him, which at length succeeded; for he was dethroned by the janissaries, and his son Selim made emperor.

Selim began his reign by murdering his father, his brothers, and all their children. He then subdued the Mamalukes, and put an end to their empire in Egypt, which from that time became a Turkish province. Selim died A. D. 1520, in the 54th year of his age, and 10th of his reign, as he was preparing to invade the Christian princes.

Solyman II. or Solyman the Magnificent, succeeded his father Selim, and immediately after his accession, laid siege to Belgrade, which he took on the 29th of August, 1521. He invaded the Island of Rhodes the year ensuing, the capital of which submitted to his arms on Christmas-day 1522. Solyman then invaded Hungary, defeated the Hungarians, and took the cities of Buda, Pest, and Segedin. In 1529 he penetrated into Austria, and laid siege to Vienna, but it was so well defended, that he was obliged to raise the siege and retire. He, however, returned again into Austria with an army of 300,000 men; but the emperor, and other Christian princes, being well prepared to receive him, he again retreated to Constantinople.

The celebrated Genoese admiral, Andrew Doria, joining the fleets of several Christian powers, particularly that of the Spaniards, invaded the Morea. Solyman, in return, ordered his fleet, under the command of his admiral Barbarossa, to plunder the coasts of Italy and Sicily. These orders being obeyed, the Turkish admiral stood over for the African coast, where he deposed the deys of Algiers and Tunis, and had those kingdoms confirmed to him by Solyman.

In the mean time Solyman, with a large army, invaded Persia, but met with very little success in this expedition. He then sent a fleet to the Red Sea, to attack the Portuguese settlements in the East Indies; but this design likewise proved abortive.

The French, who were contending with the emperor of Germany for the Milanese, now made an alliance with the Turks, whose fleet again plundered the Italian and Sicilian coasts; and the Ottoman armies met likewise with great success in Hungary and Italy.

In 1548 Solyman again invaded Persia; but the Persians destroyed the country before him as he advanced, by which means most of his army perished, and he was obliged again to retreat: but, to make him some amends, he, in 1551, took the strong city of Temafwaer in Hungary, and the territories belonging to it.

Solyman, who was now advanced in years, was so absurdly fond of his concubine Roxalana, that he put his eldest son, Mustapha, to death to oblige her, and even consented to marry her; though no Turkish sovereign, since the time of Bajazet, had ever been married, as it was contrary to the policy of the Turkish government.

Bajazet, the youngest son, soon after underwent the same fate as his brother Mustapha, for being concerned in a plot against the government. The Turks now made a fruitless attack upon the Island of Malta, but still

still continued successful in Hungary; when death put an end to Solymán's progress A. D. 1566, and took him off by means of a bloody flux, in the 77th year of his age, and 47th of his reign.

Selimus, or Selim II. the only surviving son of Solymán, succeeded him, whose first expedition was to invade the Island of Cyprus. He laid siege to Nicosia, which he took by storm, A. D. 1570: and the ensuing year he invested Famagusta, which capitulated upon honourable terms; but the garrison were no sooner marched, than a great number of the inhabitants were massacred, and the brave governor, Bragadino, was flayed alive. The bashaw Mustapha found here an immense treasure, which he put on board three ships, together with many lovely captives, among whom was a young lady of exquisite beauty, who, dreading the thoughts of being sacrificed to the embraces of a Turk, set fire to the powder, which blew up the ship in which she was, and the two others that were near it, together with herself, all the Christian captives, and the Turkish sailors. In the mean time the Turkish admiral proceeded to make descents on many of the Venetian Islands, as Epirus, Dalmatia, &c. from whence he carried many thousands of the inhabitants into captivity. It is affirmed that the town of Curzola was forsaken on the approach of the Turkish fleet, by the governor and all the men, but that the women taking up arms, defended the place till a storm arose, and obliged the Turks to retire to their galleys, in order to preserve them.

In the year 1571, the Turks fitted out the largest fleet that ever they sent to sea, which was engaged, at the entrance of the Gulph of Lepanto, by the united Christian fleet, commanded by Don John, brother to the king of Spain, in conjunction with the Venetian admiral. The fight was obstinate and bloody, and lasted five hours, when the Ottoman fleet was totally defeated. The Turkish admiral, with 15,000 of his men, were killed, and 160 galleys taken or sunk. The Christians, on their part, lost about 6000 men, among whom were many brave and distinguished officers.

After this defeat Selim equipped another fleet, and took Tunis, on the Barbary coast, from the Spaniards, which was the last considerable action of his life, for he died on the 9th of December, 1574, in the 52d year of his age, and 9th of his reign, and was succeeded by his eldest son, Amurath III.

This prince, like his predecessors, began his reign by the murder of his five brothers; and, to prove himself a true Turk, and not inferior in cruelty to any of his ancestors, he had them executed in his presence. That nothing might be wanting to complete the spectacle, he obliged his father's favourite sultana to be present, who was so affected at the massacre of the young princes, that she stabbed herself to the heart, and expired in the presence of the young tyrant.

Amurath attempted to reduce the Persians, but lost three fine armies in the attempt. These disappointments so chagrined him, that, in 1589, he assembled an army of 180,000 men, and gave the command of it to the Grand Vizir. In this expedition the Turks lost 80,000 by the sword and famine: for the Persians always waste the country when they are invaded, which renders a Persian war much more disagreeable to the Turks than any other. In 1592, as the sultan found that his troops carried on this war with great reluctance, he withdrew the army from Persia, in order to employ it in Hungary. Nothing decisive, however, was done; and Amurath died January the 18th, 1595, in the 33d year of his age, and 20th of his reign.

Mahomet III. son of the above sultan, began his reign, according to the Ottoman custom, by putting his brothers to death, who were no less than twenty in number. This, however, did not satisfy him, for he ordered ten of his father's concubines, whom he imagined to be pregnant, to be thrown into the sea. As soon as he was seated upon the throne, finding that his general, Ferat Bassa, had been unsuccessful in Hungary, he ordered him to be strangled. The Christians,

however, still proving victorious, Mahomet assembled an army of 200,000 men, put himself at their head, took the city of Agria, where he practised unheard-of cruelties, and afterwards defeated the Christian army, by which means he recovered Moldavia and Walachia. Being obliged to march back into his own country, to quell some domestic tumults, the Christians seized the opportunity, and recovered many of the places they had lost; while, on the other side, the Persians retook Tauris.

Mahomet's cruelties had rendered him so obnoxious to the people, that a conspiracy was formed to depose him, and place his eldest son upon the throne. Being apprized of the affair, he had his son strangled, and put all the conspirators to death, who were so unfortunate as to fall into his power. But now being every where unsuccessful, and many of the insurgents continuing in arms, he began to think that the wrath of God pursued him for his manifold crimes. To avert, therefore, the vengeance of heaven, he ordered prayers to be put up for him throughout his dominions, and sent two mollahs, or priests, barefoot, on a pilgrimage to Mecca. He, however, died in 1604, with all the horrors of a guilty conscience upon him, in the 45th year of his age, and 9th of his reign, and was succeeded by his son Achmet.

In this reign the Turks gained some advantages over the Christians, being joined by the Protestants of Austria, Hungary, and Transylvania, who were so cruelly persecuted by the Roman Catholics, that they were obliged even to receive succour from infidels.

Achmet's principal sultana understanding that the emperor had taken one of his sister's slaves to his bed, was so inflamed with jealousy, that she caused her to be strangled. This Achmet repented by stabbing her, and trampling upon her body. At length he departed this life on the 15th of November, 1617, in the 31st year of his age, and 13th of his reign, and was succeeded by his brother Mustapha.

The accession of Mustapha was extremely singular. The brothers of the sultans had usually been put to death by the reigning sovereigns, through the absurd idea of rendering themselves secure; but Achmet being only thirteen years of age when he began his reign, was advised to spare his brother Mustapha, till he saw whether he should have any children of his own, as no other prince of the Ottoman family was then living. Thus Mustapha was secured by the policy of the state, till Achmet had children, when it was debated in council, whether he should not be put to death, and the execution was agreed upon accordingly; but Mustapha was again providentially saved; for Achmet dreaming that he saw his brother executed, was so terrified at the visionary spectacle of horror, that he would never suffer the sentence to be put in execution. Mustapha, however, reigned but five months; for the bashaws finding him totally unqualified to govern, they confined him to the seraglio, and advanced his nephew Osman to the throne.

Soon after the commencement of his reign, Osman marched to the frontiers of Poland; but the janissaries refusing to march any farther, he was obliged to patch up a dishonourable peace with the Poles. This so enraged him, that he determined totally to abolish the body of janissaries, which those regular bravos understanding, they murdered him in 1622, and restored his uncle Mustapha to the throne. But he being no better qualified to govern than before, was a second time deposed, and Amurath, Osman's younger brother, advanced to the imperial dignity.

The reign of this prince, Amurath IV. which commenced in 1623, was not only filled with insurrections and mutinies, but the Persians ravaged the Turkish frontiers, and took Bagdad, which the Ottoman forces besieged three years, without being able to recover. This emperor was a cruel tyrant, but he was certainly impartial in his brutality, equally oppressing and murdering Christians and Turks. A dramatic writer very justly observes, that the most savage animal in the whole creation is a human creature without feeling.

A dreadful

A dreadful fire happened at Constantinople during this reign, which consumed upwards of 20,000 houses. Amurath, however, determined on a Persian war; but being in great want of money, he encouraged a number of informers to accuse the richest people he could get intelligence of, with being guilty of various crimes. This gave him a pretence to put them to death, and seize their effects. By these infernal means he was enabled to raise an army of 300,000 men, when marching to the frontiers of Persia, he took Tauris, ordered it to be plundered by his soldiers, marched back without achieving any thing farther, and then ordered a festival of seven days to celebrate his wonderful conquests!

The cruelties of Amurath now grew dreadful to every one: the murders he committed were incredible, and the modes of execution were shocking to human nature. Among the rest, his brothers, Bajazet and Orchan, fell victims to his ferocious disposition. Indeed, murder was his supreme delight: for his most favourite amusement was to sit in a pavilion in the palace gardens, and fire upon those who passed by in boats, by which means he killed a prodigious number. Indeed, it must be admitted, that he seldom performed these frolics but when he was drunk; but the worst affair for his subjects was his seldom being sober.

In 1637, he again prepared to invade Persia; but, before his departure, caused another of his brothers to be strangled, who was a most accomplished and promising young prince. He then invested Bagdad, when the garrison surrendered on condition of receiving no personal injury. Amurath solemnly promised to spare their lives; but they had no sooner laid down their arms, than he ordered them all to be cut to pieces, including in the bloody mandate not only men, but women and children. For this conquest he caused a festival to be proclaimed of twenty days continuance, at which he very happily (for his subjects) drank himself into a fever, that took him off on the 8th of February, 1640, in the 18th year of his reign, and only the 32d of his age, when he was succeeded by his brother Ibrahim.

Some suppose, that the reason why Ibrahim was not murdered as well as the rest of his brothers, was owing to there not being any other prince of the Ottoman line living; but others say, that he was an idiot, on which account Amurath despised him too much to think him dangerous.

Ibrahim, however, had more cunning than was supposed; for it appeared that he had acted with folly only to secure his life, and pretended idiotism, only to preserve himself from being murdered.

In the beginning of his reign he put an end to the ravages of the savage Cossacks, took the city of Asoph, and added the greatest part of the Island of Candia to the Turkish dominions. He was, however, deposed by his mother and the janissaries in 1648, and murdered soon after; his son, (Mahomet IV.) then a child of seven years of age, being placed on the throne.

The sultana mother, the grand vizir, and the aga of the janissaries, were invested with the administration, during the minority of the emperor; but affairs turning out a little unsuccessful, the grand vizir was soon deposed, as were several others who succeeded him; for whoever is in fault, the minister there is sure to bear the blame. In 1658, a formidable insurrection was, with difficulty, suppressed. The Turks were next visited by the plague, which usually carried off 1400 or 1500 people every day in the city of Constantinople only. In Hungary an obstinate battle was fought between the Christians and Turks, in which the latter were totally defeated, and left 17,000 men dead on the field of battle. This occasioned a peace between the Porte and the emperor of Germany. However, to recompense the above loss, the ancient Chaldaea was subdued, and added to the Turkish empire, and the Island of Candia totally conquered.

In 1672 the Turks invaded Poland, conquered many

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of its towns, and obliged the government to consent to pay 70,000 dollars annually: but on the failure of the stipulated payment, the war began again in the ensuing year, when the Polish general Sobieski, had the good fortune to gain a signal victory over the Turks. About the same time the people of Tripoli, in Barbary, killed the bashaw, and threw off the Turkish yoke, by which they became independent of the Porte in every thing, a trifling tribute excepted.

In 1683 the Turks laid siege to Vienna, but were attacked in their trenches, and routed by John Sobieski, king of Poland, at the head of the Germans and Poles.

The city of Buda was afterwards invested by the Imperialists, and taken the 22d of August, 1686. King George I. then elector of Hanover, was present at this siege; and from thence brought the two Turks who afterwards constantly attended him when he was king of England. Several other noble volunteers were present, particularly Lord Cutts, who took a young Turk prisoner, to whom he gave the name of Budiana. This Mahometan afterwards turned Christian, and became an officer in the English service.

In the same year the Venetians recovered great part of the Morea; prince Lewis, of Baden, totally defeated the Turks; and the Poles gave a great overthrow to the Tartars. These, and other subsequent successes, so dispirited the troops, that they demanded the grand vizir's head. This the Grand Seignior sent them, with the heads of several other great officers, without which they did not appear disposed to be satisfied. But after all his compliances they deposed him in the 39th year of his reign, and the 53d of his age. He was not, however, murdered, but died in the seraglio five years after.

Solyman III. the brother of the last emperor, was advanced to the throne in 1687. In the beginning of this reign the duke of Bavaria took Belgrade; prince Lewis, of Baden, obtained a victory over the Turks at Bosnia; and the Venetians extended their frontiers in Greece and Dalmatia.

This run of ill luck induced the Turks to offer very advantageous terms of peace to the Christians; but the treaty was broken by the machinations of the French king, Lewis XIV. who promised to invade Germany, and divide it with the Turks: but neither the Turks or French were able to compass their designs; and Solyman died in the 4th year of his reign, and 53d of his age; his brother, Achmet II. succeeding him in 1621.

A numerous army now passed the Danube; but on the 19th of August, 1691, the Turks were defeated by prince Lewis, of Baden, when the grand vizir, and 28,000 men were slain. Achmet died in the 4th year of his reign, and 51st of his age, and was succeeded by his nephew, Mustapha II.

This prince raised an army of 120,000 men, took Lippa, and defeated the Imperialists. His fleet was likewise successful against the Venetians. But, on the other hand, the Russians took Asoph from him, and opened a communication to the Black Sea.

In 1692 prince Eugene defeated the Turks at Olach, when the prime vizir and 30,000 men were slain. A dishonourable peace being now concluded, the sultan was deposed in 1703, and his brother Achmet advanced to the throne.

The first thing that Achmet III. did, was to displace all the great officers of state, who had brought about the revolution in his favour, by reason, as it was said, of their assuming too much upon that account.

The king of Sweden, in 1709, after his defeat at Pultowa, took refuge in the Turkish territories, and had sufficient interest to stir up the Grand Seignior to declare war against the czar of Muscovy. The czar raised a large army, but not acting with prudence, he was soon compelled to sign whatever conditions the Grand Seignior pleased to prescribe.

In 1715 the Turks subdued the Morea, on which the emperor of Germany declared war against them; and the Ottoman army, in 1716, was defeated at Car-

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lowits, by prince Eugene. In this battle the grand vizir, the aga of the janissaries, a great number of bashaws, and 100,000 men were slain. Temafwear was taken by the Imperialists this campaign: and, in 1717, prince Eugene took Belgrade, and again defeated an army of Turks, consisting of 200,000 men. A peace, however, was concluded in 1718, by the mediation of Great Britain and Holland.

In 1722 the Turks invaded Persia, and had some success, till compelled to retire by the celebrated Kouli Khan. Achmet's ill success occasioned him to be deposed, and his nephew, Mahomet, was, in 1730, advanced to the throne.

Mahomet V. on his accession, made peace with Persia, and entered into a war with Russia.

In the year 1737 the Turks defeated the Imperialists at Croiska, and took Orsova. In 1739 they besieged Belgrade. But a treaty being entered into between the Germans, French, and Turks, it was unanimously agreed that the Turks should have Belgrade, but the fortifications were to be demolished. The Danube and Save were to be the northern boundaries of the Turkish territories; the river Atalanta, and the iron gate mountains, the eastern boundary; and the river Unna the western limits towards the German dominions.

The Russians, by another treaty, were obliged to demolish all their forts on the Palus-Mæotis and Euxine Sea, and to destroy the fortifications of Asoph.

This monarch was of a pacific and just disposition, and on that account respected much by the Christian princes. Nothing material, but what is above related, happened during his reign; and on the 13th of December, 1754, about one o'clock, he died suddenly of a fit of the asthma. About three o'clock the same afternoon, his brother Osman was proclaimed from the minarets of the mosques.

Osmond III. began his reign in a time of profound tranquillity, and nothing material occurred till his death, which happened in 1757, when he was succeeded by his brother Mustapha.

Mustapha III. began his reign with every personal advantage. He was of a different disposition from any of his predecessors, being of a liberal way of thinking, a lover of learning, and the first who introduced the art of printing into the Ottoman empire. In the year 1766, a general spirit of liberty seemed to diffuse itself through many parts of the world. The Turkish empire was affected by its influence. The Georgians began to aspire at independence, and many insurrections happened in Egypt and Cyprus, which, though suppressed, evinced the spirit of the people.

In 1768, a war broke out between Russia and the Porte. A confederacy was formed against the Russians among their own subjects and dependants, which was fomented and increased by the Ottomans. The confederates were, however, obliged to retreat into the Turkish territories. The Russians formed a line of troops along the frontiers of Poland; large bodies of Tartars appeared along the Russian shore; and a Turkish army was assembled between Choczim, Bender, and Oekakow.

In June 1769, the Russian admiral Spiritdoff set sail for the Levant with a powerful squadron. Admiral Elphinstone soon followed with another considerable fleet, and arrived in the Morea in 1770. Count Orloff, in a short time after, joined the Russian fleet off Paros, with another squadron.

An engagement soon after happened between the Turkish and Russian fleets near Napoli-de-Romain, in which the former were totally defeated, and took shelter in the harbour of the above-mentioned place, whither admiral Elphinstone pursued, and did them great damage.

During this time count Orloff was acting by land in the Morea, but he soon after joined the other squadrons, and the whole fleet, on the 7th of July, 1770, engaged that of the Turks, when the Ottomans received a total defeat. In this fight, which was very bloody

and desperate, admiral Spiritdoff engaged the Capitana, of 100 guns, yard-arm to yard-arm, when the Turkish ship taking fire, the flames communicated to the Russian ship. Both unhappily blew up, and the crews, a few officers and men excepted, perished, either in the explosion or the waves.

The Turks now fled, in order to secure themselves in the bay of Schifina, where, a few nights after, their fleet was fired by means of three fire-ships. A person who was upon the spot, mentioning this action, says, "A fleet, consisting of 200 sail, almost in one general blaze, presented a picture of distress and horror dreadfully sublime. While the flames, with the utmost rapidity, were spreading destruction on all sides, and ship blowing up after ship, with every soul on board, that feared to trust to the waves to swim for shore, the Russians kept pouring upon them such showers of cannon balls, shells, and small shot, that not one of the many thousands of their weeping friends on land, who saw their distress, dared venture to their relief. Nothing now remained but united shrieks, and unavailing cries, which, joined to the martial music, and the loud triumphant shouts of the victors, served to swell alternately the various notes of joy and sorrow, that composed the solemn dirge of their [the Turks] departing glory."

The loss on the part of the Russians was admiral Spiritdoff's ship, and between 700 and 800 men. On the side of the Turks, besides the destruction of their whole fleet, above 9000 men perished.

The Turks, in great consternation, quitted Schifina, and hastening to Smyrna, murdered an incredible number of Greeks, and other Christians, whom they supposed to be well affected to the Russians, sparing neither age or sex.

The Russians, in this expedition, spread desolation through the coasts of Greece, Asia, and the Islands of the Archipelago, and greatly injured the trade of the Levant. But they acquired little benefit to themselves by their successes.

This year, likewise, the Turkish army on the Danube, under the command of the grand vizir, was attacked in its trenches at Babadagh, and totally routed.

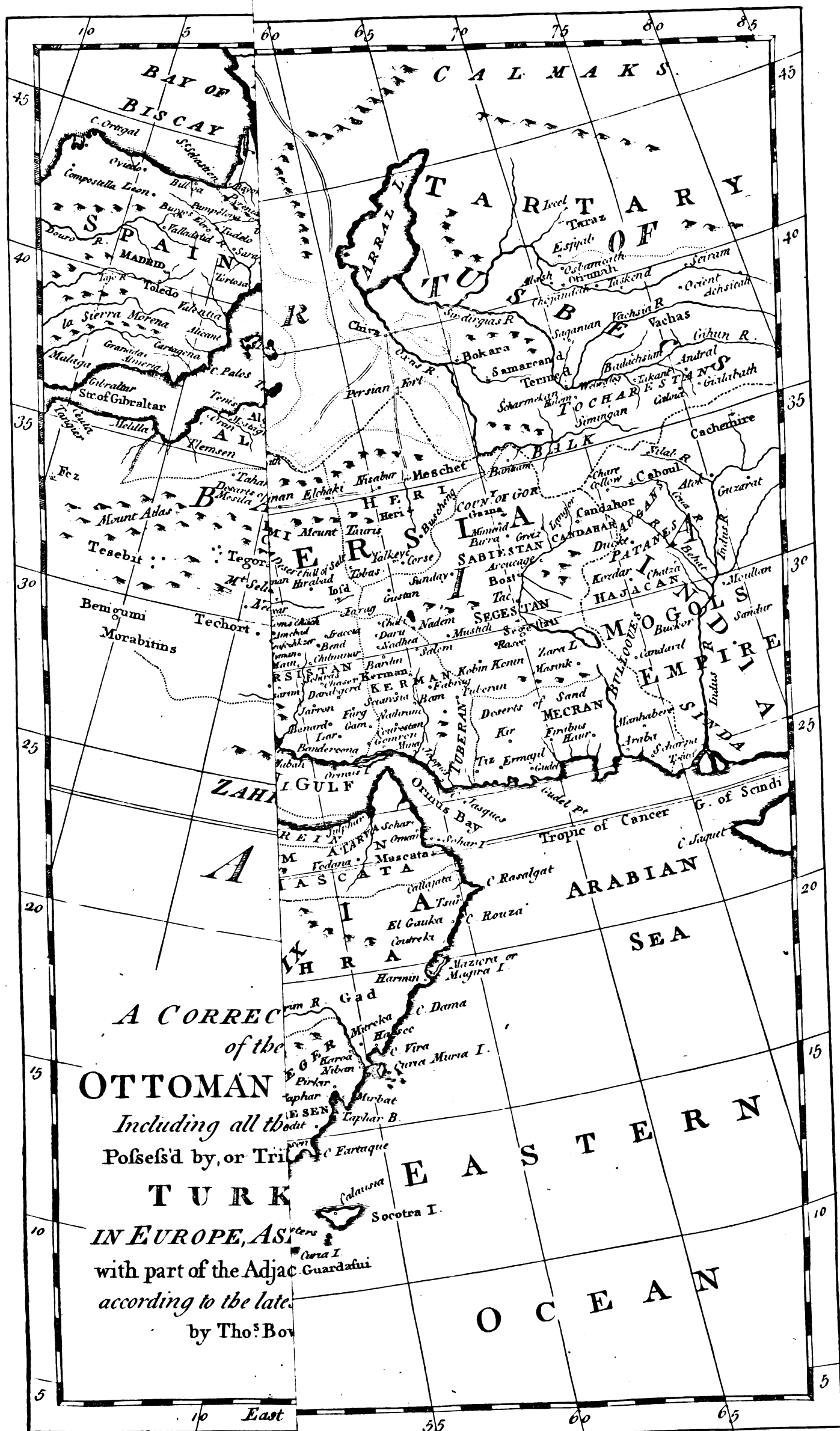
In 1772 negotiations were set on foot in order to bring about a peace, but the plenipotentiaries not agreeing, the whole fell to the ground. Nothing, however, was performed this year decisive, or worth mentioning, by either army.

In Egypt and Syria the people were in open rebellion. Ali Bey was, however, defeated, and driven out of Egypt, by Mahomet Aboudaab, when he sought refuge in Syria, and was affectionately received by his friend Chiek Daher, an Arabian prince.

On the 21st of January, 1774, the emperor Mustapha III. departed this life at Constantinople, in the 58th year of his age, and 17th of his reign; with the character of having been the wisest, best, most humane, and disinterested monarch that ever sat upon the Ottoman throne.

Abdul-Hamet, the brother to the late emperor, succeeded him. Some commotions were made in favour of the young prince Selim, but they were easily suppressed. The war upon the Danube was carried on with vigour; and the Ottoman ministry did not fail to encourage, as much as possible, the rebellion of Pugatcheff against the Russian government. The Turks were, however, defeated in various engagements. Disorder, mutiny, and desertion, prevailed among the troops. The grand vizir, being abandoned by the greatest part of his forces, was obliged to accede to the terms prescribed by the enemy, who had surrounded him at Schumla. These ill successes threw the whole Ottoman empire into confusion. The Porte, however, under the present complexion of affairs, thought proper to ratify the articles of peace; the principal of which were,

1. The independency of the Crimea. 2. The absolute cession to Russia of Kiuburn, Kerche, Janichala, and





and all the district between the Bog and the Dinpier.  
3. A free navigation in all the Turkish seas, including the passage through the Dardanelles, with all the privileges and immunities which are granted to the most favoured nations,

In return for these concessions, Russia was to restore all she had conquered, Asoph and Taganrok excepted,

The grand vizir died, as is supposed, of a broken heart, on his return to Constantinople; and public rejoicings were made at St. Petersburg, for the uncommon success of the Russian arms.

The rebel Pugatscheff was soon after defeated by the Russian army, taken prisoner, and put to death.

The year 1775 proved fatal to the old and brave Chiek Daher, the Arabian prince, his country being conquered by Mahomet Aboudaab, with an army of Egyptians. But Aboudaab dying in the midst of his successes, Chiek Daher was in hopes to have retrieved his affairs, when a bashaw arrived upon the coast of Syria with a very considerable reinforcement, Chiek Daher was soon subdued, his treasures seized, and his head sent to Constantinople.

Since the above period the Turkish empire has, at various times, been greatly agitated. Insurrections have taken place in different parts; and the greatest efforts have been made by the people, to subvert the power of the Otto-

man government, and procure independence. Even at the present time the empire is in a general state of commotion; and Abdul-Hamet, the emperor, is under the greatest apprehensions, for the safety of his dominions. Should the Russians, or other powers, interpose in favour of the insurgents at this critical period, or engage in a war with the Turks, it might be productive of such consequences as to produce a total overthrow of the Ottoman empire.

To finish our account, therefore, of the History of the Turkish empire, as the state of affairs are at present in that quarter, would be far from completing our design in the present undertaking. From what has been observed, it is not only probable, but, indeed, most likely, that some material alterations, if not an absolute revolution, will take place among them, between the present period, and that which will terminate our work. We shall not, therefore, at present, pursue any farther relation of the history of this vast empire: for as such a length of time will elapse between this and the close of the work, as may probably produce an issue to the present disturbances, we shall give the whole particulars at the close by way of supplement. We shall also pay the like attention to the history of every other empire and kingdom. So that our designs will be amply accomplished by furnishing the reader with a more complete history of the various empires of the world down to the very latest period, than ever did, or could appear, in any other work of a similar kind.

## C H A P. IX.

### A R A B I A.

#### SECTION I.

*Former and present State. Antiquity. Geographical Description. Convent of St. Catherine on Mount Sinai.*

**T**HIS country, famed in ancient history both sacred and profane, as a scene of most important transactions, the birth-place of renowned characters, and seat of the liberal arts, is now become totally degenerate, the inhabitants in general being as depraved in morals as ignorant in science.

Historians mostly agree as to its antiquity, and some divines, from scripture authority, say, that its ancient inhabitants were a mixed people formed of Midianites, Amalekites and Ishmaelites. To confirm this assertion they cite the word Arab, which, in the Hebrew language, signifies to *mix* or *mingle*. The western part of the country was called by Moses *Arabab*, which name was afterwards applied to the whole by the Ishmaelites, when they became entirely possessed of it.

Arabia comprizes in length about 1300 miles, in breadth 1200, and is between 35 and 60 deg. long. East, and 12 and 30 deg. lat. North. It is bounded on the east by the Gulph of Persia, on the west by the Red Sea, on the north by Syria and Diarbec, and on the south by the Indian Ocean. Its divisions are, Arabia Petræa, or the Stony; Arabia Deserta, or the Desert; and Arabia Felix, or the Happy. They are so denominated from the different face of the country in the respective divisions. The first being mountainous and rocky, and the last comparatively serene, fertile and pleasant.

As great part of this country lies under the torrid zone, and the tropic of Cancer extends through Arabia Felix, the air of course is excessive dry and hot, and often proves fatal, especially to strangers. In some parts the soil is entirely composed of immense sands, forming a lonesome desolate wilderness; but the southern part, called in distinction from the rest "the Happy," is in general mild and fruitful.

The only remarkable river in Arabia is the Euphrates, which is the north-east limits of it; but it is surrounded with seas, as, the Indian Ocean, the Red Sea, the Gulphs of Persia and Ormus, and the Straits of Babelmandel, in which are the capes or promontories of Rosafgate and Musseldon.

Some writers are of opinion that the Red Sea received its appellation from a kind of refulgence peculiar to its waters being tinged with a red mineral earth, as also from its having red sand on its shores. Mariners have declared, that through the turbulence of the waters occasioned by the flux and reflux of the sea, the sand has been so agitated as to appear of a red colour of the strongest dye. The agitation prevented its subsiding to the bottom, which of course it must have done in still water. There is such a dearth of water in this country, that the natives have contended for the possession of a spring at the hazard of their lives.

The mountains of Arabia are, Sinai and Horeb, lying in Arabia Petræa, east of the Red Sea, and those called Gabel el Ared in Arabia Felix. Mount Sinai has two summits, and is called by the Arabs the Mountain of Moses, because the angel appeared to that Divine legislator there in a burning bush.

Near this spot is erected the convent of St. Catharine, which belongs to the Greeks. The monks hold it in great veneration. There is a tower built by the empress Helena. It is situated in the heart of the convent, and still called St. Helena's tower. This convent is built on a descent. The walls and the arches, with the church, are the only ancient buildings. The latter is of coarse red granite. The walls of the convent are six feet thick; but some parts of them are in a ruinous state. The structure, upon the whole, is irregular, and composed of unburnt brick. There is a small marble shrine, in which they pretend to have preserved the skull and one of the hands of St. Catherine.

The convent is solely under the jurisdiction of its own bishop, chosen by the monks, who live here in the most abstemious manner, and attend on their religious duties with great punctuality,

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Their vassals cultivate their gardens, and do other menial offices. A lay-brother, or caloyer, is appointed to attend upon strangers arriving here, to shew them the chapels, offices, and the library, in which are deposited some of the first Greek books that were ever printed. The feet of pilgrims, on their arrival here, are washed by the lay-brothers; and those of a priest by one of equal rank in the church. Dr. Pococke, bishop of Ossory, had the satisfaction of being present at all their Easter ceremonies. The church which contains the relics of St. Catherine, is called 'the Great Church of the Transfiguration. It lies to the north-east, on the lowest part of the convent, and consists of a nave, an aisle on each side, and three chapels on the outside lower than the aisles. The pictures of Justinian, and his empress Theodora, over the arch of the high altar, are well executed in mosaic: and several inscriptions, to the honour of that illustrious pair, are carved on the beams that support the roof, which is of cypress covered with lead, and is very antique. The Turks destroyed the pavement of this church, digging it up in hopes of discovering treasures; but it was elegantly repaired by archbishop Athanasius, in the last century.

Mount St. Catherine is situated near Mount Sinai; and it was to the former place that the body of St. Catherine was brought after her martyrdom under the tyrant Maxentius. It over-tops Mount Sinai, and its soil is a species of speckled marble, in which are seen beautiful configurations of trees, and other vegetable representations.

## SECTION II.

### *Productions. Particular Description of the Coffee Plant and Arabian Camel.*

**W**ITH respect to the vegetable productions of Arabia, the most profitable is coffee, with which a number of ships are annually loaded for Europe and India.

The coffee shrub grows to the height of eight or ten feet; the twigs rise by pairs opposite to each other, as do the leaves on the twigs, one pair being about two inches distant from another. The leaves are about four inches long and two broad in the middle, from whence they decrease in both extremities, ending in a point. They are nearly in the form of a bay leaf, and are smooth, with many incisions on the edges. The shrub has a grey smooth bark; and the wood is white and has not much pith. The fruit hangs on the twigs by a foot-stalk, sometimes one, two or more in the same place. These shrubs are watered by artificial channels, like other vegetables, and after three or four years bearing, the natives plant new shrubs, as the old ones then begin to decline. They dry the berry in the sun, and afterwards take off the outward husk with hand-mills. In the hot seasons they use these husks roasted instead of the coffee berries, and esteem the liquor impregnated with them more cooling.

Here are aloes, cassia, spikenard, frankincense, myrrh, manna, and other valuable gums, cinnamon, pepper, cardanum, oranges, lemons, grapes, peaches, figs and pomegranates; also honey and wax in plenty: and in the seas are considerable quantities of the best coral and pearls.

There are abundance of Acacia trees in the plains of Arabia Petraea, from which issues a very valuable gum; but there are very few forest trees.

Rice and barley are the principal grain, and where they can obtain water they have a great plenty of garden-stuff, herbs and flowers. Some of the districts also afford excellent pasture for cattle.

The Arabian horses are the finest in the whole world, whether considered for their swiftness, beauty or sagacity. There are also sheep, cows, oxen, mules, goats, hogs, dogs, &c. But the most esteemed and useful animal is the camel, which can carry seven or eight hun-

dred weight upon its back, and with this burden will travel at the rate of about two miles and an half in an hour: it is therefore the beast of burden most in use, and is peculiarly serviceable in long and tedious journeys, which are commonly performed in caravans, escorted by guards, to prevent the depredations of the free-booters. This creature is the most patient and temperate of the whole quadruped creation; it will travel for many days together with only a few dates, or some balls of bean or barley meal, or perhaps only the miserable thorny plants it meets with in the sandy deserts, where not a drop of water is to be met with during a journey of eight or ten days, and where neither birds or insects are to be seen: in short, where nothing appears but mountains of sand and heaps of bones of those who have perished thro' want. The camel's power of sustaining abstinence from drinking arises from the construction of its internal parts; so that it evidently appears Divine Providence created it purposely for the sultry soil of Arabia. Besides the four stomachs, which it has in common with all other animals that chew the cud, it has a fifth, serving as a reservoir to hold more water than it has an immediate occasion for: there the fluid remains without corrupting, or without being adulterated by other aliments. When the creature is thirsty, it throws up a quantity of this water by a contraction of the muscles, into the other stomachs, which serves to macerate its dry and simple food. It can, by its scent, discover water at the distance of more than half a league, and, after a very long abstinence, will hasten towards it.

The Arabs train their faithful camels from their births to all the hardships they have to undergo during the whole course of their lives. They accustom them to travel far, and eat little; to pass their days without drinking, and their nights without sleep; to kneel down to be loaded, and to rise the moment they find the burden equal to their strength: and, indeed, they will not suffer any greater weight to be put upon their backs than they can bear. Their feet are adapted to the sands which they are to pass over, their roughness and spongy softness preventing them from cracking.

Such is the nature of the animal so often celebrated in the bible, the koran, and the eastern histories; and with which the Arabian robber forms a society, for the purpose of carrying on his trade of plunder, in which the man is to have all the profit, and the animal all the fatigue.

When the master and his camel are equipped for plunder, they set out together, traverse the sandy deserts, and lie in ambush upon the confines to rob the merchant or traveller. The man ravages, massacres, and seizes the prey; and the camel carries the booty.

The Arabian freebooter qualifies his camel for expedition by matches, in which a horse runs against him. The camel, though less active and nimble, tires out his rival in a long course.

The banditti frequently rob on horseback as well as on camels. They will alarm and dart upon a traveller when least expected, and gallop away, if under any apprehension of a pursuit, with incredible swiftness.

## SECTION III.

*Persons. Apparel. Number. Manner of living. Government. Cookery. Mode of Salutation. Dispositions and Diversions of the Natives. Remarks on the Privileges of the Arabian Women.*

**L**IKE many of the nations of Asia, the Arabians are of a middle stature, thin and of a swarthy complexion, with black hair and black eyes. They wear long beards as a mark of gravity and consequence; being serious and reserved, they speak little, use no gesture, make no pauses, and never interrupt each other. Their apparel is a loose disorderly kind of dress, five or six yards long, and not less broad: this they wrap round them, and are forced to gird it with a sash; at



at night it serves them for a bed and coverlid. Their upper garment is generally wove in one piece: it has a cap for the head, is tight about the neck, and grows wide towards the bottom. This garment is only worn in cold and rainy weather. Under this, and the garb that wraps entirely over the whole, some of them wear a long close-bodied waistcoat, without sleeves. Their sash or girdle is of worsted, and in it they stick their poinards, their ink-horns, or badges of their calling. The women wear a kind of short waistcoat and drawers, but sometimes they have only a towel wrapped round their loins. Whenever they go out, they so cover themselves with the same kind of general inclosing garb as worn by the men, that there is very little to be seen of their faces: for jealousy, that constant disturber of unguarded and impetuous minds, here plays the tyrant in the breast of all the male Arabs. Some of the men go almost naked in hot weather: others wear drawers and slippers, but no stockings.

These people are distributed into several clans; and the whole number of inhabitants are supposed to amount to about 2,000,000. They have (at least the Bedouins, or roving Arabs) no settled place of abode, but fix at such places as supply them with water, pasture, and fruits, subsisting upon the flesh or milk of their herds and cattle.

Their greatest happiness is in the roving life; and they look upon their more settled countrymen as abject slaves. They sleep in tents or huts, which they pitch in the evening in any spot prescribed either by fancy or convenience. These moveable habitations, which are called *illymas*, from the shade they afford the natives, are of an oblong form, and differ in size according to the number of the people who occupy them. They are covered with the skins of beasts, and some supported by one pillar, some by two, and others by three; whilst a sort of curtain or carpet, made of skins, divides the tent into separate apartments. The pillars are stait poles, eight or ten feet high, and four or five inches thick, serving only to support the tent; but being full of hooks, the natives hang upon them their cloaths, baskets, saddles, &c. When they retire to sleep, they lay themselves down upon a mat or carpet in the center, or in a corner of the tent. Such as are married have a corner of the tent divided off by a curtain.

The tents of these roving inlanders, though they may be sheltered from the weather, are, notwithstanding, attended with their inconveniences; for the cold and dews to which the people are exposed do not incommodate half so much as the fleas, vipers, spiders, and scorpions.

They are under the government of an hereditary chief, who, assisted by a few old men, determines all debates, and punishes offenders. If his conduct proves worthy of the approbation of his people, they revere him: if he be guilty of mal-administration, they put an end to his existence, and elect another of his family in his room. These petty princes are stiled *Xerifs* and *Imans*, both of them including the offices of king and priest.

What they consume in coffee, dates, rice, and tobacco, is bought with the butter they take to the frontiers, and with the cash they get by the yearly disposal of not less than 20,000 camels, many of which are sent to Persia.

The Arabians retain several of the customs and manners we read of in sacred as well as prophane history, being, if we except their religion, the same people they were two or three thousand years ago. Upon meeting one another, they still use the primitive salutation of "Peace be unto you." Before the Mahometan conquests, the expression was, "God prolong your life." The inferiors, out of respect and deference, kiss the feet, knees, or garments of their superiors; whilst the children and other kindred pay the same respect to parents and relations. The posture they observe in giving one another the salute, or *aslemah*, is laying the right hand upon the breast; while others, who are,

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perhaps, more intimately acquainted, or of equal age and dignity, mutually kiss the hand, head, or shoulder of each other.

At the feast of their Bayram, and other great solemnities, the wife compliments her husband by kissing his hand.

It is no disgrace here for people of the highest characters to busy themselves even in the most menial offices. Nor is the greatest prince or chief of these countries ashamed to turn drover or butcher, by bringing a lamb from his herd and killing it; whilst his lady or princess makes a fire, and puts on a kettle to dress it.

Their food is rice, and any kind of flesh, except that of the hog: but they have always the blood drained carefully from every vein of the animal when killed. Their most delicious food is the flesh of a young camel; and for their bread, they make thin cakes of flour, which they bake upon an hearth.

They dress their victuals by digging holes in the earth, and then making a fire with whatever fuel they can get, or with the dried dung of their camels. They carry their water with them, loading their camels with that necessary article.

The wandering Arabs pique themselves on observing the strictest probity towards one another, and maintain the character of humane, disinterested, and beneficent hosts, in their tents; but, out of them, they are savages and rapacious, committing continual depredations in the different towns and villages. If they are pursued, they mount each a camel or horse, and make a precipitate retreat, driving a whole troop, or rather herd, of camels before them, loaded with plunder.

They frequently carry their incursions to a great distance; and Syria, Mesopotamia, Persia, and other parts, are not uncommonly the scenes of their depredations. Mr. Ives, in his travels from Diarbekir, says, "To-day we joined a nation of wandering Arabs, with their families, and numerous flocks. The latter consisted of the finest sheep, and most hairy goats, I ever remember to have seen. We wanted to buy some of them, but could not succeed. The Arabs were just come from the Armenian mountains."

The same gentleman says, "The Arabs are divided into tribes; and, out of as many of these as possible, it is adviseable, in crossing the deserts, to select men: for no tribe, of whom you have a single man, will hurt or molest you. Or if you meet with any of their scouting parties, and can prevail with a single one to enter their tent and drink coffee, or eat rice or any thing, you will then be safe from any insult, either from them or their brethren; it being an invariable maxim with them never to molest those strangers they have eaten and drank with. Should any out-party come up with you, and hang back to their main body to communicate intelligence; even in that case, if one of your men can make greater haste, and throw himself at the feet of their xerif or prince, and implore protection, you may rest assured of your life and property: for another maxim with them is, that whosoever shall fly to the powerful, and supplicate assistance, has a right to receive it."

The following is an account given of the reception which some European merchants met with from a tribe of Arabs, wandering from country to country. "This extensive encampment of roving Arabs (says the author) was under the command of a prince, whose tent was in the center; the rest were pitched about it; not in a circular form, but extending in length as the plain opened, for the convenience of a stream that flowed through the encampment. As soon as the merchants were alighted, who had previously sent before them some native Arabs, they were conducted by some of the prince's chief people to a larger tent pitched next to his own, and the prince then visited them, giving them a hearty welcome. In the evening a supper was provided, consisting of a dish of pilau or boiled rice, and several dishes of meat exclusively. Next day a grand entertainment was given by one of the prince's nobles,

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at which his highness attended, as did the merchants. The dinner, which consisted of two young camels, a dish of camel's bones and soup, and several dishes of rice dressed various ways, was conducted with tolerable decorum; though there were neither knives, forks, or spoons, fingers alone being the instruments made use of."

The life of an Arabian is one continued round of idleness or diversion. When no pastime calls him abroad, he loiters in his tent, smoaks his pipe, or stretches himself under the shade of some tree. He has no relish for domestic pleasure, and seldom converses with his wife or children. He values nothing so much as his horse, being seldom so well pleased as when he is hunting; and in this diversion they are excellent; for most of them will hunt down a wild boar with astonishing expedition.

When they hunt the lion, great numbers of the natives assemble, who, forming themselves in a circle, enclose a large space of ground, of three, four, or five miles in compass: then the people on foot advancing first, rush into the thickets with their dogs and spears, to rouse the game; whilst the horsemen, keeping a little behind, are always ready to charge upon the first fall of the beast. In this manner they proceed, still contracting their circle, till they at last either close together, or meet with game to divert them.

The accidental pastime upon these occasions is sometimes very great; for the several different sorts of animals, such as hyænas, hares, jackalls, &c. that happen to lie within the compass, being driven together, afford a variety of excellent diversion.

The first person against whom the lion flies receives him on his spear, which furnishes the others with an opportunity of attacking him behind. The lion finding himself wounded in the rear, turns that way, which gives the first man time to recover. Thus he is attacked on all sides, till at last they disable and dispatch him.

The eyes of a lion are always bright and fiery, and he retains this aspect of terror even in death.

The roaring of the lion, when heard in the night, and re-echoed by the hills, resembles distant thunder. This roar is his natural voice; his cry of anger being a different growl, which is short, broken, and reiterated. His cry of anger is also much louder, and more formidable. He then lashes his sides with his long tail, and his mane seems to stand like bristles round his head; the muscles of his face are greatly agitated, and his huge-eye-brows cover a great part of his glaring eyeballs. It appears, however, from various accounts, that the indignation of this animal is noble, his courage magnanimous, and his disposition grateful. His courage is tempered with mercy; and he has been known to spare the weaker animals, as if they were beneath his attention.

Fowling is a favourite diversion of the Arabs. They do not spring game with dogs, but shade themselves with a piece of painted cloth, stretched upon two reeds, and walk thus covered through the several brakes and avenues, where they expect to find game. In this painted cloth are several holes for the fowler to look through, in order to observe what passes before him. The sportsman, on sight of game, rests his shade upon the ground, and directs the muzzle of his gun through one of the holes, and thus discharges it.

We find very early in Arabia the women in high consideration, and possessing privileges hardly inferior to those which they enjoy in the most enlightened countries of Europe. They had a right, by the laws, to the enjoyment of independent property by inheritance, by gift, by marriage settlement, or by any other mode of acquisition. The wife had a regular dower, which she was to enjoy in full right, after the demise of her husband; and a kind of stated allowance, which she might dispose of in her life time, or bequeath at her death, without his knowledge or consent.

Marriage settlements and portions given with daughters or sisters appear to have been of great antiquity

in Arabia; for long before Mohammed, or Mahomet, they had refined so much upon them, that it became common, where two men were obliged to give great fortunes with their nearest relations, to evade payment by making a double marriage, one espousing the daughter or sister of the other, or giving his daughter or sister in return. This practice, probably with the view of encouraging alliances among different tribes, or preventing too much wealth from accumulating in particular families, Mahomet declared to be illegal in the Alcoran. The separate property which the wife enjoyed seems to have been the produce of such presents as the bride received from her friends, or from her husband before marriage. Those of the bridegroom had no fixed medium, being proportioned to his affection, to his fortune, and often to his ostentation: for it was customary to send those presents a day or two before the nuptials, with great pomp, from his house to the dwelling of the bride.

At the celebration of the nuptial rites in the east, even upon ordinary occasions, it was usual to throw amongst the populace, as the procession moved along, money, sweetmeats, &c. which the people caught in cloths. The bride, on the day of marriage, was conducted with great ceremony to her husband's house; and, immediately on her arrival, she made him a variety of presents, especially of household furniture, with a spear and a tent.

#### SECTION IV.

*Present State of the Sciences in Arabia. Feats of Sorcerers. Language. Commerce.*

THE present state of the sciences in Arabia is at a very low ebb. The Arabs afford now no monument of genius, no productions of industry, that entitle them to any rank in the history of the human mind. Physic, philosophy, astronomy, and the mathematics, for which they were once so famous, are so lost to them, that scarcely the traces of them are remaining. We, however, must say, that the present Arabs have strong intellects, and that nature has, in general, given them a genius; but application and inclination are both wanting to improve it.

To remove a disorder, they frequently use charms and incantations, or leave it to contend with nature. They pour hot fresh butter into simple and gun-shot wounds, and this remedy sometimes succeeds. An application of the prickly pears, roasted in ashes, is good in suppurations.

Time is in these countries measured by hour-glasses: and in some parts of Arabia Petræa they have calendars, that were left them by their ancestors, which are rather curious, and in which the sun's place, the semidiurnal and nocturnal arch, the length of the twilight, and the hours of prayer, are inserted in their proper columns, and calculated to a moment.

They now know little of algebra, or numerical arithmetic; though their ancestors furnished us with the characters of the one, and with the name at least of the other: yet they have a way of reckoning, by putting their hands into each others sleeves, and touching one another with a certain joint or finger so expressively, that without even moving their lips, they can conclude bargains or agreements.

There are some wise men, however, amongst them, who, if you believe them, are so skilled in figures, as to be able, by certain combinations of numbers, to form even the most wonderful calculations.

Here too are some famous fire-eaters and breast-thumpers, who both pretend to sorcery. The former put burning wadding, and such sort of stuff, into their mouths; and the latter strike their breasts with large iron pins; and yet neither of them receive any damage from these astonishing feats.

The language of these people is Arabesk, a very corrupt Arabic. The pure Arabic is only understood by some

some of the settled natives on the sea coasts, and is taught in the schools, as well as used in places of worship.

The Arabian exportation of coffee may be estimated at twelve millions five hundred and fifty thousand weight. The European companies take off a million and a half; the Suez fleet six millions and a half; the Persians three millions and a half; Indostan, the Maldives, and the Arabian colonies on the coast of Africa, 50,000; and the caravans a million. The coffee purchased by the Europeans and caravans is the best that can be procured. And here we cannot omit to mention, that the roving Arabs raise a contribution on the caravans: those which travel from Damar to Mecca procure an uninterrupted journey for the consideration of an hundred and fifty thousand livres, to which the Grand Seignior is subjected.

Mocha is supplied by Abyssinia with musk, sheep, elephants teeth, and slaves; by the eastern coast of Africa, with gold, amber, ivory, and slaves; by the Persian Gulph with corn and tobacco; by Surat, with linens; by Pondicherry and Bombay with copper, lead and iron, carried thither from Europe; and by Malabar with rice, ginger, and other articles. None of these branches of trade, however, thus carried on at Mocha, can be said to be under the management of the natives; the warehouses are occupied and regulated by the Banians of Surat or Guzarat.

To the port of Iodda (which is situated near the centre of the Gulph of Arabia, about 20 leagues from Mecca, and where the Grand Seignior and the xeriff of Mecca share the authority and revenues between them) Surat sends annually three ships, laden with silks, cotton, linens, shawls, &c.

## SECTION V.

*Religion of the Arabs. Prevalence of imposture and superstition. Tenets and ceremonies. Description of the pilgrimage to the temple of Mecca.*

WITH respect to the religion of the ancient Arabs, some of them had more enlightened notions of the Deity than others; so that their worship was proportioned to their knowledge.

The celebrated Dr. Wells observes, "Christianity was taught here by St. Paul and his disciples; so that it received the light of the gospel very early; but, in many parts it was much clouded, if not totally eclipsed long before the grand impostor Mahomet, their countryman, made his appearance; and upon their being subdued by the Turks, they embraced his religion. But, in more ancient days, they were idolaters: hence Alexander the Great was induced to attempt the conquest of them, that he might be worshipped by them as a deity; for though great numbers had an exalted idea of one all-ruling omniscient and omnipresent Being, yet many had other deities."

Many of the modern Arabs carry about with them a paragraph of the koran, which they place upon their breasts, or sew under their caps, to prevent fascination; so addicted are they to superstition.

They have a great veneration for the Marabbats, who are deemed saints, and are persons of a rigid and austere life, continually employing themselves either in counting over their beads, or else in prayer and meditation.

So infatuated were these people in favour of Mahomet, that, on his death, they would not suffer the dead body of the impostor to be interred, till Abubeker, the succeeding caliph, produced several passages from the koran, convincing the deluded multitude, that, according to the nature of things, Mahomet must be really and absolutely dead.

The four fundamental points of religious practice required by the koran are, prayer, giving of alms, fasting, and making a pilgrimage to Mecca.

There is purification performed by rubbing, and

which is enjoined in the fiftieth chapter of the koran. It is called Al Tayamon, denoting properly the action of taking any thing from the surface, as fine sand from the surface of the earth; whence the parts of the body are sometimes rubbed with fine sand, instead of being washed with water. The words of the koran are, "If ye be sick, or on a journey; or if ye have touched women, and ye find no water, take fine clean sand, and rub yourselves therewith."

Besides these purifying ceremonies, there is the ceremony of circumcision; which, though not directly required in the koran, is yet held by the Mahometans to have been originally of Divine institution, and is exercised on children as soon as they are able to pronounce the profession of their faith.

It is a maxim, too, with the mussulmen, that as combing the hair, paring the nails, and plucking out the hairs of the arm-pits, are all points of cleanliness, they are essentially necessary to internal purification; and these therefore are looked upon as indispensable duties.

Every strict and conscientious mussulman performs public prayer five times a day, in consequence of the Divine command pretended to have been given to Mahomet for that purpose: this he does either in a mosque or in some other place that is clean, after a prescribed form, and with a certain number of praises or ejaculations.

The mussulmen of Mecca, when in a mosque, must, when they pray, turn their faces towards the temple of Mecca.

The Mahometans do not attend divine service in elegant apparel, but dress themselves only with a becoming and consistent decency; and are, for the most part, predestinarians.

Of the article of predestination the impostor Mahomet made a very political use, especially at the battle of Ohod, in which he was repulsed by the Coraischites. He calmed the minds of his party after their defeat, by representing to them, that the time of every man's death is decreed and predetermined by God; and that, therefore, those who fell in the battle of Ohod could not possibly have lived had they staid at home: for the inevitable hour of their dissolution was arrived.

There is annually a most numerous and solemn pilgrimage of the Mahometans to the Masjad-Al-Haran, or Sacred Temple of Mecca; which pilgrimage was instituted by Mahomet.

To this holy temple, in the ancient city of Mecca, a prodigious concourse of people resort. The temple stands in the center of the town, and hath a famous caaba, or square structure, peculiarly hallowed and set apart for worship: its door is of silver, and a golden spout carries off the water from the roof. It is 24 cubits in length, 23 in breadth, and 27 in height. On the north side, within a semicircular inclosure, is a celebrated white stone, said to be the sepulchre of Ishmael, which reserves the water that falls from the golden spout. The caaba has a double roof, supported within by octangular pillars, between which hang silver lamps: the outside is covered with rich black damask, adorned with an embroidered band of gold, which is changed every year, being provided by the Grand Seignior. Just without the inclosure, on the south, north, and west sides of the caaba, are three buildings, in which three particular sects assemble to perform their devotions.

To this antique and celebrated edifice the pilgrims, in prodigious numbers, annually resort, when there is a fair held for all sorts of merchandize; people, in crowds, from different nations, assembling, to the amount generally of not less than 20,000, at which time even the very vaults of mosques, and the caves of neighbouring mountains, are stored with rich commodities.

It must be observed, that the holy temple is opened four times in the year; but it is at the solemn feast of the Bayram, or Easter, when the greatest multitude assemble, who purchase relics of the old black damask covering,

covering, previous to its being succeeded by a new one from the Grand Seignior.

The pilgrims bound to Mecca commonly wear a sort of black cloak, which is fastened about the neck with a long hoop, and hangs loose behind. As soon as they have got into the city, they proceed to the holy temple, and walk round it several times, the three first in a very quick pace, to manifest their readiness to fight for the true worship of God.

From the mountain of Mina the priests deliver their pious harangues, and afterwards in the vale make fresh sacrifices of sheep, the flesh of which is distributed among the poor.

Thevenot asserts, that when he was in this part of the globe, upwards of 6000 persons belonging to one caravan died in the road between Cairo and Mecca, by the hot winds, and other calamities; and that the effects of such as die devolve to the priests.

As the northern Arabs owe subjection to the Turks, and are governed by bashaws residing amongst them, they receive considerable gratuities from the Grand Seignior, for protecting the pilgrims from being plundered by their countrymen.

Having had frequent occasion to mention the arch impostor Mahomet, we shall now present our readers with an account of the life of that distinguished hypocrite; which we shall conclude with the history of the caliphs his successors; and then proceed to a description of such of the cities of Arabia as are worthy attention.

## SECTION VI.

*Memoirs of the Grand Impostor Mahomet, from his Birth to his Death.*

**T**HAT singular character Mahomet, or Mahomed, as styled by the Arabians, was born at Mecca, in the sixth century, in the reign of Justinian XI. emperor of Constantinople. Mahomet, though illiterate, and of mean birth, possessed a most shrewd understanding. He was left an orphan at about eight years of age, and Abuteleb, his uncle, took him under his care. Till the age of twenty he lived with his uncle, who was a factor, and afterwards entered into the service of a wealthy merchant, who dying, Mahomet made his addresses to Cadiga his widow, and married her.

During the time he was in the service of his uncle, Mahomet travelled into Syria, Palestine, and Egypt, where he made particular observations on the great variety of religious sects, whose antipathy against each other seemed inveterate, at the same time that, in many points, the majority of them evidently concurred.

He continued his commercial connections for some years with great success after his marriage with Cadiga, but at the same time was forming a project of instituting a new system of religion, more general than any which had hitherto been established.

As Mahomet well knew the genius of his countrymen, he entertained the most sanguine hopes of success. He was aware that the Arabians were fond of novelty, and that they were addicted to illusions and enthusiasm.

He was powerfully aided in his grand design by Sergius, a monk, who, being of loose morals, had relinquished his cloyster and profession, and was a servant under Cadiga, at the time that Mahomet married her. This monk was exceedingly well calculated, by his erudition, to supply the defects of his illiterate master. When the latter had maturely weighed the chief articles of the worship he intended to establish, he made a beginning in his own family; and, sensible that no religion would be looked upon as true without some sanction, his first step was to make his wife Cadiga believe, that he had an intimate correspondence with heaven.

In order to bring this about, he made an artful use of an infirmity to which he was subject, viz. the epilepsy. Whenever he was attacked with fits, he used to caution Cadiga not to form any erroneous opinion of the convulsive state in which she saw him; for that, so far from

being a calamity, it was a blessing from heaven: that these fits were trances, into which he was miraculously thrown by the Divine Being, and during which he received instructions from him; which instructions he was to make public to the sons of men.

His wife, either really believing, or affecting to believe, this curious story, propagated a report that her husband was inspired; and the impostor living very abstemiously, acquired a character for superior sanctity throughout his neighbourhood. The vulgar implicitly believed that he really held converse with the Almighty, and they looked upon his epileptic fits as an incontestible evidence of his inspiration. In a little time Mahomet boldly declared himself a prophet sent by God into the world to teach his will, and to compel mankind to pay obedience to it.

His disciples rapidly increasing, the magistrates of Mecca thought it highly expedient to exercise their authority on this occasion, and signified a design of bringing Mahomet before them. The latter, however, being soon apprized of their intention, made his escape in the night, accompanied by many of his deluded people, to whom he made very eloquent and pathetic harangues, touching the obstacles raised by the wiles of Satan, to the propagation of those tenets that had been revealed to him.

The ignorant people, captivated with the force of his language, devoted themselves entirely to his will, with offers of sacrificing their all in defence of him and his doctrine.

Mahomet, therefore, finding himself very formidable, and secure in the attachment of the soldiery as well as others, meditated an attack upon Mecca. His followers approved of his design, and accordingly he sent forth a considerable force under the command of one Hamza, an uncle of his, and whom he thought worthy of his confidence, in consideration of the zeal the latter had shewn for his doctrine. Hamza, who, to the blindest zeal, joined the most consummate natural bravery, marched at the head of a numerous body, and laid siege to Mecca, but was repulsed with considerable loss.

This repulse, however, was so far from disconcerting the besiegers, that it spurred them on to the resolution of a second attack. They improved themselves in the military art with the utmost assiduity.

They began their march for Mecca a second time, and on their road fell in with a caravan of Coraischites, whom they furiously attacked, defeated, plundered, and killed those who refused to embrace the doctrine of their leader, who then proceeded on to Mecca, and forced that city to surrender. But he was afterwards defeated at the battle of Ohod.

Abu Sofian, his implacable enemy, having put himself at the head of the Coraischites, caused his troops to advance towards Medina, and possessed himself of Mount Ohod, distant about four miles from that city. Mahomet made a most furious attack upon him, to drive him from his post, and, in the beginning of the action, obtained some small advantage; but being wounded, was obliged to quit the field. His followers finding their leader had deserted them, were struck with a general panic, and a terrible slaughter ensued; the victors perpetrating the most horrid cruelties on the vanquished. Mahomet, however, had recourse to his delusive arts to silence the complaints of his infatuated adherents, who reassuming their arms, obtained important conquests over their opponents, so that the Impostor, encouraged thereby, turned his force against the Jews, seized several of their towns, and, amongst others, Kaibar, one of the strongest; but after that, had like to have met with his death. Having taken up his lodgings at the house of one of the principal citizens, whose name was Hareth, among other things a poisoned shoulder of mutton was served up at table, of which he eat, and was soon taken ill. Proper remedies were, however, applied, and his life preserved, though the poison was never totally eradicated. Who committed this atrocious offence nobody then knew. However,



ever, after his death it was discovered that Zainab, daughter of Hareth, had given him the poison on this principle, that if he was the great prophet he pretended to be, the poison could have no effect on him.

Part of the poison lurking in his body, notwithstanding many remedies had been applied, he, at intervals, was much indisposed. This, however, did not prevent him from pursuing the victory of his arms. He marched against the Greeks, and lighted up the first spark of that fatal war which his followers so rigorously carried on for several centuries.

Mahomet delegated the command of this war to an intrepid general, named Kaled Walid, who, after a repulse at first from the enemy, attended with the loss of most of his officers, had recourse to the arts of his master, and thereby inspired his men with such an enthusiastic ardour, that they fell furiously upon the enemy, and obtained a complete victory.

After the above battle Mahomet went in pilgrimage to Mecca, attended by a vast concourse of Mussulmen. The pomp and magnificence he displayed in his journey, and the surreptitious shew of religion with which he visited the Caaba, made a great impression on the inhabitants of Mecca, and especially the Coraischites, numbers of whom embraced his religion. The example of these, however, did not seduce the rest of the Coraischite tribes. They, on the contrary, broke the truce that had been made, and gave Mahomet battle, but were totally defeated; and such as did not, in consequence of this defeat, embrace his religion, were massacred on the spot.

Mahomet then caused himself to be acknowledged sovereign of Mecca: and the beginning of the year following, which was the eighth of the Hegira, some few scattered diffidents, who had escaped the sword of the tyrant, contrived, with great judgement and diligence, to form a considerable party, and, as soon as they found themselves sufficiently formidable, took the field, ravaging many of those parts that had submitted to his power.

The tyrant, enraged at the insolence of this presumptuous faction, put himself at the head of his forces, and marched to give them battle. Accordingly a bloody engagement ensued, at a place called Honaim, in which the troops of Mahomet, though superior in number to the enemy, were vigorously repulsed; upon which, flying to the yielding ranks, and re-animating them with his personal courage, he rallied them, and obtained a most decisive victory.

Mahomet then caused himself to be acknowledged sovereign of all Arabia. He destroyed all the idols and monuments of paganism, and suffered no other religion to be professed but his own.

He now made a second pilgrimage to Mecca, considerably more solemn and magnificent than the first, and performed all the ceremonies with great appearance of devotion. He erected courts of justice, appointed proper officers, and constituted a pontiff or high priest. He no longer appeared the dreadful conqueror, but the mild legislator, and the Arabians were soon reconciled to his government.

Mahomet took a proper advantage of this general tranquillity, strengthened his armies, and exercised them himself; and the good policy of such precaution was soon apparent: for the Greeks, who ill brooked the disgrace they had suffered, resolved on revenge, and advanced to Balka, a city on the frontiers of Syria. Mahomet, at the head of 30,000 men, went to meet them: but the Greeks, alarmed at so numerous an army, thought proper to retreat; and the impostor spent the remainder of the year, which was the 10th of the Hegira, in revising the several laws he had made for the government of the state. He then made his third and last pilgrimage to Mecca, which far exceeded the two former in pomp and magnificence. Some of the most considerable persons in Arabia accompanied him; and his wives (for he had more than one) also attended him in stately litters, borne by camels.

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To inspire the people with the most awful veneration for his doctrine, and at the same time to evince to them that he was the supreme head as well in spirituals as temporals, he now performed the office of pontiff himself; preached in the temple, and concluded his harangue with the proposition of new regulations, which he afterwards published, touching the rites and ceremonies of the newly established religion.

He caused several camels to be slain, and offered as sacrifices, which festival was concluded by a general farewell that he took of the people. He now found his health much on the decline. The poison that he had swallowed some years before operated with greater violence than ever. He perceived that his dissolution was not far off.

On his return to Medina, his illness considerably increasing, he repaired to the house of Aiska, who was his favourite wife, and there died at the age of sixty-three. He was buried at Medina; so that the opinion which some have maintained, that his body was placed in a sepulchre at Mecca, is entirely erroneous.

Mahomet, with the advantage of an engaging countenance, and well proportioned figure, possessed a most comprehensive genius, and a firmness of soul ever capable of combating the greatest difficulties. Steadfast and resolute in the pursuit of the most amazing projects, he was possessed of the means of procuring success. His deep penetration, his excellent judgement, his never-failing courage, his unwearied perseverance, and refined sagacity, supported and directed him to a state of prosperity and triumph, in almost every thing he undertook. He made no scruple of acknowledging that he had not received any education, though principal author of the Koran. He was, however, one of the finest and most eloquent speakers in the whole country. He had not only a very good memory and lively conception, but was of a cheerful and even temper. He could suit himself to all times, circumstances, and dispositions. He was as familiar with the nobility, as he was popular with the commonalty, and could lend an ear of real (or affected) commiseration to the supplications of the distressed.

It may not be unworthy of remark here, that after the decisive battle of Honaim, when Mahomet made a second pilgrimage to Mecca, a poet, who had severely lampooned him, solicited the honour of being introduced to him, that he might repeat some verses he had written in his praise; for the face of things was now considerably changed. The conqueror could not forget the severity with which he had been treated by the poet: to shew resentment, however; would have been a degradation of dignity; he therefore granted him permission to approach. The poet came trembling to his new sovereign, and on his knees imploring forgiveness for the rash freedom he had taken in his satires, began to pronounce his verses, being encouraged thereto by the mildness and complacency that sat on his countenance. The verses were so masterly, so graceful, pathetic, eulogical, and elegant, that Mahomet not only most freely and readily pardoned him, but presented him with a rich mantle from off his own back, and which he himself placed on the back of the poet. So singular and distinguished an honour immortalized Caab, (for such was the poet's name,) who wore it till his death, with all the exulting pride and ambition natural to a human being on so remarkable, so memorable, and so great an occasion.

As Mahomet died without male issue, and had not nominated any successor, different parties rose, claiming an exclusive right of appointing one. Abubeker, however, who had always been the friend of peace and good order, proposed two persons, Omar and Abou-Obeid, for their choice of one of them; but this proposition created still greater divisions, and the election remained undetermined, till Omar, to the astonishment of every person present, addressed himself to Abubeker, and kissing his hand, desired that he (Abubeker) would assume the sovereignty himself. The latter was ac-

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cordingly chosen amidst the acclamations of the assembly: but he refused, from an inviolable veneration to the memory of his late master, to take on him the title of sovereign, chusing that of Caliph, signifying *successor*, which was afterwards the title of all who reigned over the Arabs.

Abubeker reigned only two years, during which time he made himself master of part of Syria.

On the death of Abubeker, Omar was elected caliph without opposition, having been nominated by his predecessor. This monarch completed the conquest of Syria, and marching his army into Egypt, reduced that country. He lost his life by assassination, the particulars of which are as follow. A native of Persia, named Firouz, refusing to embrace Mahometanism, a tax was levied upon him; upon which he made his complaints to the caliph, soliciting that the tax might be taken off, or at least retrenched, as he was incapable of paying it. "What trade do you follow?" said Omar. The man replied that he had three. "Very well (added the caliph) then you are taxed very moderately." Firouz, however, who possessed a most wicked vindictive soul, entered the mosque a few days afterwards while the caliph was there, and took an opportunity of stabbing him in three different parts of his body with a knife. Instantly the wretch was surrounded; but he defended himself with the bloody instrument, and stabbed thirteen others, seven of whom died in a few hours. Fresh efforts, however, were made to secure him; and the assassin at length discovering he should be overpowered, plunged the knife into his own bowels and expired.

On the death of Omar, Othman succeeded to the caliphship. He was also assassinated, as was likewise his successor Hali, who left two sons, on the eldest of whom the Arabians bestowed the crown.

Hassan, son and successor of Hali, after a reign of only about six months, abdicated his throne in favour of Moawiyah, who was the first of the dynasty of the Ommiyans, so called from Ommiyah, the head of that prince's family. As soon as this prince was firmly seated on the throne, he adopted measures to render the dignity of caliph hereditary, which had been before elective, and succeeded in his design. His crown descended to his son, and afterwards to the rest of his posterity.

That dynasty of princes maintained themselves with great glory for fourteen successions. The house of Ommiyah, however, was destroyed by the Abbassians, princes so denominated from their being descended from Abbas, uncle of Mahomet. They took up arms against the Ommiyans, under pretence of revenging the death of Hali, whom, they alledged, had been murdered by them, and Abul Abbas was accordingly proclaimed caliph.

Abdallah, uncle of Abul Abbas, caused an act of grace to be published, in the caliph's name, for all the Ommiyans who should appear before him, and take the oaths of allegiance to the new caliph. A day was fixed for the meeting of the chiefs or princes, and Abdallah attended them; but while he was preparing to tender the oaths, a party of soldiers, appointed for the purpose, drew up behind them, and destroyed them all on the spot, except one, who escaped, and fled to Spain. Immediately after this barbarous deed, the soldiers put to the sword a great number of Mussulmen, known to be devoted to the house of Ommiyah: and Abdallah having put an end to the slaughter, completed his bloody transactions with a most horrid entertainment.

The above infernal monster caused the bodies of the Ommiyans, who had been slaughtered by the soldiers, to be placed close to one another, and covered with boards, over which he ordered carpets to be laid; and upon this flooring, formed by dead carcases, he gave a sumptuous feast to the officers of the army. "Perhaps (said he) all of them may not be quite dead: in that case we shall have the happiness to hear them groan."

Such was the beginning of the reign of Abul Abbas, who, however, did not enjoy the throne long; for he

was seized with the small pox, died at the age of eighteen, and was succeeded by his brother, Abul Giaffer, surnamed Almanzor, or Victorious.

Almanzor built the city of Bagdad, which was the capital of the empire till the race of Abbas became extinct; on which account the Abbassians have been commonly called caliphs of Syria.

The Abbassians, who stiled themselves the true children of the house of Mahomet, possessed the diadem for more than 500 years, under 37 princes. During their reigns, part of their empire was at several times granted away; and the territories thus dismembered were erected into as many dynasties. Of these were the Thaherians, and the Soffarides, who reigned in Persia, Transoxiana, and Turkestan: as also the Tholanides and Aschidians, who ruled Egypt under the title of the sultans; though at the same time they acknowledged the supremacy of the caliph of Bagdad. The Aschidians were succeeded by the Fatimites, who, pretending to be the true and rightful successors of Mahomet, as descended from Hali by Fatima, assumed the title of caliph in Egypt.

After the extinction of the Fatimites, a new dynasty arose, called Gengiskanians, from Gengiskan, their founder. This prince, who became highly renowned on account of the rapidity of his exploits, put himself at the head of an army of Moguls and Tartars, and soon conquered an immense track of land. His successors, who inherited his bravery, as well as his antipathy to Mussulmen, added to their crown almost all the states which had been seized by the princes of the other dynasties, and at length made themselves masters of Bagdad, massacred the caliph and his children, and, by their deaths, put a final end to the illustrious house of Abbas, which had sat on the throne for upwards of 500 years. At this period the history of the caliphs properly concludes; for we cannot include, among the caliphs, Ahmed, who was three years afterwards proclaimed caliph by the Mamalukes of Egypt, under the name of Mostanzer Billah. They called him the son of Daher Ben Naffer, the Abassian; and Bibars, who was then sultan of the Mamalukes, caused him to be recognized in Egypt; so that a second dynasty of Abbassians was formed, if the name of dynasty can be allowed to a race of princes who were only looked upon merely as the heads of the church. This pretended dynasty subsisted till the end of the reign of the Mamalukes, in the 923d year of the Hegira, and 1517th of the Christian æra; when Selim the First, emperor of the Ottoman Turks, annexed all Egypt to his empire.

## SECTION VII.

*Description of the chief Cities of Arabia, and of the Mosque and Tomb of Mahomet in Medina.*

**M**ECCA, the capital of Arabia, and birth-place of Mahomet, is situated in a valley, and surrounded by mountains, from whence the stone of which it is built was taken. It is about two miles in length, and a mile broad. The temple is in the middle of the town, and is called Masjad Al Haram, or, *The Sacred Temple*. The houses here make no great figure; nor is it a place of any strength, not having any kind of fortifications. The principal support of the city is the great concourse of pilgrims who come hither. The xerif of Mecca generally resides at his castle of Marbaa, about three miles distant: his troops are entirely infantry, called Al Harrahah. There are scarce any springs in or about this city, except the Zemzem, the waters of which cannot be drank for any continuance, being rather brackish, and causing eruptions in those who drink too freely of it; so that the inhabitants are forced to use rain water caught in cisterns. Many attempts have been made to convey water to the city by means of aqueducts, but have all proved ineffectual.

Mocha is a large, populous trading city and sea-port; situated at the entrance of the Red Sea. It contains about

about 1000 inhabitants, mostly Mahometans; and here are great numbers of Jews; but these are obliged to live in the suburbs. The city, which is surrounded by a wall, has four gates, and several towers, some of them mounted with cannon, and garrisoned by soldiers. The streets are spacious, and the houses built of brick or stone, consisting of two stories, with terraces on the tops. The shops are judiciously built for trade, and stored with all sorts of commodities. Here arrives annually the great ship *Manfouri*, sent by the Grand Seigneur, laden with the richest merchandizes, and carrying back spices, silks, calicoes, and other valuable articles. Caravans also arrive here yearly from Turkey and Egypt. The port of Mocha is formed by two slips of land, on each point of which is a fortress, at the distance of about three miles from each other. A considerable branch of commerce of this city is coffee, which is cultivated at *Betel-fagui*, in the territory of *Yenen*. Mocha was no more than a mean village of fishermen, till the king of *Yenen* drove the Turks from *Aden*, and removed its trade principally to the above-mentioned city.

*Aden* is a large and populous city, containing about 6000 inhabitants, and was a place of prodigious resort till its trade was chiefly removed to Mocha. It is situated between the Persian Gulph and the Red Sea. *Aden* is so called, according to the Arabians, from its founder *Aden*, the son of *Saba*, and grandson of *Abraham*. It is surrounded by mountains, the summits of which are fortified with cannon, and from which an aqueduct conveys water into a capacious reservoir, about half a mile from the city. There are many handsome houses, with terraces on their tops, in *Aden*; and the place is well secured by its advantageous situation, and proper fortifications. The Turks became masters of this city through treachery, in 1538, and, with their usual cruelty, hung up the prince of it. They committed further acts of inhumanity, till the prince of *Yenen* extirpated them.

*Medina*, which is about fifty miles from the Red Sea, is situated in a plain, and surrounded by a wall of brick. Here are the mosque and tomb of Mahomet. The mosque is supported by 400 pillars, and supplied with 300 silver lamps, which are kept continually burning. Near the tomb of Mahomet is also the tomb of *Abubeker*.

*Medina* has several other grand mosques, but that of Mahomet is styled the Most Holy. The houses are in general low; and this city contains about 1200 families.

Mahomet's tomb, which is in one of the angles of the magnificent mosque, is of fine white marble, covered with a grand cupola. The roof of the mosque itself is a kind of tower, covered with plates of silver; and on its flooring is thrown a rich gold cloth. The inside of the tomb is enriched with precious stones, of great size and beauty. Over the foot of the coffin is a golden crescent, so curiously wrought, and adorned with such precious stones, that its value is immense. The coffin is covered by a rich pall of gold and silver tissue, over which is a canopy of the same. Both are annually sent from the bashaw of Egypt, by order of the Grand Seigneur, with the greatest pomp imaginable, on the back of a camel; which animal derives a kind of sanctity from it, and is never afterwards used in any sort of drudgery.

## SECTION VIII.

### *Description of the venerable Ruins of Palmyra.*

AS Palmyra is situated in a dreary desert, quite from any common road, and beyond the Grand Seigneur's protection, there is no part of a tour through the east so difficult as a journey to it. An enquiry, however, into the ruins of this place, was resolved on by the ingenious Mr. Dawkins, who was soon joined by Mr. Wood, and Mr. Bouverie, the latter of whom died before the design was carried into execution. The fourth person who had engaged in this peculiar under-

taking, was an Italian of experienced skill in architecture and drawing. The rendezvous of this scientific society was at Rome, where they spent a winter in studying the ancient history and geography of the places they intended to visit.

As soon as they had embarked for this expedition, they made sail for the Archipelago, and visited every thing worthy their observation there, as well as in parts of Greece, Europe, the coasts of the Hellespont, Propontis, &c. up to the Black Sea; as also the inland parts of Asia Minor, Syria, Phoenicia, Palestine, and Egypt. They copied every inscription they met with, and bought up all the Syrian, Greek, and Arabic manuscripts they could possibly get.

The chief design of Mr. Dawkins in his tour, was to compile an history of the three Greek orders of architecture, at least with respect to the changes, from the days of Pericles to those of Dioclesian. With this view no difficulties whatever could deter our adventurers from prosecuting their truly laudable plan. In the course of their peregrinations, during which they inspected every piece of antique architecture, they visited Damascus by the way of mount Libanus, over which they crossed, and were here informed, that neither the name or power of the bashaw of Damascus could be any security to them, Palmyra being entirely out of his jurisdiction, and under that of an aga, who resided at *Hassia*, a village on the great caravan road from Damascus to Aleppo, and from which the *Orontes* is but at a short distance.

They went to *Hassia*, and were most kindly received by the aga, who expressed great surprise at the journey they had undertaken, and gave them an escort of his best Arab horsemen, properly armed, who, in a few hours, conducted them to *Sudud*, travelling through a desert swarming with antelopes.

*Sudud* is a miserable villa, consisting of huts built only with mud hardened by the sun. The inhabitants are Maronite Christians, who just cultivate as much land as they have occasion for, and make tolerable red wine.

They dined at this village, and bought some Greek manuscripts of a priest. From hence they proceeded to a Turkish village called *Howarcen*, a mean place, but which, it was presumed, had been once a situation of some consequence; there being in it a square tower with projecting battlements, and two mouldering churches, in the walls of which were several Corinthian capitals, as well as large Attic bases of white marble.

From thence they bent their course for *Carieteen*, a village, in which were some few broken columns, and Corinthian marble capitals, with two imperfect Greek inscriptions. Here they rested best part of the second day, to collect their people, and give their cattle rest: for in this part of the desert they may easily be lost, there not being any settled stages; likewise there is not any water.

All the caravans had now time to come up, with whom this kept company, and travelled two days without either rest or water.

The company were now about 200 persons in number, with their camels, mules, asses, &c. and the chief guide told the travellers, that as they were now in the most dangerous part of the way, it was requisite they should put themselves entirely under his direction; in consequence of which, the servants, with the baggage, were ordered to fall back to the rear, there to remain protected by the Arab escort, from which two or three horsemen, who rode Tartar fashion, with very short stirrups, were dispatched for discovery, to every eminence in sight. The road was north by east, through a flat sandy plain, about ten miles broad: nor was there a single tree or drop of water to be seen.

When night came on in this gloomy place, the Arabs dismounted from their horses, and seating themselves in a circle, smoked their pipes, and drank coffee.

At midnight the caravan halted two hours to refresh; and on the fourteenth of March at noon it arrived at the end

end of the plain, where some hills appeared; and here a valley was soon seen, in which was a ruined aqueduct that once conveyed water to Palmyra; the sepulchres of the ancient inhabitants of which city lie thick both on the right and left, being square towers of considerable height: and soon after having passed them, a sudden opening among the hills exhibits a prodigious number of grand ruins of white marble, and beyond them a flat waste, extending quite to the Euphrates.

No prospect can be conceived more romantic, more striking, more melancholy, or more grand. Here are innumerable piles of Corinthian pillars, without any intervening building, or wall of the least solidity.

In this venerable, this solemn, splendid, romantic situation, our virtuosi staid fifteen days; during which time the Arab inhabitants entertained them in their huts with mutton and goats flesh.

"The walls of this ancient and stupendous city (says Mr. Wood) were flanked with square towers in many parts, particularly on the south-east, but nothing of them exists; and, from the best computation I could make, I imagine their circuit could not have been less than three English miles, provided they include the great temple. But as Palmyra must, when in its flourishing state, have been much more than three miles round, it is not improbable that the old city covered a neighbouring piece of ground, the circumference of which is ten miles, and in every spot of which, the Arabs say, ruins are turned up by digging. This is a still more reasonable supposition, when we remember that such fragments of antiquity as are found upon the three miles compass, just mentioned, could have belonged only to magnificent sepulchres and public edifices of the grandest kind; the most evident proofs that can be of an extensive city. Perhaps the walls, just now spoken of, inclosed only that part of Palmyra which its public buildings occupied in its most prosperous state; and were fortified, if not erected, by Justinian, who, according to Procopius, judged this a proper place to stop the furious progress of the Saracens. By so closely inspecting this wall, it appears that two or three of the flanking towers on the north-east were formerly sepulchral monuments; and this is some proof that the walls were posterior to the monuments, and the work of a Christian æra; for the pagan religion would have condemned the metamorphose as profane; besides, the Greeks and Romans always buried without the walls of their respective cities; and the same custom was religiously observed all over the East."

North-west of the ruins of Palmyra, on the summit of a rocky hill stands an antique castle, the ascent to which is very steep and rugged: it is a mean structure, not so old as the time of Justinian. It hath a ditch round it, which cannot be passed without some difficulty, the draw-bridge being broken down. There is one building here, the remains of which are truly grand; and this, according to the opinion of Mr. Wood, was the Temple of the Sun, which being much injured by the Roman soldiers, when Aurelian took the place, that emperor ordered, for the purpose of repairing it, three hundred pounds weight of gold, taken from the treasures of Zenobia; and one thousand eight hundred pounds weight of silver, levied upon the people; besides the jewels of the crown. The height and solidity of the walls of its court tempted the Turks to convert it into a place of strength, and then on the north-east and south they stopped up the windows, dug a ditch to the west, and demolished the portico of the grand entrance; building in its place a square tower to flank that side. To the east and south of this temple are some plantations of olives, and some small fields of corn, surrounded by mud walls, and watered by two streams, which, though hot and sulphurous, are by the inhabitants deemed very wholesome. One of these streams rises west of the ruins, in a grotto nearly high enough to admit of a man's standing upright; the bottom is a basin of clear water, about two feet deep, and the place, on account of the heats being confined, is

used as a bath. By an old inscription found here, on an altar sacred to Jupiter, we learn that this stream was much esteemed while Palmyra flourished, and was under the care of certain people elected thereto by ballot.

In the desert, three or four miles south-east of Palmyra, lies the Valley of Salt, whence Damascus and the neighbouring towns are supplied with that commodity. In this place David is supposed to have smote the Syrians, as mentioned in 2 Sam. viii. 13. The ground is impregnated with salt to a very considerable depth; and here they have a method of hollowing the ground to about a foot deep, and from the rain water that lodges in it a fine white salt is gathered.

"We have but little information from history," says Mr. Wood, "of either Balbec or Palmyra: the knowledge we have is chiefly from inscriptions. Does not this defect convey instruction, and convince us of the instability of human grandeur? The fate of these two cities differs from every other; we have no testimonies of what they were, but their own noble fragments," which are described in the following manner by another author:

"Palmyra, in the deserts of Arabia, or, as by the Scripture styled, Tadmor in the Wilderness, is a most awful spectacle. As you approach, the first object that presents itself is a ruined castle, on the north side of the city. From it you descry Tadmor, inclosed on three sides by long ridges of mountains; and to the southward is a vast plain extending far beyond the sight. The city must have been of large extent, from the space now taken up by its ruins; among which live about thirty or forty miserable families, in huts of dirt, within a spacious court which once enclosed a magnificent temple. This court has a stately high wall of large square stones, adorned by palasters both within and without; there are about sixty on each side. The beautiful cornices have been beaten down by the Turks. Towards the centre are the remains of a castle, shrouding the fragments of a temple of exquisite beauty, as appears by what is still standing of its entrance, viz. two stones thirty-five feet long, carved with vines and clusters of grapes. In the great court are the remains of two rows of very noble marble pillars thirty-seven feet high, with capitals finely carved, and the cornices must have been of equal elegance; fifty-eight of these pillars are entire; there must have been many more, as it appears they went quite round the court, supporting a most spacious double piazza. The walks on the west side of this piazza, which face the front of the temple, seem to have been grand and spacious; and at each end are two niches for statues at length, with pedestals, borders, supporters, canopies, &c. carved with inimitable art. The space within this once beautiful inclosure is (or rather was) encompassed by another row of pillars of a different order, fifty feet high, sixteen of which are yet standing. The temple was ninety feet long, and about forty broad: its grand entrance on the west appears, by what remains of it, to have been the most magnificent in the world. Over a door-way in the remaining walls you trace a spread eagle, as at Balbec; and here are the fragments of Cupids, as well as of eagles, most finely imitating nature, on large stones mouldering on the earth. Nothing of the temple stands but the walls, the window-places of which are narrow at top, but richly adorned with sculpture. In the middle is a cupola, all one solid piece. Leaving this court and temple, your eyes are saluted with a great number of pillars of marble scattered for near a mile. To the north you have a stately obelisk before you, consisting of seven large stones besides its capital, grandly sculptured: it is more than fifty feet high, and is twelve feet and a half in circumference just above the pedestal; and it is imagined a statue once stood upon it. East and west of this, at the distance of about a quarter of a mile, is another obelisk, that seems to have corresponded with the first-mentioned; and, according to the fragments of a third, it seems as if there had been a continued range of them.

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On one of these remains of antiquity, which is about forty feet high, is a Greek inscription, commemorating two patriots; and about an hundred paces from it is a large and lofty entrance, leading to a grand piazza, adorned with marble pillars, on most of which are inscriptions. A little farther, onward to the left, are the remains of a stately pile of remarkable fine marble twenty-two feet long. On the west side of the piazza are several openings for gates; two of them appear to have been the most superb that ever captivated the human eye, both in point of grandeur of work in general, and the beautiful porphyry pillars with which they were adorned. Eastward of the piazza are a great number of scattered marble pillars, most of which have been deprived of their elegant capitals. A little ruined temple lies mouldering at a short distance, which appears to have been a very curious structure. But of all the venerable remains, none more attract admiration than the magnificent sepulchres, towards the north of the city, extending a mile and more, and which, at a distance, have the appearance of tops of decayed churches, or bastions of ruined fortifications."

The magnificent city of Palmyra is mentioned in the Arabic translation of the Chronicles, as subsisting before the days of Solomon: but John of Antioch, surnamed Malala, says that it was built by Solomon, and on the very spot where his father slew the Philistine chief. He affirms that the city was built in commemoration of that memorable action.

We find in the 9th chapter of the 1st book of Kings, and the 8th of the 2d book of Chronicles, that Solomon erected a city in a wilderness, and called it Tadmor: and we are informed by Josephus, in the first book of his Antiquities, that some time after, the Greeks and Romans distinguished it by the name of Palmyra, even while its first name was still retained by the Syrians: and this is confirmed by St. Jerome, who says, Palmyra and Tadmor are the Syrian and Greek names of the same place: and the country Arabs, even at this time, call it by the former name. In this circumstance they are remarkably particular, preserving the ancient denomination of places through various revolutions. Thus the Acca of the Old Testament is at this day called by them Acca; and the Greek name of Ptolemais, in which that of Acca was for some time immured, is lost through disuse. Not that human judgement can pretend to advance, however, that Palmyra was actually the work of Solomon: an opinion can only be offered, concurrent with that of the present inhabitants, who, among many other particulars, point out the wise man's *seraglio*, the tomb of his favourite concubine, &c. &c. and say, All these things were done by Solomon, the son of David. However, such structures as might have been erected by Solomon, we will suppose to have been entirely demolished by Nebuchadnezzar, who, in his march to the siege of Jerusalem, destroyed this city, as we are assured by John of Antioch. For it is almost improbable that buildings so elegantly grand could be prior to the footing of the Greeks in Syria; and taking this for granted, we must not be surprised that Xenophon takes no notice of it in his retreat of Cyrus the younger, though he is minutely exact in his description of the desert. Neither must we express the least amazement that it is not mentioned by Alexander, who also crossed the desert in his road to Theophrastus on the Euphrates. From its situation between Antioch and Seleucia, and its being a strong barrier against the Parthians, one would be apt to conjecture, that it was founded by some of the Seleucidæ; though nothing of it is to be met with in history: and yet no time is more proper to make enquiry about it, than from the demise of Alexander, to the reduction of Syria to a Roman province. That the æra of Seleucus was used at Palmyra, is proved by many inscriptions; whence it may be inferred, that the place submitted to Alexander, and was for some time governed by his successors: but this evidence could not be looked upon as absolute testimony, if not strengthened by collateral facts; for it might

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with reason be said, that the natives of Palmyra used the æra of the Seleucidæ only as common with their neighbours. We are told by Appian, that Marc Antony attempted to plunder this city, and that many of the natives made their escape by crossing the Euphrates.

We do not find that Palmyra is taken notice of even when Pompey reduced Syria to a Roman province, and when a taste for the liberal arts began to be prevalent.

Appian, when he speaks of Marc Antony's visit to Palmyra, says, "At this time the Palmyrenes were merchants; they supplied the Romans with the commodities of Arabia and the Indies; and his real motive for attacking them was to enrich his troops: though, to give his conduct the colour of justice, he asserted they had broken the neutrality subsisting between the Romans and the Parthians."

Pliny, speaking of this noble city, says, "Palmyra, which is on all sides encompassed by an extensive desert, and totally separated from the rest of the world, has preserved its independence between the two great empires of Rome and Parthia. It is distant from the Parthian Seleucia, on the Tigris, 337 miles, from the highest part of the Mediterranean 203, and from Damascus 176. The soil is rich, and it is pleasantly watered."

The streams, of which we have before spoken, may with great truth be said to "pleasantly water the place," being capable of receiving any direction to nurture the soil.

As the Palmyrenes, according to Appian, were merchants, and a wealthy people in the time of Marc Antony, their riches and trade must have been of some standing.

Palmyra, according to the coins of Caracalla, was a Roman colony in that prince's life-time: and by some antique inscriptions we discover, that the people joined Alexander Severus against the Persians.

The greatest figure Palmyra ever made in history was in the reign of Gallienus, under whose shameful indolence the Roman glory in the east became considerably obscured; when Odenathus, joining that emperor's party, collected the poor remains of the discomfited Romans in Syria, whom he led against Sapor, the Persian monarch, put his army to flight, and advanced with his victorious troops to Ctesiphon, the capital of the empire. On his return from this expedition, full of riches and honours, and revered by the Romans as their deliverer, he was unanimously proclaimed Augustus, and co-partner in the empire with Gallienus.

Such of the accounts of Odenathus as have reached posterity, serve rather to heighten than gratify human curiosity. He was a native of Palmyra, and so admirable a politician, that he for a while held the balance of power between the empires of Persia and Rome. He drove the Goths out of Asia Minor, where they had committed the most violent ravages. This was his last great action, in which, it was apprehended, he was treacherously slain by Mæonius, his kinsman. His son, Herodes, suffered the same fate soon after. Nor did Mæonius long survive, being cut to pieces by the soldiery.

Zenobia, the queen of Odenathus, was a character worthy of attention. She possessed extraordinary endowments, both mental and personal, and gave signal proofs of military prowess in attending her husband in the field. On his demise she assumed the reins of government in the name of her children, and renouncing all alliance with Rome, attacked and defeated the army of Heraclianus, the Roman general, who was sent against the Persians. She afterwards displayed other gallant achievements; but was at length compelled to submit to the power of the Romans, under the emperor Aurelian. Her character, however great and extraordinary as it may appear, is tarnished with the suspicion of her having been privy to the deaths of her husband and son.

It appears from a Latin inscription still extant, that Palmyra was afterwards governed by the Romans, and that in the year of Christ 400, a Roman legion was quartered there.

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C H A P.



## C H A P. X.

## E M P I R E O F C H I N A.

**B**EFORE we enter on our description of this extensive empire, together with the customs, manners, &c. of the inhabitants, it may not be improper to premise, that as we have been favoured by an ingenious friend, with his own observations and remarks on a voyage so late as the year 1786, never heretofore made public, we shall have a most agreeable opportunity of interspersing them with the accounts of others in such a manner as, from their novelty and peculiarity, we presume, will prove highly acceptable to our readers.

## SECTION I.

*Origin, Discovery, Situation, Boundaries, Extent, Rivers, Climate, Soil, &c.*

**A**CCORDING to ancient records, and the prevailing opinion of the learned, this kingdom, or rather empire, appears to have been governed by its own monarchs above 4000 years, during which the laws, manners, language and apparel of the people, have remained invariably the same; so that they not only lay claim to antiquity, but a venerable attachment to old customs peculiar to themselves.

China is said by many to have been the country of the ancient Sinæ, and so called from one of its monarchs of remote date, named Chin, or Cina. But the most probable derivation of its name seems to have been from a word signifying in the Chinese language *central*: for the natives, till they were convinced of their error by European mathematicians and astronomers, imagined the earth to be square, and that their country not only occupied the best part of it, but was situated exactly in the center. China is divided into 16 provinces, all of which, except one, are within the great wall.

The discovery of this remote and opulent empire by the Portuguese seems to have dazzled the eyes of its explorers. The Jesuits, who were the first Europeans that have given a description of it, represent it, in point of extent, populousness, and riches, as vastly superior to any part of the known world.

China is situated on the most eastern verge of the Asiatic continent. It is bounded on the north by East and Western Tartary; on the east by the Eastern Ocean; on the west by part of the Mogul empire, and India beyond the Ganges; and on the south by the Indian Ocean, and the kingdoms of Laos, Tonquin, Ava, and Cochin-China. It extends in latitude, from 20 to almost 43 degrees, viz. from north to south about 1200 miles; and in longitude, from 98 to 123 degrees east, making 1600 miles in breadth. If that part of Tartary, now subordinate to the Tartarian Emperor of China, is included, the length of the whole empire will be increased to 1800 miles.

As the whole empire of China extends from the second to the fifth climate, its air and soil must consequently be various. The longest days in the northern parts are 14 hours and 45 minutes, and the shortest about 10 hours and 45 minutes; so that throughout this very extensive empire, the difference in length of days is only four hours. Towards the north the air is colder than, from its situation, might be naturally supposed. This frigidity, however, is caused by the ridges of mountains that run along those parts, which are excessive high, and commonly covered with deep snows. The southern parts are sultry; but the climate in general is temperate and salubrious.

Of the many rivers in this country, we shall only specify those that are most worthy of notice. The principal of these are as follow. The Hoambo, or Yellow River, so called because, after heavy rains, the

waters are muddy, and tinged with a yellow colour, owing to the peculiar quality of the soil through which it flows. It takes its rise towards the frontiers of Indostan, in the intermediate mountains between Tartary and the province of Suchan, and, after maintaining a serpentine course of near 1900 miles, discharges itself into the Eastern Ocean. The Hoambo is rapid in the extreme, and, together with the effect of torrents of rains from the adjacent hills, swells to that degree, that, notwithstanding the exertion of the indefatigable pains and labour which characterize the Chinese, it frequently overflows its bounds, and does irreparable damage.

The Ky-am, or Blue River, takes its rise in Tibet, maintaining a course from east to west, and empties itself into the Eastern Ocean. It is remarkable for its breadth and depth.

There are in China, also, the Bloody River, so called from the redness of the sand; and the Pearl River, so called from the number of precious stones found among its gravel, which, by moonshine, overspreads its waters with so uncommon a lustre, as gives their surface the transparent gloss of waving pearl.

The River Tomin, in harvest time, turns blue, of which the adjacent inhabitants avail themselves, by using its waters for the purpose of dying, which, at that season, afford an admirable tinge. The waters of a river near Pomgaw are so thin that timber will not float on them; and those of another, in the neighbourhood of Ching-tien, are odoriferous. The River Kin-xa has gold sand in its bottom. The waters of the River Xo, are of a medicinal quality, and much resorted to by the diseased for the cure of sundry disorders.

But the most remarkable river in China is one near the city of Hang-chen, which rises yearly upon a certain day to a stupendous altitude. Multitudes repair to behold this phenomenon; though neither Asiatic or European philosophers have yet defined the cause of it. When the surges subside, the adjacent people pare off the surface of the shores which they covered, and this part becomes excellent salt, a commodity useful and salutary to the inhabitants of an inland district, who would be greatly distressed, were they not supplied through the means of this inundation. This adds to other instances of the singular bounty of Providence, in adapting various blessings to various climes, as may suit the exigencies of the creatures which inhabit them.

The bays of this country are those of Nankin and Canton. The canals claim the greatest attention, are equally admirable in design and execution, and exhibit the most striking proofs of human invention, diligence, and assiduity, as well as the excellence of the legislature, and provident care of the ancient Chinese. Some of these canals extend several hundred miles, and are deep enough to contain vessels of considerable burthen. They are disposed in wonderful proportion, and the banks on each side are lined with hewn stone. When the wind admits, the vessels are navigated in them by the usual means of sails; and in calms they are towed by men. The whole country is chequered, as it were, and watered by sluices from the large canals, over which are erected a great number of bridges, with the center arches so constructed, as to admit of the passage of vessels without the least obstruction. The most superb of these canals is that called Yun-lean, or the Royal Canal, a most stupendous work, that divides China into two parts, north and south, and thereby opens an uninterrupted communication between the two extremities of the empire. As the low lands are rendered fertile by innumerable canals, the higher grounds are cultivated by the indefatigable labour of the people: so that the liberal hand of a bountiful Providence, as well as visible



ble effects of human exertion, are every where to be traced. They have levelled hills with infinite labour: the surfaces of others they have increased by flattening them at the summit. They have divided a great number into separate ridges, regularly secured with stone walls; and the surface of these terraces are sown with divers kinds of grain, and watered by machines curiously adapted to the purpose.

Some of the hills are cut into the most fanciful shapes, so as to resemble, at a distance, a variety of animal figures, as elephants, camels, leopards, boars, tygers, &c. Those, by way of eminence, called, "The hills of five horses heads," have great affinity to their appellation, and may be deemed a stupendous production both as to nature and art.

Nor are they only expert at levelling natural hills, but equally adroit in raising artificial mounts; so that every cultivated part is thereby secured from colds, heats, blasts, or droughts, in the most effectual manner. From this concise view of the natural fertility of the soil, and ingenuity, as well as industry, of the people, the reader must be led to infer, the production of a superabundant supply, not only of the necessaries, but delicacies of life; and also the opulence and health, populousness and pleasantry, of a country thus situated, and thus cultivated. It might afford an admirable design for the pencil of the ingenious artist, as the agreeable variety of its landscapes surpasses imagination fully to conceive. Such is the variegated prospect of its verdant lawns, bending blades, delightful groves, sequestered bowers, wonderful canals, winding streams, trees covered with delicious fruits, together with cascades, turrets, &c. that the eye cannot behold it without rapture, and entertaining the idea of a perfect Elysium.

The only mountains of China are those which separate it from Tartary, and are craggy, steep, and almost inaccessible.

## SECTION II.

### *Natural History, and various Productions of China.*

WE deem it incumbent on us, before we enter upon the subject before us, to observe, that much honour is due to the memory of the late John Bradby Blake, Esq. one of the English East India Company's resident supercargoes at Canton in China, for his curious researches, and valuable discoveries, in the natural history and manufactures of China, and other parts of Asia; as also for his great and successful endeavours to render his discoveries useful to mankind in general, and his fellow subjects in particular. His plan was to procure the seeds of all the vegetables produced in China, which are used in medicine, manufactures, or food, and forward to Europe not only such seeds, but the plants producing them, in order to be propagated in Great Britain and Ireland, and such parts abroad as appertain to them. Nor did he confine himself to the produce of that empire only, but established an intercourse (by means of the junks) with Japan and Cochin-China, and succeeded so well, that, through his means, the seeds of the fine Cochin-China rice, and those of the tallow tree, were propagated in Jamaica, and some parts adjacent, and proved of great utility to the inhabitants. An eminent physician and naturalist, who received by the same means, seeds of two sorts of China indigo, the lacquer tree, the oil tree, (used to mix up the lacquer for cabinets,) the alcea, which is an article of vegetable food, and many other seeds from Pekin, and more northerly provinces of China, very candidly declares, that much advantage must accrue from a plan of this kind, at least ought to accrue from it, if as well seconded on this side the Atlantic. All the plants before-mentioned, with a variety of others, from seeds sent to England, were prudently distributed, and afterwards flourished in his Majesty's garden at Kew, and in the gardens of several eminent physicians and botanists in the vicinity of London.

Mr. Blake also sent home, at various times, above fifty drawings of choice plants, most curiously delineated from nature, with all their parts of fructification dissected by himself, and coloured. These drawings were shewn to many of the curious, and particularly to that ingenious and learned botanist the late Dr. Solander, who declared them to be excellent performances.

Nor was Mr. Blake's genius confined to botanic subjects; he had begun to collect, or rather procure, fossils and ores. Mineralogy was likewise a branch of his researches. He sent a specimen of lead ore, from a mine the Chinese had of late discovered in the interior parts of China; and also a specimen of the ore *paak-tong*, or white copper; as also the processes by which this beautiful metal is made into divers utensils in China, in order for experiments to be made thereby in England, under the direction of the Secretary to the Society for the encouragement of Arts, Manufactures, and Commerce. He also sent specimens of the earths, clays, sands, stones, and other materials used in making the true Nankin porcelain, from which an ingenious English artist produced some pieces of excellent porcelain, and declared the earths, &c. were so complete a set of specimens, and yet so simple, as to be, beyond a doubt, the true porcelain materials. Mr. Blake, in fine, collected models of machines various arts practised, and manufactures carried on, by the Chinese, in order that his country might receive benefit by the ingenuity of their invention.

From what has been premised, it is not to be wondered that in China are to be found the products of most other countries, as well as many peculiar to itself. In some of the provinces they have two, but in most three, harvests in the year. It produces grain of every kind in rich abundance, excellent oranges, grapes, ananas, figs, pomegranates, and many other fruits.

The meadows and pastures are extremely rich, and feed vast numbers of cattle: nor is any country better furnished with horses, oxen, swine, buffaloes, and game in general, and in particular deers of sundry kinds, whose furs are a very profitable commodity. Here are some elephants, and numbers of tygers, very ferocious, that range for prey in large herds, and are extremely dangerous when pressed by hunger, in entering villages, and attacking the inhabitants with most savage fury. Leopards, and other wild creatures, some peculiar to the country, are very numerous. Here is also the musk-cat, which carries that valuable perfume in a kind of bladder under the navel, and is therefore of great importance to the commerce of the country.

The Chinese camel is about the bigness of a middle-sized horse, of a dun or ash colour, well made, and has two bunches upon its back.

The bears of China naturally walk upon their hind legs, in their face resemble monkies, have long beards, great cunning, are very docile, and, through the management of their tutors, capable of performing a variety of tricks highly laughable and entertaining. There are abundance of mules here wild in the mountains, but sometimes they venture into the plains, where they are hunted, and, if taken, killed, and eaten; their flesh being sweet, tender, and much admired. They are so untractable, that they cannot be rendered otherwise serviceable. They resemble ours in point of shape and size, but are of a lighter colour, and very fleet.

Of the the animal curiosities the greatest is the dwarf stag, resembling exactly a stag in form, and being no bigger than a dog in size. This little animal is chiefly domestic, few persons of any consideration being without them in their houses or gardens.

The breed of the Chinese horses, which originally were but small, has been greatly improved by the introduction of Tartarian, Arabian and Persian horses, insomuch that the natives are now not only possessed of good horses, but are become expert in the management of them.

With respect to birds, eagles, cranes, storks, birds of paradise, pelicans, peacocks, pheasants, geese, swans,

swans, ducks, and a great variety of others, are found here in abundance.

Among the rest, the pheasant is singularly remarkable for the beauty of its plumage and the delicacy of its taste. It is, therefore, as much prized by the voluptuary in China as in other parts, and therefore falls a general sacrifice. The hait-sing, a bird peculiar to China and part of Tartary, has feathers admirably variegated and curiously interspersed.

From the multitude of its rivers, canals and lakes, as well as its proximity in some parts to the sea; this country cannot but abound with fish, and that in the greatest variety.

Most of the opulent stock the ponds in their gardens with gold or silver fish, or keep them in their houses in fine china vessels by way of ornament. At present they are as well known in Europe as in China. They are in length from three to about nine inches, and proportionably thick. Some are of a gold, others of a silver colour, the lustre of which is inconceivably beautiful, and many are elegantly variegated with fine shining gold and silver tints, and delicately streaked with an admirable gold. In mild weather they generally swim near the surface of the water, and give an exquisite brightness and variety to it. They are very tender, and easily killed by heat, cold, strong scents, the report of a cannon, thunder, &c.

In England they will breed in ponds, but not in the glass globular vessels in which they are usually kept in houses. When kept in glasses, the only trouble is to change the water about once a week; and the expence is so trifling that three pennyworth of millet-seed will supply a score of them with food for a twelvemonth. There prevails an error that the gold fish is the male and the silver the female. This has been refuted by a correspondent in the vicinity of London, who has now great numbers of the gold sort only in one pond, which every year have encreased their species; a full proof that there are the male and female of the gold sort as well as of others.

Some of the rivers of China produce a yellow fish, which is delicious food. They are very large, and only to be caught at stated seasons. The meal fish is much esteemed, and the eyes are remarkable, being surrounded by a black ring, which is again enclosed by two white circles of an admirable brightness. There is the armour-fish, so termed from the vast number of scales with which it is covered: it is deemed excellent food, and there is a saying concerning it among the Chinese, which is, "that the armour is fit for a soldier, and the flesh food for an emperor."

There are various modes of fishing practised in China. They catch the young fry in order to stock their ponds and reservoirs in their gardens, by placing hurdles, mats and net-work across the rivers and lakes to intercept them. They also use nets and lines as in Europe, sometimes catch fish by diving, and sometimes transfix them with darts. They have a custom of going in boats in the night-time, when the beams of the moon reflecting on the varnish with which they are painted, the fish being thereby deluded, leap into the boats and become an easy prey.

Ducks are taken upon the canals by the following stratagem. Being fond of pecking at the gourds, melons, and other fruits, that fall from the trees which overhang the streams and float upon the waters, they scoop a large gourd out clean, and cut holes so as to come exactly before the eyes and mouth. A man then puts the gourd on his head and goes into the water up to his chin. The ducks, imagining it to be a gourd floating on the water, swim to and peck at it, when the man seizes them by the legs, and with great ease catches numbers in a short time.

In China there is a particular bird trained to decoy fish, as ducks are to decoy their own species in the fens of Lincolnshire. These birds follow the fishermen to the rivers or lakes, dive at a signal given, seize the fish, fly with it to the boat, and immediately disgorge

it, which they cannot but do, a ring being placed upon the neck to prevent their swallowing it. If the fish proves too large for one, several seize it together and convey it to the fishermen.

Of insects the most remarkable is the silk-worm, of which we shall treat hereafter; a butterfly of amazing size and beauty, and a species of lizards called wall-dragons. The fields in the summer are infested with locusts which do considerable damage. The natives, however, use divers means either to destroy or expel them.

Agriculture in China is held in a degree of veneration: they revere the memories of those husbandmen who sowed the seeds of the happiness and stability of the empire in the fertile bosom of the earth, that inexhaustible source of whatever conduces to the nourishment, and consequently to the increase of mankind. It is remarked by the Abbe Raynal, in his Philosophical and Political History, that to do honour to this profession the emperors of China become husbandmen officially. It is one of their public functions to break up the ground in the spring, and the parade of magnificence that accompanies this ceremony draws together all the farmers in the neighbourhood of the capital. The example of the prince is followed in all the provinces, and at the same season the viceroys repeat the same ceremonies in the presence of a numerous concourse of husbandmen. The Europeans, who have been present at this ceremony at Canton never speak of it without emotion, and it has been regretted that this festival, the political aim of which is the encouragement of labour, is not established in our climate. In fine, the rural industry and œconomy of the Chinese may be proposed as an example to all other nations in the universe.

But notwithstanding this deserved eulogium on their rural industry and œconomy, it is observed by botanists, that they are unacquainted with the nature of grafting trees, or meliorating the earth when they are planted, the fruit in general being of an inferior flavour, and less delicious than that of Europe. They have divers trees appropriated to divers uses. There are the orange, lime and citron trees, a kind of date tree, the pea tree, which produces a fruit that resembles and is as delicate to the taste as the pea of Europe; the meal tree, the pulp of which yields excellent flour: the pepper tree, the berries of which are so strong as to overcome by the scent those who pluck them. There are two kinds of varnish tree, called by the natives the Tsi-chu and the Tong-chu; the former produces an excellent varnish that is universally admired; the latter furnishes a varnish of an inferior kind. From the Kou-chu, or Size-tree, is extracted a matter resembling milk, which is of great use in gilding. The willow is merely to gratify the view, and therefore planted on the sides of their rivers and canals, and also the subject of pastoral poetry with them as well as with other nations. The red leaves and white fruit of the tallow tree form a striking contrast; of the kernels, which have the properties of tallow, candles are made, but their light is rather dim. Swarms of insects, at stated seasons, cover the white wax tree, and leave on its branches their threads of wax. Delicate pickles are made from the mango, and admirable sweet-meats from the produce of the tse-tse tree.

It is agreed by naturalists, that the polomie tree (not peculiar to China) bears the largest fruit in the universe. The kernel, when roasted, is delicious, and makes an excellent dish when dressed in cocoa-nut milk. The most extraordinary property of this tree is that the fruit grows from its trunk; indeed, it is of such bulk that the branches could not sustain it.

The Chinese form their anchors of the wood of the iron-tree, which is so very hard and durable, that they affirm they are more lasting than those made of the metal from which the tree derives its name. The tret-ham is admired for the beauty of its wood, which is of a bright red variegated with fine veins, which appear like the effects of art. The

The bamboo, or cane-tree, is appropriated to many useful purposes. The bud has an agreeable flavour, and the pith is fine eating. It is used in buildings, and the tubes are used for water-pipes. The splinters make baskets; and when it becomes rotten, it is reduced into a paste, of which they make paper. The nan-mu tree, however, furnishes the chief wood for building; though they have oak, lime, sanders-wood, ebony, camphire, and other large and lofty trees.

Amongst a vast variety of shrubs is the *tea plant* or *shrub*, of which production, as so generally esteemed throughout Europe, we shall give a particular description. There are several kinds of *tea*, some finer, smoother, and more fragrant than others, according to the soil they grow in. That named Singlo is deemed the most elegant, and used by the more opulent. Some are denominated from their particular colours or qualities; as the Vowi (i. e. Bohi or Bohé) so called from its dark or brown colour. This sort is much esteemed in China for taste, flavour, and medicinal qualities. It is originally the same plant with the Green, and only differs from it by its being gathered six or seven weeks sooner, that is in March, when in its full bloom, and the leaves are full of juice; whereas the other, by being left so much longer on the tree, loses a part of its juice, and contracts a different colour, taste, and virtue, being more rough to the palate, and raking to the stomach. The Bohea, or first bud, is gathered as aforesaid; the Imperial in April; and the Singlo in May or June: so that the general division of teas is into two sorts. viz. Green and Bohea; though they are distinguished by other appellations, according to the time of gathering, province where produced, or method of curing, as Congo, Souchong, Singlo, Bloom, Imperial, Hyson, Gunpowder, &c.

The process of curing or preparing it is as follows. After the leaves are plucked, they are infused in water for a certain time, by which the resinous particles are dissipated, and rendered palatable: for without such preparation, they would be so exceedingly bitter, that scarce any quantity of sugar would be sufficient to correct the taste. After this infusion, the Bohea is exposed to the heat of the sun, or dried by the fire till it is crisped or contracted into the small compass in which we see it. But the Green having been assiduously turned and stirred about the whole time, is strewed upon sheets of copper, (which are gently warmed by embers beneath them,) and rolled up and down by persons, whose hands are defended by thick leather gloves from the effluvia, which, without such precaution, would prove of the most pernicious consequence. Though the green tea confessedly derives the principal part of its tincture and flavour from the baleful vapours that exhale from the heated copper, these very circumstances, instead of rendering it obnoxious, are the principal recommendations of it, not only to the Europeans, but the Asiatics: for such is the infatuation of mankind, that they would rather please the eye, and gratify the palate, than attend to the constitution of their frame, though so essential to its preservation. This is evident in the particular instance of the general preference given to the unwholesome Green over the more salubrious Bohea. A writer of allowed authenticity, however, affirms, that the Bohea, in curing, is sometimes mixed with another herb. This may probably be an adulteration of which the Chinese, who are very avaricious, and practised in most kinds of fraud, may be reasonably suspected. The price of the Green tea is enhanced not only on account of the greater degree of trouble in preparing it than the Bohea, but also because when the young leaves are plucked, the tree receives so much injury, that it is allowed two or three years to gain its strength and vigour; during which time the leaves that accidentally fall are gathered up, and methods used to convert it into Bohea.

The Chinese neither drink it in the manner we do, nor so strong, but use it only as their common drink. It is said they were first obliged to have recourse to it to

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correct the unwholesome brackishness of their waters, which, in some places, were not only distasteful, but productive of distempers; so that when its virtues became known, it grew into universal use. It is deemed by them a singular diluter, and purifier of the blood, a great strengthener of the brain and stomach, and promoter of digestion, perspiration, and other secretions, and particularly a great diuretic, and cleanser of the reins and urethra. They drink it in great quantities in high fevers, in cholics, and other acute diseases; and think it a sure, though slow remedy, against those of the chronic kind, from its admirable salubrious qualities.

The faculty are divided with respect to the qualities of this celebrated exotic plant. Dr. Quincey speaks of tea, particularly the Green, as one of the most wholesome vegetables that was ever introduced into food or medicine: while Dr. James, on the other hand, affirms, that whatever virtues may be ascribed to tea, or however useful as a medicine it may be in China, he is very certain, that either the tea, the water, or both, are very prejudicial as an habitual drink in England, inasmuch, that he has known many hysterical cases relieved by discontinuing the use of it, without taking any remedy whatever, and in one in particular attended with shocking convulsions.

But these eminent professors may have carried their respective opinions to the extreme; for it is generally admitted, that tea has many of the virtues attributed to it by the Chinese, without being so universal in its effects, as Dr. Quincey would persuade us. It may likewise be in some instances unwholesome, without being so pernicious as Dr. James would represent it. If to these we add the probable adulterations of the Chinese merchants, and our own retailers, together with the virtues it may lose in the voyage from a variety of accidents to which it is exposed, it will tend to render us more candid in our opinions concerning the particulars for which these professors so warmly contend.

The tea-tree commonly bears leaves from top to bottom, which are indented like our rose leaves or sweetbriar; and the flower is very much like that of the latter, with six upper and six under leaves. The fruit is of the size of a small pippin, finely flavoured, and tastes somewhat like a clove. The seed is round, blackish, and about the size of a large pea, when dry and shrunk. Being put into the mouth, it yields at first a sweet, but being kept longer in it, a bitterish taste, and yields likewise a quantity of oil, which, in some parts, they use as sauce to food. It seldom, if ever, grows to above the size of a rose bush, or, at most, a filbert-tree. It is worthy of notice, that the Dutch dry and prepare their sage like other teas, and sell it to the Chinese, who are so fond of it, and prefer it so far to the best of their own growth, that they give four pounds of the latter for one of the former.

The use of tea was introduced into our country before the restoration, as mention is made of it in the first act of parliament that settled the excise on the king for life in 1660. Catherine of Lisbon, wife to Charles II. rendered the use of it common at his court.

The ginseng, so famous among the Chinese, as the universal remedy, and monopolized even by their emperors, is now found to be but a common root, and is plentiful in British America.

There are several vegetables in China of a medicinal nature, particularly rhubarb, *toulung* or China-root, and tobacco.

The mountains of China are stored with iron, copper, quicksilver, lead, white copper, or tutanague, which the natives call *pe-tong*, load-stones, pit-coal, salts of various kinds, and quarries of stones, particularly marble, many veins of which are finely variegated. As one of the fundamental maxims of the Chinese government is that of not introducing a superabundance of gold and silver, for fear of hurting industry, their gold mines are but slightly worked; and the currency of that metal is supplied by the grains the people pick

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up

up in the sand of rivers and mountains. The silver specie is furnished from the mines of Honan.

### SECTION III.

*Persons, Drefs, Dispositions, Customs, Manners, Marriage and Funeral Ceremonies, &c. of the Natives.*

THE paintings of the Chinese are so extremely deficient in point of resemblance of feature, that the Europeans have thence conceived a less favourable opinion of their persons than they really deserve. In general they are comely and graceful. In the northern parts their complexions are fair; but to the southward they are swarthy. They are of the middle stature, their faces broad, their eyes black and small, and their noses rather short. The women have little sparkling eyes, plump rosy lips, regular features, and a delicate, tho' florid, complexion. The smallness of their feet is deemed a principal part of their beauty; and no swathing is omitted when they are young, to give them that accomplishment; so that when they grow up, they may be said to totter rather than walk. This fanciful ornament, or piece of beauty, if it may be so called, is said by some to have been invented by the ancient Chinese, to restrain women from visiting and rambling too much abroad; while others affirm that the fashion was taken from an empress, called Takia, who naturally having very small feet, took infinite pains to make them worse, and the court ladies imitating her example, the fashion became general, in so much, that no expression was thought so ignominious, as to reproach a Chinese woman with having large feet.

The Tartarian women have not given in to this absurd practice.

The Chinese, in many instances, have particular ideas of beauty. In youth the men pluck out most of the hairs of their beards by the roots; but when they advance to the age of forty, they suffer what remains to grow long, as they imagine its appearance gives them an air of wisdom and dignity. On the crown of their heads they wear a single lock of hair; the Tartars having obliged them to cut off the rest. Men of quality and learning let the nails of the fingers grow to an enormous length, to shew that they are not employed in manual labour. In the summer they wear a conical cap made of splinters, lined with fatten, and adorned with the tail of a red cow, the hair of which descends from the top to the edges. But the cap of the superior order is made of pasteboard, adorned with a tuft of red silk, and covered within side and without with the richest fatten.

The dresses of both men and women are much alike, and seem calculated for ease and freedom, consisting of a vest and shirt, and a kind of gown with long sleeves thrown over them. Their drawers are wide, and they have buskins quilted with cotton. In summer their necks are bare, and their vests without lining; but in winter they are covered with silks or skins, according to their different circumstances. The women of quality (though seldom seen by the Europeans) take much pains in decorating their heads with artificial flowers, and gold and silver spangles. Sometimes their hair is drawn up in a net, and sometimes dishevelled. The women in common wear it tied in a bunch at the top of the head. Their garments are of all colours except yellow, which none but the royal family are permitted to wear. The females adopt a most disagreeable custom of chewing betel to darken their teeth, as black teeth are deemed ornamental in this country. Those who live upon the water, or follow the employment of fishing, are clad in cocoa-nut leaves, and have a sort of umbrella made of the same fixed close to the head. The fashion of using fans is universal throughout China, and has thence been transplanted to several other places, particularly Europe.

The Chinese merit great applause, and are highly

worthy of imitation, with respect to their industry and perseverance in the accomplishment of whatever they undertake. Their public works are founded upon rational principles, utility being the leading point in view, and pleasure and ornament but secondary considerations. As their laws prescribe modes of behaviour for persons of all ranks and degrees, these people are ceremonious to an extreme, and appear very polite and affable: but these exterior accomplishments are clouded by duplicity and fraud; and as avarice is their leading passion, they can neither be influenced by motives of honesty or humanity. They are very artful in evading the law, are not daring enough to commit a public robbery, but excel every nation upon earth in privately cheating. Nay, they take as much delight in over-reaching and cozening one another, as they do the greatest strangers.

Captain Cook observes, that (the danger of being hanged for any crime being excepted) there is nothing, however infamous, which a Chinese will refuse to do for gain, and in this opinion he concurs with every preceding writer; so that these people have taken no small pains to establish their reputation for infamy.

When the Resolution and Discovery, on the last voyage, performed by order of his Britannic Majesty, anchored off the town of Macao, Capt. King was sent by order of Capt. Gore [to whom the command of the expedition devolved on the demise of Capt. Cook] with a party to Canton, to procure, if possible, some necessary supplies of provision and cordage. Here he had an opportunity of discovering the genius of the Chinese for trade. Apprehending that Canton would be an advantageous market for furs, he had taken with him about twenty sea-otter skins, and being directed by some of the English supercargoes to a member of the *Hong*, (an appellation given to a society of the principal merchants of the city,) was assured by him, that he might rely on his integrity in the transaction of business between them.

The skins being laid before this merchant, he examined them over and over again, with particular attention, and at last informed Captain King, that he could not think of offering more than 300 dollars for them. As the Captain was convinced, from the price at which skins had been sold at Kamschatka, that he had not offered one half of their value, he found himself obliged to drive a bargain. He therefore, in his turn, demanded 1000 dollars. The Chinese merchant then advanced to 500; after which he offered Mr. King a private present of porcelain and tea, which amounted to 100 more: then he proposed to give the same sum in money; and at length rose to 700 dollars; upon which the Captain lowered his demands to 900. Here, each of them declaring that he would not recede, they parted: but the Chinese speedily returned with a list of East-Indian commodities, which he now desired that Mr. King would take in exchange, and which (as the Captain was afterwards informed) would have amounted in value, if faithfully delivered, to double the sum the merchant had before offered. Finding the Captain unwilling to deal in this mode, he finally proposed, that they should divide the difference, which Mr. King, weary of the contest, agreed to, and received the 800 dollars.

That fraud is the prevailing characteristic of the Chinese is corroborated by several proofs, the last of which was so late as the year 1786. Our correspondent, to whom we are under great obligations for divers communications, in the late remarks with which we have been favoured, says, as the first instance of Chinese imposition, that the pilot who came on board to pilot the ship to Macao roads, had the assurance to ask forty or fifty dollars, and took only ten. He further adds upon this head, that as all kinds of provisions, live stock, &c. are sold by weight, it is a common practice with the Chinese to give the hogs, fowls, ducks, geese, &c. plenty to eat and drink just before they are disposed of, to make them weigh the more: and also, that unless a check is kept upon them, they will charge for



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CHINESE DRESSES.

1 a Dignified Bonze. 2 a Man. 3 The Emperor in his Robes. 4 a Woman of the first Rank.



CHINESE DRESSES.

Wooding sculp.

1 a Peasant. 2 a country Woman. 3 a Servant. 4 a begging Bonze.





for articles not received. As a counterpoise to this description, it is candidly observed, that the Chinese women, called by the sailors washay girls, who come along-side the ships (for they are not allowed to come on board) to get their linen to wash, are most punctual in returning the same exactly folded and mended, and that there is scarcely ever known an instance of their dishonesty.

Thefts are punished here by either flogging by the mandarin, or cutting off their lock of hair, every Chinaman having one plaited almost down their backs, hardly or priests excepted. If a crime of more consequence is committed, they are strangled by mutes: but this punishment they only inflict when they wrong each other.

These washay girls, as they are called, live in sampans, which are small boats, and the habitations of whole families. A man, woman, and four children, often dwell in one of them, and have with them their cooking utensils, furniture, &c. Both men and women scull these sampans with one sculler very rapidly. It is very common to see a Chinese woman sculling with a child at her back, and two or three fat Chinamen in the sampan smoking within side.

It appears from the accounts of voyagers in general, who have touched at Canton, that the Chinese are a faithless, deceiving, cowardly, thievish set of people.

Previous to a visit made to any person of quality, a billet is always presented to the porter, setting forth the name and rank of life of the visitant; and if he be of equal rank with the person whom he visits, he is received at the hall door by the master, two of his domestics holding before him a large fan, which is removed upon the visitant entering the hall. It is then the ceremony begins, with many bendings of the knee, and bowings of the body on both sides, complimenting each other with their respective titles, and taking the right and left side of each other by turns. These ceremonies over, the guest is conducted to a chair, and when seated declares the intention of his visit. After a short conversation tea is brought; and when that is over, they make their obeisance to each other, and take leave with much bowing on both sides.

Upon the birth day of a considerable mandarin, people of the first quality assemble, and proceed in bodies to his palace, taking sweetmeats and other presents with them. Upon entering the hall they stand in rows, and make a most profound reverence. One of them then taking a cup of liquor, presents it to the mandarin, saying, "Behold the liquor which gives joy." Another with sweetmeats, says, "Behold the sugars of long life." Then others of the company repeat the same ceremonies.

A mandarin of inferior rank, on meeting his superior, instantly stops his sedan, and makes a most profound reverence. If two of equal rank meet, they salute each other in their sedans, by crossing their hands, and raising them to their heads, which they repeat till they are entirely out of each other's sight.

The custom among the great at giving an entertainment is to introduce as many tables as there are guests invited, unless the great number of visitants render it necessary to place two at a table. These tables stand in a line on each side of the great hall, which is adorned with pictures, flower-pots, and china-ware. The tables being placed directly opposite to each other, the guests face one another as they sit. There are neither table-cloths or napkins, but the fore part of each table is embellished with embroidered silk, and the whole of it handsomely japanned. On the tables are large dishes of meat ready carved, piled pyramidically, with flowers and citrons at the top of the table. They have neither forks or spoons, but eat with little ivory sticks. After several dishes have been served, basons of soup are brought, attended with very small loaves, which they break and put into the soup. Then tea is brought, and afterwards fruit: but before the fruit is served, the lord of the house takes his guests into the garden, or some other place. In the mean while the servants are em-

ployed, some in carrying water for the guests to wash their hands, others in cleaning the tables, and others of them in preparing the desert, which consists of the richest fruits, sweetmeats, &c.

While the company are regaling themselves, it is very common for players to introduce themselves, who, bowing several times to the very ground, present the principal guest at the entertainment with a book, in which are written, in golden letters, the titles of several plays; but the head guest refers the choice to a second, the second to a third, the third to a fourth, and so on; but all refusing, he at length chooses a play that he imagines will best please the company.

During the dramatic entertainment, the women are seated in another apartment, where, through a silk netting, they see the performance without being seen themselves. Between the acts the company are relieved with music, both vocal and instrumental. Of the latter kind are basons made of copper, drums which they beat with flat sticks, and flutes of different sorts. About the middle of the play one of the actors quits the stage, or rather floor, covered with a carpet, and collects money of the company. And at all these ceremonious feasts, the servants of the house make a collection likewise for the master's use, to reimburse him in part for the expences of the entertainment.

Parents here have an absolute controul over their children, no age nor office exempting them from their jurisdiction; hence the respect shewn by children to their parents.

The mere testimony of the father is sufficient for the conviction of his son when cited before a mandarin, without any corroborating circumstances.

If a son attempts the life of his father or mother, his body is cut to pieces and burnt. If he leaves any house or dwelling-place behind him, it is razed to the ground, and a monument erected in the place to perpetuate his infamy. Even the house, or houses, adjoining it, are also levelled with the earth.

The Chinese affect vast national superiority; even the meanest among them have a contempt for other countries; and before they were visited by the European missionaries, they looked upon themselves so superior to the rest of mankind, that they treated all other nations as Barbarians. They had conceived the most extravagant ideas of their own country as to its situation. Upon one of the jesuitical missionaries, who visited them, presenting a map of the globe, they desired him to explain it to them, for they were totally ignorant of the delineation of it. "This (says the father) is Europe, this Africa, and here is Asia. In Asia you see Persia, the Indies, and Tartary." "But where is China?" said they. "Here it is," replied the Priest. "Don't you see it? 'Tis in this little corner of the map." Upon which, overwhelmed with amazement, and looking at each other, they said, "It was little indeed."

Notwithstanding the strictest laws are made in China against gaming, the natives play till they sometimes lose their houses, estates, and even their children and wives. There is one most shocking custom here: when a man has more children than he thinks he can well provide for, the midwife receives orders to drown the next female infant, or throw it into the streets.

Courtship is conducted in China like matters of gallantry in other countries. There are certain women fixed upon for the purpose of procuring husbands for maidens; for as the latter are kept confined in their apartments, and the young men who are to be their husbands, are not allowed to see them till the day of marriage, they are under a necessity of relying entirely upon those women, or confidants. The young people are never suffered to treat upon the subject of their nuptials; the parents settle every thing themselves; and though in other countries it is the custom for women to bring portions to their husbands, here husbands pay a sum of money to the parents of the bride, which is generally laid out in cloaths, &c. for her. Then follow certain

certain ceremonies, the chief of which consist in the relations on both sides sending to demand the name of the intended bridegroom and bride, and in making them presents. The relations of the bride, who fix on the day of the nuptials, frequently consult the calendar for a fortunate day: in the mean time the man sends his intended bride some jewels, pendants and the like. At least this is the custom with wealthy people.

Upon the day appointed for the celebration of the nuptials the bride is put into a sedan magnificently adorned, and her baggage of cloaths, ornaments and trinkets are carried after her in chests, by the domestic servants, and other persons hired on purpose, who also carry lighted flambeaux in their hands, though it be noon-day: the grand sedan is preceded by music, and followed by the relations and friends of the bride. The nearest of kin carries in his hand the key of the sedan (for the windows of it are grated up and locked) and gives it to the bridegroom as soon as the procession reaches his house, who waits at his own door, dressed, in order to receive her: and as this is the first interview between him and the young lady, it is easy to conceive with what eager curiosity he unlocks the door of the sedan. Some, dissatisfied with their lot, immediately shut the door again, and send the poor girl back with her relations, rather chusing to lose the money they have given, than be united with a person they do not like: this, however, is seldom the case.

As soon as the bride steps out of her chair, the bridegroom presents his hand to her, and leads her into a hall, where a table is brought for them in particular; the rest of the company sitting at other tables, the men in one apartment of the hall, and the women in another; but before the bride and bridegroom sit down, they make four reverences to Tien, a supposed spirit presiding in heaven. When seated at table, they pour wine on the ground before they begin to eat, and set apart some of the provisions for their idols.

The moment each of them tastes of the victuals on table, the bridegroom rises up and invites his lady to drink: upon which she rises also, and returns him the compliment. After this two cups of wine are brought, of which they drink part, and pour the residue into another cup, out of which they afterwards drink alternately; and this last part of the ceremony ratifies the nuptials. The bride then goes among the ladies, and spends the day with them, while the bridegroom treats his friends in a separate apartment.

No man, except the emperor, can (consistently with the laws of China) marry more than one wife: he, however, has the privilege of taking as many concubines into his house as he pleases; but these must be obedient to the wife, and treat her as their mistress. The emperor has three wives, and the number of his concubines is estimated at about 3000, who are called *Con-gu*, or ladies of the palace.

If a wife elopes from her husband she is sentenced to be whipped, and the husband may dispose of her as a slave: if she marries another man, the first husband can cause her to be strangled. If a man quits his wife and family, the wife, after an absence of three years, has the privilege of presenting a petition to a mandarin, laying open her situation; and the mandarin, in such case, can authorise her to take another husband: she, however, would be very severely punished were she to marry without this previous mode of application. In certain cases a man may put away his wife: thus for instance, divorcing a wife is allowed of, not only for adultery, but for a bad temper, a clamorous tongue, disobedience, theft, barrenness, or indeed for any contagious disorder: but though the law on these occasions authorise a divorce, it is seldom put in force among persons of condition: there are, indeed, examples of it among the lower orders of the people. Some of the men are so very jealous, that they will scarce suffer their wives to speak in private, even to any of their near relations of the male kind.

The funeral solemnities of the Chinese are very sin-

gular, and worthy of attention. When a person of rank dies, they first wash the corpse, and after embalming it, dress it in the richest robes, and then expose it to view in a raised alcove, before which the wives, children, relations and friends, prostrate themselves; near the coffin is an image of the deceased, or else some carved work, with his name in large characters, and surrounded with flowers, perfumes and flambeaux. The coffin is varnished and gilt: and here it is necessary to remark, that the Chinese like to have their coffins made in their life-times: even the poorest among them will find means to be at this expence.

The sons of some of the great men, to shew their regard for the memories of their deceased fathers, will keep their bodies in their houses unburied even two or three years; and this sacred filial veneration proceeds from the extensive and absolute authority which the father had exercised over the son; for the father is not only master of his son's estate, but also of his concubines and children, who, whenever they offend him, he may sell and enslave.

The funeral procession begins with a great number of persons carrying little pasteboard figures, representing slaves, tyges, eunuchs, camels, horses, &c. Then come the daughters and the wife and concubines of the deceased, who are carried in sedans; and though they are not seen, they are sufficiently heard, for they cause the air to resound with their lamentations. The burial-place is always without the town in a sort of grotto built on purpose. It consists generally of three rooms, and is surrounded with little groves of pines or cypresses.

When the procession reaches the sepulchre, the coffin is placed in a vault, and perfumes are burnt; the figures of pasteboard are also burnt, and libations and meat-offerings made to the deceased; for these people have an idea that the spirits in the other world receive the offerings thus made, and that the different representations of the pasteboard figures become realized for their use and emolument.

So attached are these people to their funeral solemnities, and such is the veneration in which they hold the deceased, that they despise foreigners for abandoning the sepulchres of their ancestors, and exposing them to the hazard of dying in a remote country, without having relations with them to pay their last tribute of affection.

As to public festivals or rejoicings in China, the two principal are celebrated, one in the beginning and the other about the middle of January. The former is kept in visiting, feasting, making presents, &c. That of the middle of the month is called the Feast of the Lanterns, when every family, both of city and country, on the sea-coast, or on the rivers, light up large painted lanterns, stuck full of wax candles or small lamps, representing cavalcades, ships under sail, armies engaging, horses galloping, spectres, mimics and other objects.

It is asserted by many that this grand anniversary festival had its origin from the following circumstance: a certain mandarin, in former times, who was greatly caressed by his people, having an only daughter drowned by falling into a river, he looked for her a whole night by the light of lanterns, all the inhabitants of the district following him with lanterns and torches to assist in searching for his darling child. The particular affection which the people had for their mandarin, or else the singularity of the adventure set them to work with their lanterns the same night of the year following; and this custom gradually spreading, occasioned, in time, a public festival throughout the empire.

#### SECTION IV.

##### *Divers Manufactures. Mode of Printing in China.*

THE produce of that earthen ware, generally known by the name of china, and called by the ancients porcelain, is an object of great importance to this

this country. Though the natives affect to keep the process of its preparation a secret, it is known beyond a doubt, that the grand article is calcined earth. They make every kind of representation in this sort of ware, as idols, animals, &c. Many of those figures known in Europe by the name of Chinese baboons, are images of the gods they worship.

It is a pity that their workmen do not understand the art of designing a little better; for though they acquit themselves tolerably well in drawing flowers, and in some other imitations, yet their representations of animals are, for the most part, very awkward figures. This must be either the effect of ignorance in the rules of symmetry and proportion, or must proceed from an affectation of the grotesque.

Silks, according to the most authentic accounts, were originally fabricated in this country, where silk worms are supposed to have originated. The silks most esteemed are Nankin damasks of various colours, satins, taffeties, brocades, gauzes, &c. These, when quite new, have a very fine and handsome appearance, but their beauty soon fades. A strong durable satin, called Touan-tse, is much esteemed: it is sometimes plain, and sometimes figured with representations of birds, trees, flowers, and particularly dragons: for the figure of a dragon is a very favourite representation with the Chinese, on account of the peculiar veneration they have for the memory of a celebrated dragon, which, agreeable to their fabulous antiquity, inspired their great legislator Fo-hi. Their colours consist of the juices of herbs and flowers, which so effectually penetrate the silk, that the stain always remains in it.

Having thus far treated of the silks, we shall now say something of the silk-worm. The worm, when it leaves its egg, is no bigger than the head of a common pin. It feeds upon the mulberry leaf, and grows to the size of a caterpillar, after which it no longer eats, but prepares for its dissolution. It wraps itself in a kind of silken ball spun from its own bowels, its head separates from its body, and it in every respect changes from its original form. It hath apparently neither life or motion. However, after remaining in this state some time, it awakes to a new being, and appears a different kind of insect. It resembles a large moth or butterfly; and in this last stage the female propagates the species by laying a prodigious number of eggs, after which she dies.

This valuable worm is composed of several elastic springs; and, from one extremity to the other, it has a kind of little nerve, which we will call the spine: this spine, placed in the center of its body, and continued through its whole length, sustains two other nerves or strings: one of these is the heart, which is composed of many oval vessels: the other, which is the lungs, is double, and appears to be an assemblage of several rings, extending towards the two sides of the insect, and between which are certain orifices that correspond with those distributed along the exterior sides. It is thro' these apertures that the air flows to the lungs, and by its spring and expansion promotes the circulation of the chyle or humour which nourishes the insect.

It is necessary to add, that the worm is perfectly black when it first comes out of the egg. In a few days it begins to assume a whitish hue, or ash grey: after this its coat sullies, and becomes ragged; at which time the insect casts it off, and appears in a new habit. It increases in bulk, and becomes more white, though a little inclining to a bluish cast: then divesting itself of its skin, it appears in its third habit, when its colour, head, and whole form, are so metamorphosed, that it appears quite another insect. In a few days it becomes changed to a bright yellow: so that from the time of its leaving the egg, it hath divested itself of three different coverings. It continues feeding a short time longer, and then renouncing all society, wraps itself in its little silken ball as already mentioned.

This curious insect at first seems to labour without design, and forms only a sort of flue or down. This

No. 21.

is its first day's employment. On the second it begins to form the outside of the cone or ball, in the midst of the loose silk or flue made the day before: and on the third day it is entirely obscured. In the space of a week the cone is completed, and the worm changes to a chrysalis, wrapped in its little silken tomb, without feet, head, or any distinct part. The cone is like a pigeon's egg, and is more pointed at one end than the other. A female silk-worm sometimes lays 500 eggs.

The Chinese have two methods of bringing up their silk-worms. They either suffer them to range on the mulberry trees, or keep them in rooms; but the latter method is productive of the finest silk.

Prior to the introduction of paper into China, which, according to the chronologers of that country, was about the second century of the Christian æra, the Chinese used to express their sentiments by means of carved letters, or rather hieroglyphics, which were cut in blocks of wood; and these boards, or wooden leaves, being fastened together, formed books. Some of these, we are informed, with the characters still legible, are to be found at this time in China, but they are deemed valuable reliques by the Chinese antiquaries.

The Chinese soon adopted another method upon pieces of silk and linen, cut into different forms, according to the size of the book or volume intended: till at length one Tsai-lun, an ingenious mandarin, invented a paper made of the bark of trees. The trees principally chosen were the mulberry, bamboo, elm, and cotton; but they use only the second skin of the bark, which is soft and white: this is steeped in the mud of some standing water, then washed clean, and spread in a dry ditch, where it is covered with lime; and lastly, to finish the bleaching part, it is separated into threads, and dried in the sun. It is then boiled in a cauldron, and afterwards reduced to a paste by a machine. Then they take some water, in which the branches of the *ko-teng*, a shrub, hath been soaked, in order to make it sily, and mix it with the matter the paper is made with. The whole then becoming a clammy liquid, and being poured into large reservoirs, they, with their proper moulds, take up the surface of the liquor, which in an instant almost becomes paper. The moulds are long and broad, and the bottom made of threads of bamboo; so that there are sheets ten, twelve, or perhaps thirteen feet in length. They afterwards dip every sheet of paper in allum water, when it has the denomination of fan-paper: for in the Chinese language, the word *fan* signifies allum. The ink is prevented from sinking into the paper by the allum, which gives it an agreeable lustre besides. The paper is in general full as white, and is finer, and much softer, than any we have in Europe; but it is more apt to crack, as well as to become damp and worm-eaten; and, if not very carefully preserved, it is less durable. That made from the bamboo is more subject to crack than any; though, perhaps, the dipping it in allum-water may, in general, occasion this defect. The paper made from the cotton trees is the most delicate, and most generally used, for it is as durable as any European paper.

The Chinese do not write with a reed like the Arabians, or with a crayon like the Siamese, or with a pen like the Europeans, but with an hair pencil. They make use of a piece of polished marble, hollowed at one end to hold water, wherein they dip their stick of ink, and then gently rubbing it, there is in a few moments produced a fluid ink. They do not hold their pencils sloping as we do our pens, but perpendicular to the paper. They write from top to bottom in columns, and begin their books where ours end; that is, they begin at the right hand side of the paper, and proceed to the left, like the Hebrews. But their paper is so very thin, it will not bear writing on both sides of it.

Their method of printing is not at all like ours. They lay claim to the invention of this art, at least 400 years before it was perfected by the Europeans. As we have but twenty-four letters, and those are capable of composing whole volumes, it is not necessary that the

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compositor

compositor have more than a certain quantity of these characters, sufficient for a sheet or half sheet of pages, as the volume may be done, making one or two complete frames, (or forms, as stiled in the printing-office,) and enough to keep him employed while these are working off at the press; because when the proper number is printed, he distributes his types into their respective boxes, and with the same letters composes a fresh frame or form; so that a very large book may be printed with a moderate number of characters. But the Chinese, who do not practise this most useful and admirable method, are under a necessity of using a prodigious number of characters, as they have properly no letters, but different marks of all the different words in their language. Instead of types, they cut their characters on wooden blocks. When an author is about to print his manuscript, he gets it fairly transcribed on fine transparent paper; then the engraver glues each leaf upon a smooth block, with the face of the type to the wood, and then cuts away the wood, leaving only the types, which is effected with such a degree of nicety, that, when printed off, they so exactly resemble the original, as to render it difficult to distinguish the print from the hand-writing. This method of doing business, it must be allowed, is subject to great inconveniencies, on account of the necessity of multiplying the number of blocks of wood, and the length of the time taken up in engraving; and, as the pages are separately worked off, it must be a long time before a volume can be completed. But then, on the other hand, it is to be considered, that the Chinese engraver works his characters almost as fast as the European printer composes his. This could not, however, be supposed to be done, without considering that the Chinese characters are a sort of short-hand, some of which not only express words, but whole sentences. Moreover, when the whole copy is engraved, the author can order to be printed only just such a number of books as he thinks he shall have occasion for; by which means he consequently avoids that loss which European authors and booksellers sustain from the number of superfluous printed copies.

## SECTION V.

### *Arts and Sciences cultivated by the Chinese. Dramatic Exhibitions.*

**T**HERE are but few of the Chinese who apply themselves to any of the speculative sciences. Moral philosophy has always been their principal study, and this they reduce to two principal heads, viz. the reciprocal duties between parents and children, and between prince and people. Between polity and morality they make no distinction: the art to govern well, and the art to live well, are one and the same principle with them.

The sages of China have produced the most excellent moral books, and have suited their stile and tenets to the most ordinary capacities; studying more to instruct the uninformed, than to acquire applause to themselves. Learning is the only path to preferment there, and none but the literati are governors of cities and provinces.

The libraries of China are numerous, elegantly built, superbly ornamented, and enriched with grand collections.

It appears from the *chu-king*, a canonical book of great antiquity, that these people had cultivated the science of astronomy with much application. That book sets forth, that in the reign of the emperor Yu, which was near 2000 years before Christ, there lived Hi and Ho, two noted astronomers, who, however, were in very great disgrace, for not prognosticating an eclipse of the sun which happened in their life-time. In the same book mention is made of another eclipse of the sun, that happened 2155 years before the Christian æra, the truth of which stands confirmed by the calculation

of the jesuit P. Schaal. Gaubil, the jesuit, has observed, that from above 120 years before the same æra, they have given the number and extent of their constellations, what stars answered the solstices and equinoxes, the declination of the stars, the distance of the tropics and two poles. He adds, they were acquainted with the motions of the sun and moon, and also of the planets and fixed stars; though they did not determine the motion of the latter till 400 years after Christ.

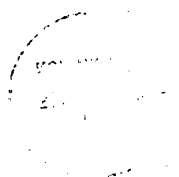
Their learned historian Confucius has been found exact in his calculation of eclipses in general, according to the declaration of the jesuits: and the Chinese are at this very day possessed of several astronomical books, which they assert were composed under the dynasty of Han, who reigned before the birth of Christ; by which it appears that these people, for upwards of 2000 years past, have been acquainted with the solar year, as consisting of 365 days and some hours; the apparent diurnal motions of the sun and moon from east to west; the meridional altitude of the sun by the shadow of gnomons; the right ascension of the stars, and the time of their passing through the meridian; as likewise the revolutions of Saturn, Jupiter, Mars, Venus, and Mercury: and their observations in these particulars have been pretty near the same with ours in point of exactness: though they have no tables for the retrograde and stationary aspects of the planets.

They divide their year into twelve lunar months, some of them consisting of twenty-nine, others of thirty days; and every five years they have an intercalary month, to adjust the lunations with the sun's course. They reckon by weeks as we do, and in like manner give the name of a planet to each of the seven days, and according to the same order. Their astronomical day begins at midnight, which is divided into twelve equal parts, each answering to two of our hours. Tho' they are not acquainted with the art of making clocks, they have solar quadrants, and other chronometers. Among other simple inventions in private use, for the purpose of measuring time, they have a little perfumed pastil of a conic figure, which they burn in the night. This pastil is marked, to shew the particular time it is made to burn, and hath generally five divisions, answering to the five watches of the night; so that those who wish to be waked at a particular time, hang a small metal ball by a string to the pastil, which at the time burns the string, and the weight falling into a copper basin, awakes the person sleeping.

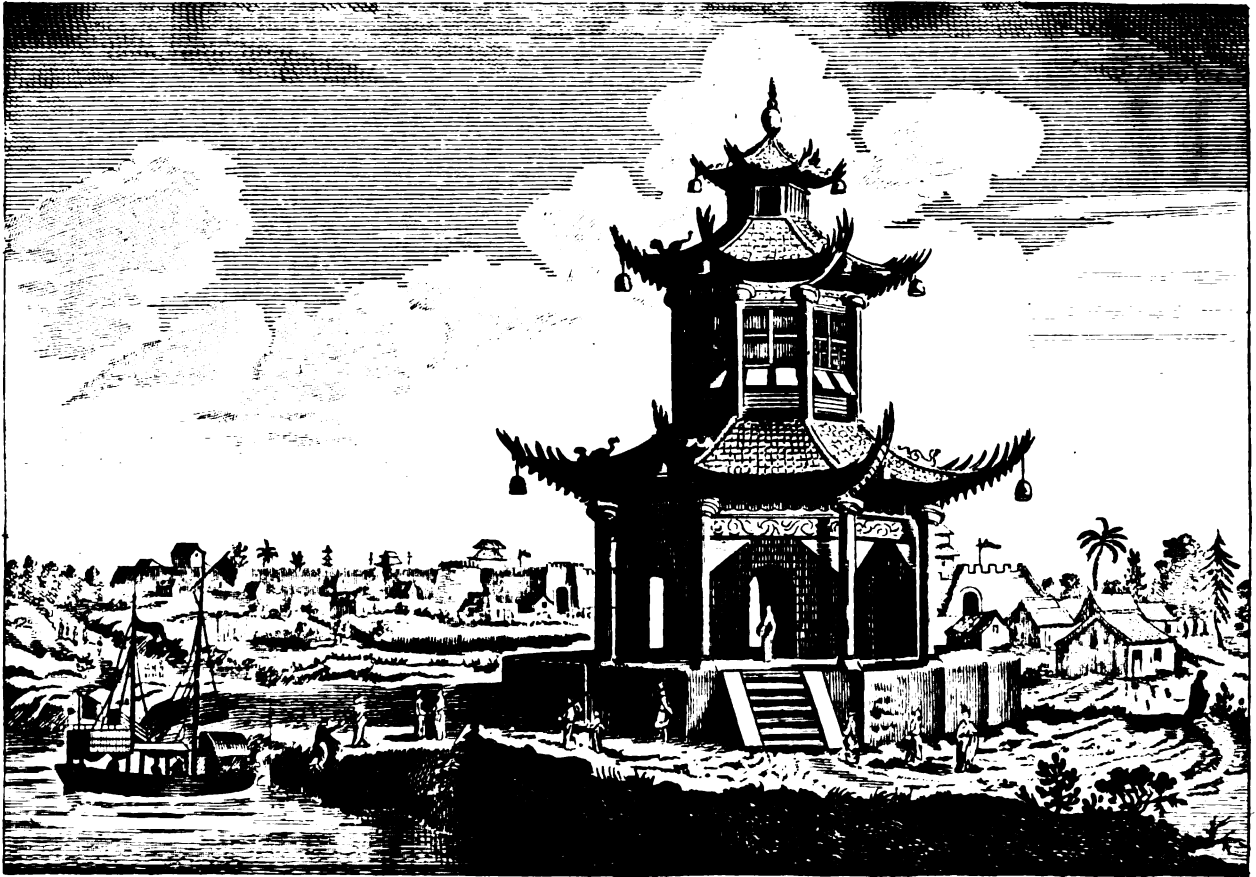
As the skill of the Chinese in natural philosophy and anatomy is very superficial, it cannot be supposed they are acquainted much with physic. However, they pretend to have applied themselves closely to it even from the establishment of their empire. Certain it is, they have some very good practical physicians, the greatest part of whose medicines consists of herbs, roots, fruits, seeds, &c. which are, for the most part, good stomachics and gentle purgatives. By the beating of the pulse, they pretend to know the cause of any disorder, and in what part of the body it lies: and, indeed, they have discovered pretty exactly, by this means, the symptoms of complaints. They say that the pulse of a man differs from that of a woman, and that it changes with the seasons of the year. To form a decisive judgment of the cause of complaint in a patient, they lay his arm upon a pillow, and then apply their fingers to the artery. At first they touch it gently, then a little closer, and lastly press it very hard. They take time to examine the beating, and distinguish the differences according as the motion is more or less quick, uniform or irregular, which they observe with the most attentive exactness. According to the variations, they pronounce what part of the body is affected, how long the disorder will hold, and whether the patient will get the better of it or not.

Though these people lay claim to the invention of music, and bringing it to high perfection, their concerts have no dependence on a diversity of tones, or a difference of parts. They have no musical notes, nor any sign

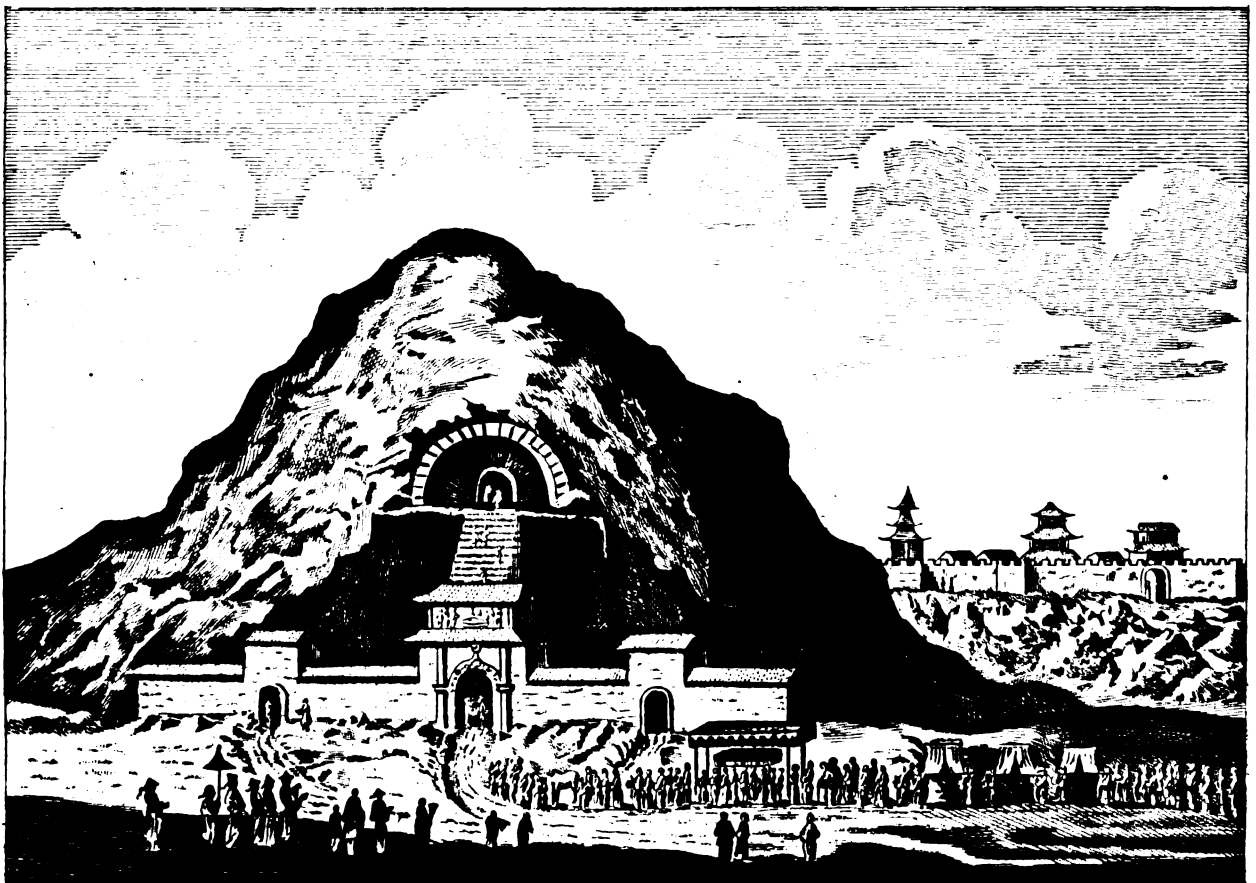




*Engraved for BANKES'S. New System of GEOGRAPHY Published by Royal Authority.*



— A CHINESE PAGODA. —



( . ) A CHINESE SEPULCHRE ( . )

sign to denote the variations which constitute harmony. They learn tunes by the ear, and when these are played on the instruments, or sung by a good voice, they are not disagreeable even to an European.

The Chinese have divers musical instruments of their own invention; some made of metal, others of stone. One hath some resemblance to our trumpet. They have some covered with skins, like our drums. They have wind instruments of two or three kinds, as flutes, and a sort of little organ, which yields an agreeable sound. They have likewise many sorts of stringed instruments, the strings of which are, for the most part, made of silk, few of them of gut. The generality of them consists only of three strings. They have one instrument with seven strings, which is in great esteem among them, and not disagreeable when played by a masterly hand.

It appears, from the best authority, that the invention of gunpowder is justly claimed by the Chinese, who seem to have known nothing of small fire-arms, and to have been acquainted only with the cannon, which they call the fire-pan.

## SECTION VI.

*Public Buildings, great Wall of China, Architecture, Habitations, &c.*

**T**HE bridges built over the rivers in China are of stone, and of very strong workmanship. Some of them are very handsome structures, and of great length. The bridge of Suen-tcheou, in the province of Fo-Kien, is built over an arm of the sea, and supported by above 300 pillars. Its length is about 2500 feet, its breadth 20; and the stone work from pier to pier, at the top, consists of large single massy stones.

There is a bridge called the Iron Bridge, in the province of Koeitcheou, which consists of chains of iron, reaching over a river extremely deep and rapid, though not very broad. On each bank are raised two massy piles of masonry, to which are fastened chains that cross to the opposite side, and on these are laid broad planks. In one province they fix poles of wood into the rocks, and on these lay broad boards. Aukward, however, as these are, the country people pass over them without fearing any danger.

The Chinese have given amazing proofs both of art and industry, in the projection and execution of the plan for their high roads, which are broad, commodious, well paved, handsome, and secure. The high road in the province of Chen-si may be deemed a prodigy, it reaching over mountains and hideous precipices. Upwards of 1000 men are reported to have been employed in the making this road, who levelled some of the mountains, formed communications by arches with others, and finished it with surprising expedition.

The pagods, or temples, erected to their fabulous deities, are very numerous. They consist in general of one tower, terminating in a dome. Some are built of brick, and others of hard tempered earth.

The celebrated Porcelain Tower stands at a small distance from Nan-king, and is looked upon as the handsomest and grandest building in all Asia. This famous temple, which, by the Chinese, is stiled the Temple of Gratitude, consists of a prodigious number of pieces of timber, differently boxed, and let one into another, which is looked upon as no inconsiderable embellishment in Chinese architecture. It must be acknowledged, that this labyrinth of beams, couples, girders, &c. has something in it striking and amazing; though, in truth, it is no better than a regular kind of embarrassment and confusion, proceeding from the ill taste of this nation for architecture, who are entire strangers to that noble simplicity so justly admired in our best buildings.

The most stupendous building in China is the great wall, begun about 2000 years ago. The Chinese erected it by way of defending themselves against the Tartars. It is a master-piece of industry, genius, and per-

severance, excelling every fortification attempted by the ancients.

As China is separated from Tartary by a chain of mountains, this wall, which begins in the province of Chen-si, on the side of Tartary, is continued over mountains and vallies to the 42d degree of north latitude, and then reaches southward as far back as to the 39th. It is principally built of brick, and bound with the strongest mortar, inasmuch, that though it has stood many centuries, it still continues firm. It is about 500 leagues in length, including its many turnings and windings, and the intermediate spaces supplied by the mountains, which, in several places, are a natural fortification; and in many others there is a wide ditch only; so that of the real wall there is not more than 100 leagues. This wall, during the reigns of the Chinese emperors, was guarded continually by 1,000,000 soldiers. However, since the conquest of the Chinese by the Tartars, they are satisfied with only guarding particular parts of it.

Notwithstanding the different representations of travellers, it may be affirmed, from the best authority, that the greatest elevation of this wall does not exceed 30 feet; and that its breadth is about sufficient for eight or ten men to stand abreast upon it.

The cities and towns of the Chinese in general are built on a square model: two handsome streets from east to west, and from north to south, cross each other in the center, and divide the town into quarters. Where these streets intersect each other there is a large opening, from whence are seen the four great gates.

The chief cities, and capital towns, are enclosed by very high walls: and those towns to which the Chinese give the appellation of war-towns, have strong ramparts lined with thick walls, and flanked with towers; the whole encompassed by broad ditches. In some of the streets are the triumphal arches and pagods.

Their houses are erected upon stone pedestals, and consist of a porch at the entrance, a hall, and three or four chambers, all on the ground floor. The merchants have frequently a story above the ground floor, in which their goods are deposited.

The Chinese find great fault with our stories rising one above another. They express their surprise at our hazarding our necks in climbing up our stair-cases. When one of their emperors was shewn some models of European houses, he said that Europe must certainly be a small and pitiful country, since, for want of room to build, the natives were forced to mount up into the air.

## SECTION VII.

*Description of Pe-king, the Metropolis, Nan-king, Sout-cheou, and Canton. Chinese Navigation and Barks.*

**P**E-KING, the metropolis of China, is situated in latitude 40 deg. north. It is an exact square, and divided into two cities; that which contains the imperial palace, which is called the new, or the Tartar city, because inhabited by Tartars ever since they conquered the empire: the other is called the old, or Chinese city, as inhabited by them. The circuit of both without the suburbs measures about six leagues.

The city is enclosed by stupendous walls, being 150 feet in height, and broad enough for several horsemen to ride abreast upon the top of them. At proper distances are large square towers. The ditch is dry, tho' very deep and wide. The gates are of an extraordinary elevation, and the architecture of them in tolerable good taste. At each gate are two great towers, one without, and the other within. They consist of nine stories, each with port-holes; and at the bottom is a spacious hall, where the officers and soldiers retire who come off guard.

The Tartar city has nine gates; two facing the east, two the west, two the north, and three the south. The Chinese city has only seven, to each of which answers a suburb. The latter city is much the most populous.

The

The streets in general are as straight as a line. The grand street is 120 feet wide, and a league in length. The shops on each side of the street, furnished with a beautiful variety of porcelain, varnished ware, and the richest silks, exhibit a most pleasing picture. Every tradesman places a shop-board before the door of his shop, containing, in large characters, an account of the different articles of trade that he has to dispose of.

Incredible numbers of passengers throng the streets, but not a single woman is ever seen among the multitude. Persons who ride in chairs are often under the necessity of having an horseman to go before them to clear the way. Several causes combine to produce these crowds: as for example, besides the vast number of peasants who repair hither from the neighbouring country places, with their camels, horses, mules, and other beasts of burden, the greatest part of the mechanics, instead of keeping to their shops, go about the town in quest of business, carrying with them the several implements of their respective professions. Barbers, for instance, go about ringing bells to get customers; they carry with them a stool, basin, towel, pot and fire; and when any person calls to them, they run up to him, and placing their stool in a convenient place in the street, they shave the head, clean the ears, put the eye-brows in order, and brush the shoulders, all for the value of little more than an half-penny. They then ring their bell again, and are ready for another customer. The tailors, who ply in the streets, go home to the houses of their customers, and do their work there: they do not use thimbles as ours do, but tie a rag upon their thumbs; nor do they sit down to their work, but sew standing, except when they grow tired: the work is upon a table, and they stand close to it.

The motley crowd, busied in their several occupations, cause a vast confusion, while jugglers, ballad-singers and nostrum-mongers are encircled by their respective mobs; which reminds us of the following lines of a celebrated English poet:

With various haste here sev'ral ways they run,  
Some to undo, and some to be undone:  
While luxury and wealth, and war and peace,  
Are each the others ruin and increase,  
As rivers lost in seas; some secret vein  
Thence re-conveys, there to be lost again;  
While different avocations each pursues,  
All have their secret aims, and private views.  
Whether they spread forth pleasure's silken sails,  
Watch folly's winds, and catch her fleeting gales;  
Or full of business fly from street to street,  
With looks important, and unwearied feet;  
Or to the more ingenious arts inclin'd,  
Make china-ware, or fans to catch the wind.  
To self, of each pursuit the current flows,  
There all their wishes, all their labours close;  
Yet private ends assist the empire's aim,  
For true self-love, and social are the same.

A man of rank never goes abroad without being attended by a great number of his domestics: if he be a mandarin of the first rank, he is not only attended by these, but also by his subordinate mandarins, who also, to increase the pomp of his retinue, are all in particular dresses, attended by their valets; so that the train of one of these mandarins is of itself sufficient to embarrass a street.

From the multiplicity of passengers and carriages, the streets are always so incommoded, either with mud in the winter, or dust in the summer, that they are in both seasons very disagreeable. From these considerations it may be easily judged how populous Pe-king must be, when its streets can hardly contain one half of the people, who, according to the assertions of some authors, amount to six or seven millions. Others compute them at three, and some at only two.

Prostitutes are not suffered to live within the walls: their houses are of a particular kind, and many of them

lodge together, generally under the inspection of a man, who is responsible for any disturbance they occasion. In some provinces prostitutes are not tolerated at all.

All the principal streets are guarded by soldiers, who patrol night and day not only with thin swords, but with whips in their hands, with which they lash indifferently all persons concerned in any riot or breach of the public peace. Indeed, there is always in this city a garrison of 40,000 men to preserve good order and peace. There are no clubs, balls, or other nocturnal meetings here; and the soldiers take into custody all persons whom they see in the streets in the night-time, if they do not give a good account of themselves.

The emperor's palace is of vast extent. The apartments in general are superb and elegant, as, exclusive of the carved and gilded ceilings, they are furnished with paintings, tapestry, rich cabinets, and beautiful carpets.

As agriculture in general, and gardening in particular, is in great estimation in China, it is not to be wondered at that the royal gardens of Pe-king have justly challenged the admiration of the curious, and may be numbered among the wonders of the world. They are a kind of stupendous drama, in which the beauties and defects of nature and the works of art are admirably represented, in such a manner as to affect all the passions of the human soul.

These gardens contain innumerable buildings, some regularly elegant, others rurally simple; some of a grotesque nature, and others in imitation of ruins. Thus all the varieties of architecture are blended with the productions of nature; and the animal, vegetable, and mineral creation are happily united to complete a most astonishing scene.

Nan-king (a name signifying the court of the south, as Pe-king does the court of the north) is the capital of the province of Kiang-nan, and was for many ages the capital of the Chinese empire, as well as the residence of the emperors. It is the largest city in China, and was originally surrounded with a triple wall, measuring about sixteen leagues in circumference: but the palace, once famous for its splendor and magnificence, hath been destroyed, as well as many grand monuments. The streets of this city are narrow, but well paved; the houses low, but handsome; the shops spacious, and well furnished with goods. Nan-king is celebrated for its great number of libraries: it excels likewise in printing, and in artificers of most kinds: here, too, reside the most eminent doctors of the empire, as well as the greater part of such mandarins as have been discharged from their governments.

The number of its inhabitants is estimated at about four millions, including those who live in barks upon the water; and, indeed, wherever a city is situated on the banks of a canal or river, there is seen another large floating city of barks; so that the rivers and canals of China are in proportion as populous as the land.

The public buildings are rather mean, except a few temples, the city gates, and a tower of porcelain about two hundred feet in height.

Sou-tcheou, the second city of the province of Kiang-nan, may, in point of situation, be compared to Venice, though it far exceeds it in extent and populousness. It is four leagues in circumference, exclusive of the suburbs, which are very extensive: it has many canals of fine water, capable of bearing ships of heavy burthen: the people are conveyed to almost any part of the city in gondolas elegantly painted. The commerce and riches of this city, the beauty of its situation, the fruitfulness of the country around, the concourse of visitants, and the natural politeness of the inhabitants, render it, in the fullest sense of the term, the Paradise of China.

Canton is the capital city and sea-port of the province of Quang-tong. The houses stand very thick; the streets are long, and rather narrow, almost all laid out by the line, and well paved, with triumphal arches in several of them: here are also some temples of tolerable good workmanship, in which the bonzes live.

As

As Canton is situated on the banks of one of the finest rivers in China, deep enough for the largest ships, all the curiosities of the empire are brought hither. In going up the river the eye is delighted with one of the most charming prospects in nature, being nearly encompassed with verdant fields, lawns, groves, and hills gently rising one above another. Both sides of the river are covered with barks, ranged on parallel lines, forming, as it were, streets and alleys; and in each of these barks reside a whole family: the meaner sort quit their bark in the morning, and repair to the fields or streets to earn their livelihood, and return to their families in the evening.

A principal share of the opulence of Canton flows from its commerce with the Europeans, who are not permitted to enter any other port in China.

As the accounts of Canton hitherto given are deemed greatly exaggerated, it is presumed, that the subsequent remarks collected by Captain King, which he received from several of our countrymen long resident there, together with those of later date, from the correspondent before mentioned, may not be improper.

The circumference of Canton, including the old and new town, and also the suburbs, is about ten miles. With regard to its population, judging of the whole from what he saw in the suburbs, he is of opinion, that it falls considerably short of an European town of equal magnitude. Le Compte has estimated the number of its inhabitants at 1,500,000; Du Halde at 1,000,000; and M. Sonnerat affirms he has ascertained that their number does not exceed 75,000: but as this gentleman has not thought proper to communicate to us the grounds on which he founded his calculation, and, besides, seems to be as much inclined to depreciate whatever relates to the Chinese nation, as the jesuits may be to magnify it, his opinion does not lay claim to an implicit assent. The following particulars may, perhaps, enable our readers to form a judgment on this point with some degree of accuracy.

It is certain that a Chinese house, in general, occupies more space than is commonly taken by houses in Europe; but the proportion of four or five to one, as suggested by M. Sonnerat, must be acknowledged to go far beyond the truth. To this we may add, that a considerable number of houses in the suburbs of Canton, are kept only for the purposes of commerce, by merchants and opulent tradesmen, whose families reside entirely within the walls. On the other hand, a Chinese family is more numerous than an European. A mandarin, in proportion to his rank and property, has from five to twenty concubines. A merchant has from three to five. A person of the latter class at Canton had, indeed, five and twenty and six and thirty children: but this was mentioned to Captain King as a very uncommon circumstance. A wealthy tradesman has generally two; but people of an inferior station very rarely have more than one. They have at least double the number of servants employed by Europeans of the same rank. If, therefore, we suppose a Chinese family to be larger by one third, and an European house less by two thirds, than each other, a city of China will comprehend only half the number of people contained in a town of the same extent in Europe. According to these *postulata*, the city and suburbs of Canton may in all probability contain about 150,000 inhabitants.

Captain King found various opinions entertained respecting the number of inhabited sampans; but none computed them to be under 40,000. They are moored in rows close to each other, a narrow passage being left at intervals, for the boats to pass and repass on the river. The Tygris, at Canton, being of greater width than the Thames at London, and the whole river, for the space of at least a mile, being covered in this manner, it does not appear that this estimate of their number is at all exaggerated; and if it be allowed, the inhabitants in the sampans alone, each of which contains one family, must amount to almost thrice the number affirmed by M. Sonnerat to be in the whole city.

No. 21.

Fifty thousand men constitute the military force of the province of Quang-tong, of which Canton is the capital. It is asserted, that 20,000 are stationed in the city and its environs: and Captain King was assured, that on occasion of some commotion which had happened at Canton, 30,000 troops had been drawn together in the course of a few hours.

The streets of this city are long, and most of them are narrow, and destitute of uniformity. They are well paved with large stones, and, in general, kept extremely clean. The houses are built of brick, and are only one story high. They have, for the most part, two or three courts backwards, in which are erected the warehouses for the reception of merchandize, and, in the houses within the city, the apartments for the females. Some of the meaner sort of people, though very few, have their habitations composed of wood.

The houses of the European factors are built on a fine quay, having a regular facade of two stories towards the river. They are constructed, with respect to the inside, partly after the Chinese, and partly after the European mode. Adjoining to these are a considerable number of houses which belong to the Chinese, and are let out by them to the commanders of vessels, and to merchants, who make only an occasional stay.

As no European is permitted to take his wife with him to Canton, the English supercargoes live together at a common table, which is maintained by the company; and each of them has also an apartment appropriated to himself, consisting of three or four rooms. The period of their residence rarely exceeds eight months in a year; and as, during that time, they are almost constantly occupied in the service of the company, they may submit with the less uneasiness and regret to the restrictions under which they live. They very seldom make any visits within the walls of Canton, except on public occasions.

The Chinese boast that they were acquainted with the art of navigation, and the Indian Seas, long before the birth of Christ. They are acquainted with the compass, and pretend to be the inventors of it. The Chinese sailors are superstitious enough to worship their compass, and offer perfumes to it in sacrifice.

Their barks have generally two masts, and sometimes three. Most of them, especially those used for merchandize, have flat bottoms, and are, from head to stern, of one and the same breadth. The masts and sails have a very rude aspect; the former being of rough trees just as produced by nature, except that the twigs and branches are lopped off. The sails are of mat, strengthened with pieces of bamboo. They have another sort of bark, not unlike our galleys, which they not only use in their rivers; but on the sea-coasts, to sail between the islands: they have three masts, and in calms go with oars.

The dealers in salt and wood convey those articles in booths built on rafts. They fasten them together with osier bands, and so form their floats five feet high, and about ten broad. They have no fixed measure for their length, some extending half a league. At convenient distances they erect huts or booths; and as every length of timber is only fastened to the next by bands, the whole united raft moves easily any way, like the link of a chain, and is very conveniently managed in the windings of any river. In the huts, or booths, the people eat, drink, and sleep, and often sell them with their salt and wood. These rafts are sometimes thus conveyed five or six hundred leagues, and seen at a distance like so many little floating towns.

## SECTION VIII.

*Parade and Ceremonies relative to the Emperor. His immense Revenue and boundless sway.*

FROM the stile of the emperor, and the adoration paid him by his subjects, it might be imagined that he was more than mortal. He is called *Holy Son of Heaven*,  
M m m



*Heaven, Sole Governor of the Earth, Great Father of his People.* His subjects always prostrate themselves when before his throne, even if he be not sitting there; and if they see either his girdle or his robes, they must also fall prostrate on the ground. No person, even of the first rank in life, passes by his palace on horseback, or in a chair, but quits his seat before he arrives at it, and walks till he has got beyond it.

When the emperor goes to the temple of Tien with the offerings and sacrifices of gratitude, he appears in all the magnificence of eastern pomp. The procession commences with drums and trumpets. Four hundred magnificent lanterns, and as many flambeaux, then appear, diffusing a most grand illumination. Then come a great number of persons with spears, and twenty-four banners, with the signs of the Zodiac painted on them, which the Chinese divide into twelve parts: then fifty-six other banners follow these, representing the fifty-six constellations, to which the Chinese reduce all the stars. Then comes the emperor himself, who is on horseback, in rich apparel. He is attended by his pages, and 100 men with spears. The princes of the blood, mandarins, &c. then follow, in their proper habits, with 500 youths belonging to the palace, followed by 1000 footmen. Two grand chairs are next seen: one is borne by about 40 men; and the other, which is considerably larger, by upwards of 100. Then come chariots drawn by elephants, and some by horses, each attended by 50 men. The procession closes with 2000 mandarins of letters, and the same number of mandarins of arms, all in their proper dresses.

The revenues of the emperor of China are said to amount to 21,000,000 l. a year; and his army is 770,000 strong. He has an unlimited power to declare war, proclaim peace, or conclude treaties. He takes cognizance of all important matters transacted in the six sovereign courts of Pe-king: but the management of the finances is under the direction of the officers of the second sovereign court: all the revenues of the state pass through their hands, they being the appointed guardians of the imperial treasure. The public revenues are not farmed, nor do they pass through the hands of several under receivers, but the chief magistrates of each city regulate and collect the levies, and remit them to the treasurer-general of the province, who transmits them to the tribunal of finances at Pe-king.

#### SECTION IX.

##### *Classes of Rank, Authority, Privileges, and Offices, of the Mandarins.*

**T**HOUGH dignities in China are conferred on persons in proportion to their merit, strictly speaking none but the imperial family have any real title of distinction, in whose favour five honorary degrees of nobility are established. The title of prince is not only given to the sons of the emperor, but also to his sons-in-law; and to these latter are granted stipends adequate to their dignity, but no authority in consequence of marriage. A prince of the lowest rank, however, is superior to the first mandarin in the empire, and distinguishes himself by a yellow girdle.

The son of a mandarin ranks no higher on account of his birth than the son of a peasant. The emperors, indeed, confer certain titles answering to those of duke, earl, and viscount with us; but these do not descend.

As such deference is paid to genius and learning, the descendants of Confucius have been honoured with distinguished privileges for 2000 years: and it is from his illustrious family that the emperor always chooses a person of learning for governor of Ki-feou in Chan-tong, the place of nativity of that great philosopher.

There are several classes of mandarins. Those who are governors of provinces and cities are chosen by the emperor. Those are called mandarins of letters who have applied themselves to literature, and passed thro' the degrees prior to that of the doctorate. These men

have the direction of the political government of the empire: their number is from 13 to 14,000, and they are divided into nine classes: from the three first the emperor makes choice of his ministers and officers of the first rank, as the colao or ministers of state, the judges of the supreme courts, the governors of the capital cities, the treasurers general of the provinces, the viceroys, &c.

As the mandarins are the representatives of the sovereign, a proportionate homage is paid to them, and the people address them on their knees when they are seated on their tribunal. Those of higher classes have always a pompous attendance when they appear in public. Four men carry them in a magnificent chair, the officers of their court walking before them; some carrying an umbrella, and others beating on a copper basin, to give notice of the mandarin's approach. Eight ensign bearers exhibit on their ensigns the titles of honour, in large characters, of this great man. These are succeeded by fourteen standard bearers, bearing the symbols of his office, viz. a dragon, phoenix, and other animals. Six people then are seen with little tablets, on which are inscribed the virtues of this mandarin. Two archers on horseback are also in the procession, riding in front of the principal guards, who carry large hooks ornamented with filken fringe. Some carry halberds, some maces, some axes, some whips, some staves, and some hangers and cutlasses. Others carry chains of iron; and at length come two men loaded with a grand chest, containing the seal of his office, while two other persons beat upon kettle drums. The mandarin then appears, preceded by two standard-bearers and the captain of the guards. He is surrounded by pages and footmen, while an officer holds near him a large handsome fan. The procession is closed by guards and domestics. When he goes out in the night time, instead of flambeaux there are several large lanterns, on which are inscribed his title and qualities.

There are five classes of mandarins called, in general, mandarins of war, viz. the mandarins of the rear guard, the mandarins of the left wing, those of the right wing, those of the main body, and those of the van-guard. These five classes are under the jurisdiction of so many courts or tribunals, which are all subject to a sixth, viz. the fourth sovereign court at Pe-king, which is entrusted with the care of the military of the empire. The president of the sixth tribunal of war is always a grandee of the realm. His authority extends to all military persons. To him belongs the supreme command of the army: but should there be a war, the Chinese law prescribes, there shall, in such cases, be joined with him in commission a mandarin of letters, bearing the title of superintendant of arms; and there must be likewise appointed out of the same order two inspectors of his conduct. The generalissimo undertakes no enterprize without the consent of these three officers, who send a particular account of his operations to the fourth supreme court at Pe-king, that awful tribunal, to which even the general himself is accountable. These mandarins, or officers at war, are computed at no less than 18,000.

The poor sort of Chinese pay these mandarins great homage and respect, and never approach them till they make *grandee-chin-chin*, as they term it, which is putting their hands close together, and shaking them before the face.

#### SECTION X.

##### *Civil and Ecclesiastical Establishments. State of Judaism, Mahometanism, and Christianity, in China.*

**T**HERE is much equity, as well as humanity, displayed in the mode of taxation in China. Every citizen, from the age of 20 to 60, pays a tribute proportionate to his income. If any persons neglect to pay, they receive the bastinado, or are thrown into prison; and sometimes a certain number of such aged persons

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CHINESE MANDARINS.

*1 of the State..... 2 of the Law..... 3 of the Military.....*



CHINESE MERCHANTS, &c.

*1 in the Summer Dress..... 2 in the Winter Dress..... 3 a Merchant's Wife.....*



are quartered upon them, as government would otherwise have to maintain; and these live upon them at free cost till the emperor's demands are satisfied.

The penal laws of this country are cruel in the extreme. Theft is never punished with death the first or second time; the criminal is only burnt in the arm with an hot iron; but for the third offence he surely dies. The three capital punishments are, strangling, decapitation and cutting a person in pieces: the first of these is looked upon as the most favourable, as the latter is the most dreadful and shocking; for the criminal, whose fate it is to be cut in pieces, being tied fast to a stake, the skin of his head is stripped over his eyes, that he may not behold his own torments.

Adultery is punished with the bastinado; and murder with either beheading or strangling; the latter of these is accounted the least ignominious: the Chinese annex the idea of great infamy to the punishment of beheading; and the reason they assign for it is, that nothing more disgraceful can possibly happen to a person dying, than to preserve the human form as entire as it was given them by nature. Those who suffer this death are not allowed the usual ceremonies of interment.

Slaves who elope from their masters are marked in the left arm with a burning iron, besides receiving an hundred lashes.

The bastinado and whip are the most common punishments. In the execution of the first of these the delinquent is laid flat, with his face to the ground, and receives twenty, forty, sixty or an hundred strokes on his naked flesh. After the whipping is over, the sufferer is forced to fall at the feet of his judge, and return him thanks for his merciful correction. The number of stripes given to an offender is proportioned to the nature of the offence. The emperor himself sometimes commands this punishment to be inflicted upon great persons, and afterwards admits them to his presence as usual. Scurrilous language, or fighting with the fists in the street will incur this chastisement; nay, even if a common fellow on horseback does not dismount when a mandarin appears, or crosses the street in his presence, he receives eight or ten strokes. Masters use the same correction to their scholars, fathers to their children, and grandees to their domestics. The chastising instrument is a split bamboo.

Another instrument for punishing offenders is the cangue: it is a wooden collar or portable pillory, made of two flat pieces of wood, about two feet broad, and five or six inches thick, so hollowed as to encircle the neck, and rest upon the shoulders. When this instrument is fastened round the neck, the culprit can neither see his feet, nor put his hand to his mouth, but is under the necessity of being fed by some other person. This uneasy confinement he is forced to bear both day and night: it is heavier or lighter in proportion to the offence committed: some of them weigh near two hundred pounds; but the common sort about fifty or sixty. For some offences the delinquent is sentenced to wear the cangue for several months, and to appear with it in the public market, which is considered as a mark of the greatest infamy.

Sharps, gamesters, and disturbers of the peace, are often punished with the cangue; but they contrive various ways to relieve themselves, as by their friends walking on each side, and bearing the weight on their shoulders, by chains so framed as to support the cangue; some by kneeling rest the collar on the ground, and thus give themselves a temporary relief; and when they go to rest at night, their friends have some contrivance for them, so as they may lie at full length.

They use a kind of rack for the feet and hands to extort confession in treasonable cases; and there is still a much severer torture sometimes used on these occasions, which is opening the skin with scissars, and raising the flesh.

The office of executioner in China is so far from being attended with any disgrace, that it is esteemed

an honourable employment: he wears a girt even of yellow silk, which is the badge of the emperor's service; nay, one of the distinguishing ornaments of the princes of the blood; and his instrument of punishment is wrapped in silk of the same colour.

The prisons in China are spacious, commodious and clean: the usual number of persons confined in the jails of Canton only is computed at no less than 15,000, who are allowed to work at their several trades and occupations for a subsistence; for they are not maintained at the charge of government.

The manner of dispatching trials in China is very concise. They have no counsellors or lawyers: every man pleads for himself. The plaintiff draws up his grievance in writing, and takes it to the palace of the mandarin, where, beating on the drum at the gate, he immediately receives admittance. He then presents his declaration to an officer of justice, who takes it to the mandarin, and the adverse party is forthwith sent for; who, if found guilty, is immediately bastinadoed: but if the plaintiff be wrong in what he alleges, he loses his cause, and is bastinadoed himself.

With respect to the state of religion in China, it may be said to be divided into three sects, one of which acknowledges Confucius for their founder: the second, Lao-kium, and the third, Fo, or Foë.

Confucius was born 550 years before Christ, in the kingdom of Lou, which is now the province of Chan-tong: he was cotemporary with Pythagoras. In early life he gave proofs of a liberal genius, and, as he advanced in years, applied himself wholly to the study of philosophy, particularly to the moral part. By degrees his reputation spread through the empire, and he was soon at the head of 3000 followers, out of whom he made choice of seventy-two to propagate his doctrine in different places. He prudently avoided giving offence to the prejudices of his country, by a too zealous and violent attack upon its errors; his moderation and candour were equal with his genius and learning. In all his actions, as in all his discourses, he supported precept by example.

At the age of fifty-five he was raised to the dignity of first minister of the kingdom of Lou, his native country, which he governed with so much wisdom and respectable authority, that in a little time the face of things underwent a total change; but these happy effects of his good administration and zeal were of no long duration; for the king of Lou, seduced by the allurements of a woman, soon forgot the excellent advice and instructions of his minister. Confucius, therefore, after vainly endeavouring to reclaim him, quitted him, and left his native country in search of wiser princes in other kingdoms; nor had he occasion to travel a great way, for all were ambitious to have him for their guest.

This ornament to human nature died at the age of seventy-three, and had a magnificent monument erected to his memory near the city of Kio-feu. The Chinese entertain a profound veneration for his memory, and have a chapel dedicated to him in almost every city, wherein the mandarins, and other literati, assemble on particular days, presenting oblations to him, after the manner of a sacrifice; honours, however, very contrary to the principles of Confucius, who never allowed of such homage and worship being paid to a creature.

The emperor, the princes of the blood, and all of learning and distinction in China follow the religion of Confucius.

The Chinese, in general, have clear apprehensions of a Supreme Being: they do not, in their avocations to Tien, or Chang-ti, address themselves to the material heavens, but to the King of heaven.

The Chinese literati frequent the temples, and attend the sacrifices in common with their countrymen; and they declare they address their adorations to one Supreme God.

Lao-kium, the founder of the second sect, was born about 600 years before Christ, in the province of Hou-quang,

quang. As soon as he attained to the exercise of reason, he applied himself with unwearied diligence to the study of the sciences, and made himself master of the history, laws, and customs of his country. He wrote a book entitled *Tau-tse*, containing 5000 sentences, replete with excellent morality. At length, after having spent a life of solitude and sanctity, he died at a place called U, where a tomb was erected to his memory. This philosopher constantly preached up solitude as an infallible means of elevating the human soul above earthly things, and of emancipating it from its material chains. Notwithstanding, however, this his strict and solitary life, he disgraced all by denying the immortality of the soul.

The founder of the third sect, Foë, was born in India, about 1000 years before Christ. He taught the doctrine of transmigration long before Pythagoras, and was the founder of the adoration to himself as a god. His followers, after his decease, pretended he had been born 8000 times, and that his soul had successively transmigrated through different animals.

They give out that Foë left behind him five grand commandments, viz. Never to deprive any creature whatever of its life; never to rob any man of his property; never to be guilty of unchastity; never to tell a lie; and never to drink wine.

The bonzes hold that there are places of rewards and punishments; and they preach up acts of benevolence to monasteries, as peculiarly profitable to the soul in the next life; maintaining that such pious deeds will absolve from sins; but that if they are omitted, the consequence will be the most dreadful tortures, and the soul will pass through the most disgraceful metamorphoses.

The idol Foë is worshipped under different forms, most of them extremely hideous. He is represented principally by three figures: one is a gigantic man, with a monstrous belly, sitting cross-legged, in the eastern taste; this they stile the idol of immortality: the second is about twenty feet high, and is called the idol of pleasure: and the third about thirty feet high, with a crown on his head, and is denominated the great king Kan. Exclusive of these, they have a great number of little idols, not in their pagodas only, but in their houses. All of them have their *ios* or household gods. These petit gods, however, are not treated with that respect which is shewn to their great gods; on the contrary, if these do not sometimes grant them their requests, they give them the bastinado. But the great gods in the temples have the most profound veneration paid them. People from distant places go in pilgrimage to some of the temples on the mountains, prostrating themselves repeatedly as they ascend.

The mandarins, and others of the literati, profess to abominate the idol Foë, yet, in case of a drought, or other calamity, they invoke this deity, merely to please and satisfy the people.

There are some religions of lesser note in China. When the Tartars became masters of China, they introduced their own religion into the empire, which, though for substance of doctrine, is the same with that of the worshippers of Foë, yet, in point of mode of worship, is different. The Tartars have no priests of the order of bonzes, but priests of their own, named Lamas; and, instead of worshipping the god Foë, they pay adoration to the Great Lama, or high priest, whom they denominate the Immortal Father, believing that he never dies; and the priests omit nothing that may give credit to the deceit; for when one Father happens to die, they immediately appoint another that resembles him as nearly as possible.

The Great Lama resides at Barantola, in Tibet, where he is never seen but by his favourites, except when he makes his appearance in the temple, to receive the offerings and adorations of the people. He then sits upon a kind of throne, arrayed in fine robes. The throne is lighted only by a few lamps, which give so feeble a light, that there is no possibility of discerning plainly the features of the arch impostor. The farce is

so admirably conducted, that no suspicions are formed of it. The people absolutely believe that the Great Lama is immortal.

As to the state of Judaism in China, the Jews, who many ages ago inhabited a part of this country, have at this period a synagogue at Kai-fong-sou, the capital of Ho-nan. They were visited in the year 1704 by P. Gozani, an Italian jesuit, who held several conferences with them. They permitted him to see the innermost part of their synagogue, or *sanctum sanctorum*, reserved only for the high-priest, who never enters but with the most profound reverence. They shewed him twelve little tabernacles or presses, in which were deposited their sacred books; and putting by one of the curtains, they took out a book written in beautiful characters, on long sheets of parchment, rolled round several wooden rollers. This was their pentateuch, which, they said, was most miraculously preserved in the time of a great inundation that happened in 1643, when the whole city of Kai-fong-sou was laid under water: but as the leaves and characters had sustained some injury from the wet, the chief officers of their synagogue had caused a dozen copies of it to be taken, and placed in the tabernacles.

Exclusive of the above manuscripts, they had numbers of small volumes in old chests, containing extracts from the pentateuch, and fragments of other sacred books. However, they said they had lost several of their canonical books at the time of the above-mentioned inundation: nor did P. Gozani in the least doubt the truth of this assertion; for they were acquainted with the names of Moses, Joshua, David, Solomon, Ezekiel, &c.

Gozani relates that, from an allowed tradition amongst them, their ancestors entered China under the dynasty of Han, which commenced 206 years before Christ, and continued on the Chinese throne 426 years: so that in this wide space of time we must place the uncertain epocha of the first settlement of the Jews in this country.

The Jews of China adhere stedfastly to most of the ancient ceremonies enjoined by the laws of Moses, as circumcision, a strict observance of their sabbath, and of other feasts, particularly that of unleavened bread. They eat the Paschal Lamb. They never dress any provision on a Saturday, but prepare it the preceding evening. When they read the pentateuch in the synagogue, they cover their faces with a transparent veil, in memory of Moses, who descended from the mountain with his face covered. They also abstain from blood, cutting the veins of the animals they kill, that it may flow out.

There were once many families of them, but they are now greatly reduced. They keep close together, and marry only among themselves. They call the books of the pentateuch by the following names: Bereshith, Velefnath, Vayiera, Vajedabber, and Habdabarim. These five books they divide into fifty-three sections, viz. Genesis into twelve, Exodus into eleven, and the other three into ten each. Gozani, upon comparing their pentateuch with a bible he had carried with him, found an exact agreement between them with regard to chronology, as well as the age and genealogy of the patriarchs. In other respects, however, the text in their pentateuch was much corrupted.

Mahometans have inhabited here upwards of 600 years. They have considerable settlements in many of the provinces, particularly in Kiang-nan; and as they do not study to make proselytes, nor give any cause of jealousy to the state, the government never disturbs them.

Christianity is said to have been planted in China nearly as soon as the religion of Mahomet. It must be acknowledged, however, that it made not the same early progress. Some say that the Patriarch of the Indies sent Christian missionaries to China, in the period of the thirteenth dynasty, in the eighth year of the reign of Tai-tson, or about the middle of the seventh century of the Christian æra; and that, for four years after



reign of Tai-tsou, or about the middle of the seventh century of the Christian æra, and that four years after this, Tai-tson suffered them to preach the gospel in his country. They further say, that in the year 1625 there was found in the province of Chenfi a stone tablet, ten feet long and five broad, containing the names of seventy missionaries who came from Judea to preach the gospel to the Chinese, together with a compendium of the Christian faith, all cut in Syriac characters. It is a known fact, however, that towards the end of the sixteenth century, when the European missionaries first set footing in China, they found no remains of Christianity among them. P. Michael Roger, a Neapolitan jesuit, first opened the mission in China, and led the way in which those of his order that followed him have acquired so much reputation, by the testimonies they have given of their zeal. P. Michael Roger was succeeded by P. Ricci, of the same society, who continued the work with such success, that he is considered by the jesuits as the principal founder of this mission. He was a man of very extraordinary talents. He had the art of rendering himself agreeable to every body, and by that means acquired the public esteem. He in some measure reconciled the ancient religion of the country to the first principles of theology, assuring the people that this moral system was the same with that of their celebrated philosopher Confucius. This secured him many followers. At length, in 1630, the Dominicans and Franciscans took the field, though but as gleaners of the harvest after the jesuits; and now it was that contentions broke out. Their first disputes, in which, perhaps, jealousy had too great a share, were on the subject of certain ceremonies concerning the worship of Confucius, and some honours paid to the dead: for as, in their funeral obsequies, they burnt incense, and practised libations, sacrifices, and several other rites favouring of idolatry, these were condemned by one part of the missionaries, as incompatible with the purity of the Christian faith. Others of the missionaries, of a more moderate temper, and who had little hope of raising up this infant plantation to maturity without such indulgencies, were for tolerating these rites, looking on them as things of an indifferent nature, and mere political ceremonies. These disputes were a great hindrance to the progress of Christianity, which flourished before the arrival of the Dominican and Franciscan monks. Several years were spent in altercation; and the literati, who possessed all the employments under government, were so obstinately attached to Confucius, and the established rites of their country, that no reasonable concessions could ever prevail with them to abate any thing of their superstition; though even their monarch, Chang-hi, granted an edict in 1692, allowing Christianity to be preached throughout the empire. Strenuous appeals were made to Rome by both parties of the contending missionaries. At length, in 1704, the *bolysee* decreed, "That the words Tien and Chang-ti should no longer be applied to the Deity: that the tablets, whereon were inscribed the word Kieng-tien, or, '*honour of heaven*,' should be taken away from the Christian churches: that the Christians should not assist at offerings made in spring and autumn to Confucius and their forefathers: that they should omit to enter the temples erected to Confucius, and thenceforward pay no further adoration to their ancestors: and, lastly, that those tablets of their forefathers, bearing the inscription of '*the seat of the soul*,' should be removed from every Christian's habitation. This rigid decree was, however, softened by a few privileges. The converts had the liberty of appearing in the halls of their ancestors, and to be spectators of the rites there performed, but never by any means to participate. They had the further indulgence of hanging up the tablets of their ancestors in their houses, with this proviso, that there should be no other inscription on the said tablets, than simply the name of the deceased. But notwithstanding these indulgencies, this decree of 1704, and a subsequent bull of Clement XI. in 1715, created

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the utmost confusion. The ministers of state, and the other mandarins, ever jealous of the growing reputation of the jesuits, were continually declaiming against them; and at length, by remonstrances, obtained a revocation of an edict that had been passed in favour of the Christian religion, by which means it fell under persecution in the reign of the very monarch who tolerated it, Cang-hi, and was afterwards entirely suppressed by his successor, Yong-tchin, when all the missionaries were banished to Canton, and upwards of 300 churches either pulled to the ground, or converted to profane uses. From the period of this fatal catastrophe, which happened in 1723, Christianity was so far from gaining ground in China, that the professors of it were persecuted with the utmost rigour, till the month of February 1785, when the present emperor, Kien-long, was pleased to put a stop to it, and issue a decree, wherein he expressed a desire that the missionaries might proceed peaceably, and without molestation.

## SECTION XI.

*Commerce, with its several Appurtenances.*

FROM the commodious situation of China, and the variety of its produce and manufactures, a judgment may be formed of the nature of its commerce. However, the traffic which they carry on from home is inconsiderable, compared to their inland trade; Canton, Emony, and Ning-po, being their only maritime towns of any note for exports and imports. Besides, their navigation is very confined; for they never sail beyond the Straits of Sunda; and their common voyages are to Japan, Siam, Manilla, and Batavia.

They export to Japan ging-seng, china-root, rhubarb, silks, sugars, sweet-scented wood, leather, and European cloth; and import from thence pearls, red copper, both manufactured and in bars, sabre-blades, porcelain, varnish ware, tambac, and gold. The tambac is a species of copper, with some mixture of gold and silver.

The Chinese export to Manilla and Siam tea, drugs, silks, &c. and receive piastres. A piastre is about the value of a crown.

Their commodities of export for Batavia are chiefly green tea, porcelain, leaf-gold, medicinal drugs, and utensils made of yellow copper. Their returns are in piastres, spices, tortoise-shells, snuff-boxes, agates, amber, Brazil wood, and European cloth.

This is the chief foreign traffic of the Chinese. Sometimes they sail to Achen, Malacca, Potana, Cochin-China, &c.

We shall here introduce the latest remarks with respect to the commerce of the Chinese with the English.

The *compradore* comes along-side the ship every morning in a large sampan, fitted up in a very compact manner for his articles of trade. He returns on shore every evening; the *boppo*, or custom-house officer, not permitting him to remain along-side at night. This is done to prevent smuggling, which is often practised when ging-seng or opium is in demand. It was observed upon one of these occasions, that this *compradore* frequently brought on board bad beef, and the sailors got no redress, until they clobbered him, a punishment they inflict on each other for slight offences. It is performed by placing the delinquent in a fixed position over a gun, having his arms and legs extended, so that he cannot move. They then get a flat piece of wood, which they apply pretty smartly to his posteriors, until he promises never to be guilty of the like again. They were obliged to repeat the punishment; and, it is probable, if he had again offended in the like manner, they would have cut off his lock. A greater injury cannot be done to a Chinaman, than cutting off his long lock of hair, or even threatening to do it. This punishment of infamy they inflict only on thieves.

Every ship has a *bankfall*, or temporary store-house. These bankfalls stand upon a small island, having no

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connections with any other place. They are built up with bamboos and mats so slightly, that they are easily broke through, and this frequently happens; though a watch is, or should be, kept in each.

A grand mandarin comes on board to measure the length of every ship, but takes no account of the breadth. It is supposed that the security-merchant pays a duty accordingly to the hoppo, or receiver-general of the customs. These security-merchants are people who are very rich, and the mandarins make them accountable for all duties, and for all depredations committed by the ship's company while at Whampoa. They are nominated against their will by the hoppo, who is viceroy at Canton. Sometimes the security-merchant buys all the private trade belonging to the ship. Two are appointed to this office. If a mandarin sees any thing that strikes his fancy, he will order the security-merchant to purchase it, which he must have at any expence. Very often the security-merchants are under the necessity of making a present of it to the mandarin.

The captain and all the officers attend when the ship is measured, to receive the mandarin, &c. He is generally regaled with sweet-meats, and Madeira wine mixed with sugar. Sometimes the hoppo comes himself, but this is seldom.

Our articles of commerce are scarlet cloth, lead, crystals and glasses of all kinds, watches, clocks, &c. for which we receive in return, teas, raw silk, varnish, china wares, &c. but since the Europeans have learned to imitate the two last manufactures, they have of course sunk in their value. There is no trading to China with advantage except in silver, for the purchase of their ingots of gold. The principal, or, indeed, the only staple for European commodities, is the city of Canton. No other port in China is suffered to be open to us.

Copper and silver are their only current metals. Gold passes in trade as a commodity. The only metal that is stamped with any character is copper. They do not impress it with the head or image of the emperor; for it would be a dishonour to a great personage, for any representation of him to pass through common hands: but they give it different inscriptions, pompously setting forth the titles or name of the imperial family.

## SECTION XII.

### CONCISE HISTORY OF CHINA.

**T**HE learned in general admit of the antiquity of the Chinese nation, though none have been able to ascertain the first period of their chronology. From the best of their own accounts that can be obtained, it seems that its real commencement bears date in the reign of Lye-vang, which answers to the year 434 before Christ; previous to which, the writers of the grand chronicle of China ingenuously acknowledge that their chronologies are not to be depended upon; nor do their memoirs go any farther back.

With respect to the European writers, M. Fouquet allows the Chinese nation to be near as old as the deluge. M. Tournefort, and others, give it as their opinion, that the Chinese have been a nation near 4000 years.

"Under the reign of the emperor Yu (says P. Du Halde) which they place above 2000 years before Christ, they discovered a large track of territory to the south, partly destitute of inhabitants. This large extent of country was peopled by Yu and his successors at different periods, under the controul of princes of the blood, to whom they portioned out this new country, reserving to themselves only some acknowledgement. Thus were formed several little tributary kingdoms, which being afterwards united to the empire, rendered it very considerable. During the reign of Yu, the monarchy was divided into nine provinces, a particular delineation of which this emperor caused to be engraved on nine brazen vessels. In the year 2037, before Christ,

several nations sent ambassadors to China, and submitted voluntarily to a yearly tribute. Towards the end of the second dynasty [or race of emperors] about 1200 years before Christ, certain Chinese colonies extended themselves to the eastern coast, and also took possession of several islands. Under the fifth dynasty, which commenced about 200 years before Christ, the Chinese not only enlarged their borders to the north, after many signal victories obtained over the Tartars, but pushed their conquests even to the confines of India, viz. to Pegu, Siam, Camboya, and Bengal. About 600 years after Christ, Kao-tsou-venti, founder of the twelfth dynasty, added to the empire several of the northern provinces, situated beyond the river Yang-tse-kiang, and which at that time composed a particular kingdom subject to the Tartars. This went by the name of the northern empire for several ages. Lastly, the revolution which happened in 1644, when China was conquered by the Tartars, only served to increase the power and extent of this great empire, by joining to its former possessions, a considerable part of Great Tartary. Thus this vast monarchy attained to the summit of its greatness by a gradual progress, not so much in the way of conquest like other empires, as by the wisdom of its laws, and the reputation of its government."

The Chinese empire has been successively governed by twenty-two imperial families. The order of the dynasties commenced with the family of Hsia, the first of whom was distinguished by the title of Yu.

Near 2000 years in the annals of China are filled up by the three first dynasties, or families on the imperial throne; whilst the reigns of the succeeding monarchs scarce measure an equal space of time. The history of the monarchy of those three first dynasties (and indeed the fourth) presents nothing to the view that can tend to their own honour, or the interest of the empire; exhibiting scenes of cruelty, debauchery, tyranny, and rapine.

The fifth dynasty, which lasted 426 years, produced many monarchs of respectable characters: but the conduct of the last of this race excited intestine commotions, and caused a division of the empire into four parts, under four distinct sovereigns; but they were re-united under the founder of the sixth dynasty, who reigned with honor to himself three years, and left a son that terminated it with disgrace. The monarchs of the seventh race, or dynasty, are represented as totally disqualified by birth and abilities for their elevated station.

The Chinese annals of the five succeeding dynasties present a succession of weak princes, whose reigns were in general attended with revolutions, rapine, and destruction.

The blessings of peace were restored and enjoyed under the first emperor of the thirteenth dynasty, and maintained under that of his son and successors; till the tranquillity of the nation was disturbed under the sixth, after which commotions prevailed to the close. It seems that the cause of these disturbances arose from unlimited exercise of regal jurisdiction committed by the monarchs to their eunuchs.

In the fourteenth and four following dynasties, no less than thirteen monarchs swayed the imperial scepter, most of whom suffered violent deaths.

The Tartars who inhabited Leao-tong, one of the most northern provinces of China, during these last dynasties, began to render themselves powerful. This province was ceded to them by the last emperors of the thirteenth race: and Kao-tsou, head of the sixteenth, who was indebted to them for his advancement to the throne, gave up to them sixteen more towns in the province of Pe-tche-li, exclusive of a tribute of 300,000 pieces of silk. These shameful compliances increased their power and pride, and were productive of wars for 400 years, which nearly desolated the empire.

The Chinese, under the nineteenth dynasty, called to their assistance the Niu-tche, or Eastern Tartars, in conjunction with whom they drove the Northern Tartars from a country which they had possessed upwards of two

two centuries. The Chinese, however, were obliged to pay dearly for the aid of their allies, who not only constrained them to cede Leao-tong, by way of compensation, but also took possession of Pe-tche-li, Chen-si, and Ho-nan: and they some years afterwards invaded the very heart of the empire, took Nan-king, the capital, burnt the royal palace to the ground, and forced the Chinese to accept of the most dishonourable terms of pacification.

The twentieth dynasty took the name of Yven, and had for its founder Chi-tsou, fourth son of Tai-tsou, in whom commenced the third (or Western) Tartar usurpation. The Yven family gave nine emperors to China; the former of whom, by their prudent administration, won the hearts of their subjects: but the succeeding monarchs, indulging in a life of indolence, luxury, and dissipation, perceived themselves excelled in the use of arms and natural courage, by the very people whom they had conquered, who, possessing the most lively sentiments of freedom, and despising their dissipated victors, wrested conquest from their hands, and drove them back to their native country. This dynasty, which lasted only eighty-nine years, became extinct in the person of Chun-ti, a very worthless monarch, who was addicted to a variety of vices.

The twenty-first dynasty, of which Tai-tsou was founder, subsisted 276 years. The commotions that happened under this family produced gradually that grand revolution which a second time placed a Tartarian family on the throne of China. The following is a brief narrative of this memorable event.

The Tartars being expelled the empire, and having retreated into their ancient country, bordering upon Leao-tong, it happened that their merchants trading in that place received some indignity from the merchants of China, and exhibited a complaint to the mandarins, who, instead of attending to the same, augmented the grievance, by craftily drawing their prince into an ambuscade, and severing his head from his shoulders.

The Tartars, incensed at this act of cruelty and perfidy, marched a numerous army into the very heart of Leao-tong, commanded by Tien-ming, son of their murdered prince, who subdued Leao-tong and Pe-tche-li, but was soon obliged to abandon those provinces, which were, however, with the rest of the Chinese empire, reserved for his grandson, Tsong-te, but who was cut off by sudden death, in the moment of his great view of sovereignty. He had been brought up and educated in China, was master of the Chinese tongue, and perfectly acquainted with the disposition and genius of the people.

The empire was at this period very critically situated: the war with the Niu-tche Tartars continued, and, as an addition to this national calamity, there was a great famine in the land. The then reigning monarch, too, Hoai-tsong, was a man of mean abilities, suffering himself to be directed in every thing by his ministers and eunuchs, who greatly oppressed the people. A revolt was the consequence; and, in a short space of time, there were eight different factions under the same number of chiefs. These were, however, afterwards reduced to two, and at length to one, headed by a commander named Li, who, invading and possessing himself of the provinces of Ho-nan and Chen-si, stiled himself emperor of China.

This usurper committed the most dreadful ravages. In his attack of Cuif-ong, the capital of Ho-nan, that town was laid under water by a sudden breaking down of the dykes of the Yellow River, and 300,000 persons perished in the inundation. He afterwards marched to Pe-king at the head of 300,000 troops, and entered the city without the least opposition; for he had privately conveyed into the city a number of his people in disguise, who threw open the gates to him: and such was the supineness of Hoai-tsong, the emperor, that he knew nothing of this circumstance, till the usurper had laid the whole city under his subjection. However, as soon as he heard the news, he marched from his palace

at the head of 600 of his guards, who treacherously abandoned him. Thus situated, he flew into the gardens of his palace with his daughter, whose head he cut off, and then hung himself upon a tree. His wives, his prime minister, and some of his eunuchs, also destroyed themselves.

The news of this melancholy event soon reached the army, then making war in Tartary, under the command of a general named Ou-fang-guey, who refused to acknowledge Li as his sovereign; whereupon the latter put himself at the head of his numerous army, for the purpose of giving him battle. Ou-fang-guey shut himself up in a strong fortified town. Thither Li marched his troops, and having taken captive the father of Ou-fang-guey, ordered him to be loaded with irons, and placed at the foot of the town wall, sending word to his son at the same time, that if he did not immediately surrender, his father's throat should be cut from ear to ear. The father found means to send a message to his son, begging him to surrender. The son sacrificed his filial esteem to the interests of his country, and the old man was most cruelly put to death.

Ou-fang-guey, naturally inflamed with rage, concluded a peace with the Niu-tche Tartars, and engaged them to enter into an alliance with him against Li, whose superior force it was totally impossible for him to resist.

Tsong-te, the king of the Tartars, very readily came to his assistance at the head of 80,000 warriors, forced the usurper to raise the siege, pursued him even to Pe-king, and so totally routed his army, that he was forced to fly into the province of Chen-si, where he spent the remainder of his days in obscurity. Tsong-te being thus successful, the people idolized him as their deliverer; and he bestowed several distinguished honours upon the faithful Ou-fang-guey. The latter, however, soon had cause to repent his having leagued himself with so great and powerful a prince; for Tsong-te was no sooner arrived at Pe-king, than he began to think of improving the success of his arms, and the favourable disposition of the people, (with whom, as hath been observed, he had been brought up and educated,) into the means of his advancement to the throne of China; but being seized with an illness that speedily brought on his dissolution, all that he could do was to declare his son emperor, who was only about six years of age. This election was confirmed by the grandees and people, who, in consideration of the signal services done by the father, connived at the tender age of the child, who took the name of Chun-ci, and is considered as the founder of the twenty-second dynasty. Kien-long, one of his descendants, now fills the imperial throne of China.

This revolution happened in the year 1644, uniting a considerable part of Great Tartary to the Chinese empire: and since the union, the Tartars seem rather to have submitted to the laws of the Chinese, than to have imposed any upon them. In fact, the latter may be said to be as great gainers by it as the Tartars themselves. China still holds the seat of empire, and has the supreme courts of justice. Thither flows all the opulence of the united kingdoms, and all honours are conferred there. Both nations, so opposite in genius and character, have each been considerably benefited by the incorporation. The fierce spirit of the Tartar has given a spark of martial fire to the peaceful temper of the Chinese, while the arts and commerce of the latter have humanized and softened the savage roughness of the former. China having acquired great additional strength by her union with Tartary has now no enemy to dread. Never were the opulence, power, grandeur, and glory of the Chinese empire greater than at present. At home it hath all the blessings of peace, and abroad it is respected. It hath enjoyed a perfect tranquillity for upwards of seventy years, and is unrivalled by all other nations for its public works of art, having 32 royal palaces, 272 grand libraries, 709 halls, 1159 triumphal arches, 331 beautiful bridges, and 681 various tombs.

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The next memorable event in the annals of China happened in the year 1771, when a nation of the Tartars left their settlements under the Russian government on the banks of the Wolga and the Jack, near the Caspian Sea, and, in a vast body of many thousand families, passed through the country of the Hacks, and, after a march of eight months, in which they surmounted innumerable difficulties and dangers, they arrived in the plains that lie on the frontiers of Carapan, and offered themselves as subjects to Kien-long, the present emperor of China, who was then in the 36th year of his reign. He received them graciously, furnished them with provisions, cloaths, and money, and allotted to each family a portion of land, for agriculture and pasturage. There happened the year following a second emigration of several thousand other Tartar families, who also quitted their settlements under the Russian government, and submitted to the Chinese sceptre. The emperor caused the history of these emigrations to be engraven upon stone, in four different languages.

As a tribute due to the very singular liberality of the emperor Kien-long, as well as a most interesting and recent circumstance of the Chinese history, we present our readers with the following account of the feast given by him to the ancients, on the 14th of February, 1785, translated from the Memoirs of the French Missionaries.

"This imperial feast, which Kien-long gave to the ancients, is one of those events which will make an epoch in the empire. Kang-hi, his uncle, set the example, who, mounting the throne very young, celebrated the sixtieth year of his reign in 1722. Kien-long celebrated the fiftieth year of his reign, and sixty-fifth of his age, on this day. At the end of 1784, he solemnly announced his intentions, and made a number of promotions among the mandarins, professors of the arts, belles lettres, and military. He likewise exempted all the people from taxes that year, and repealed for ever those which bore hard on them. He ordered distributions of rice, and pieces of silk or stuff, to be given to every poor person throughout the empire, who had attained the age of sixty years. Those who were one hundred had fifty bushels of rice and two pieces of silk; one of the first, the other of the second quality. Those who had attained ninety years, received thirty bushels of rice and two pieces of silk, of an inferior quality. Those who were less than sixty, and exceeding fifty, had five bushels of rice and one piece of silk. Every other person had rice and silk in proportion to their ages, reckoning by ten years.

"This grand and solemn feast was held at the city of

Pe-king, on the 14th of February, in the year 1785, and gave great satisfaction to those for whom it was made.

"Three thousand aged men of quality (which number M. Amiot, who relates this history, saw at the palace, and who were invited by the emperor) being assembled, the emperor, who chose to do the honours of the table, took his place at the head. The only distinction made was the elevation of his throne about a foot higher than the other seats, solely, as he declared, for the purpose of seeing that every thing was right, as the tables were served in all parts equal, where the guests were distributed four and four. At others were the princes of the blood, the nobility, and the mandarins. At a circular table sat the emperor's family, to see that nothing was wanting by those ancient guests, and to exhort them to partake of the repast with satisfaction, which their good master had invited them to. A numerous band of music played during the time, which was followed by a ballet, represented by the comedians of the court; and, at the end, the vocal performers chanted a hymn in honour of Tien, to return thanks for this particular day. The emperor then retired, and his ministers distributed to each of the company a present, with a wish written thereon by the emperor, 'That each might enjoy long life, and what they wished:' also a piece in verse, which he had composed for the occasion, and which was nearly as follows. The title of the piece is, 'To the venerable Ancients invited to the Solemn Feast, to rejoice with me, in memory of what was done before by my august Uncle.'

'The blessings which I have received from heaven, are without number: it is impossible for me to reckon them: but I cannot avoid expressing the peculiar happiness I feel in having renewed this day, which has caused the most pleasing emotion in my heart, and which I shall ever call in pleasure to my memory, as having seen my princes and my people take their place by the side of their master, serving, and to be served, equally upon the same footing, without any distinction of rank, being equally happy as an assembly of friends, with the same motives of joy and gladness. This is the second time, by the special favour of God, that I have enjoyed the same sight, with the same feeling of heart. Our descendants will, no doubt, be penetrated with sentiments of the most tender veneration, when they read in history, that two emperors of my august race, have celebrated, the one his sixtieth, and the other his fiftieth, year of their reign; rejoicing, as in a family repast, with the whole empire, represented by the Chosen of its aged people.'

## C H A P. XI.

### T O N Q U I N.

#### SECTION I.

*Boundaries, Extent, and Situation. Climate, Soil, and Produce. Division of the Country, with the Manners and Customs of the Inhabitants.*

**T**HE kingdom of Tonquin is bounded on the east and north by the empire of China; on the west by the two small kingdoms of Laos and Bowes, bordering on Siam; and on the south and south-east, by Cochin-China. It is about 500 miles in length, and 400 miles in the broadest part; and is divided into eight provinces, viz. east, west, north, and south provinces, Tenay, Tenhoa, Ngeam, and the province of Cachao. It lies on the side of a gulph, thirty leagues across in the widest part, at the extremity of which are several small islands.

This country being situated under the tropic, the weather is extremely variable. However, their two chief distinctions with respect to this are those of the dry and rainy seasons; the former of which is the most agreeable, and continues from September to March; during which time the north wind blows without intermission, and the air is healthful, except in January and February, when the weather is frequently very severe. The rainy season begins in April, and ends in August, the south wind blowing all the time. The three first months of this season are very unhealthy. During the months of June, July, and August, the heat is very intense: nevertheless, the country, at this time, has a most pleasing and beautiful appearance: the trees are loaded with fruit, and the plains covered with a rich harvest. However, as the land mostly lies low, particularly near the sea, it is subject to frequent inundations, by which the natives are sometimes great sufferers.

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In this kingdom there are great numbers of canals; and as rice is the chief food of the natives, so the husbandry of it is the peasant's whole employ, and it generally rewards his toil with two crops yearly.

Their oranges are said to excel all others in the east for richness of flavour: and here are guavas, ananas, arekas, papays, &c. as well as various kinds of flowers, among which are very beautiful lilies and jessamins, though the Tonquinese discover not much taste for this elegant entertainment of nature. Indeed, the ladies here have great esteem for one particular flower, which retains a very fragrant scent even for fifteen days after it is gathered. With this flower they decorate their persons, when in their best and gayest apparel.

Though Tonquin affords no mines of gold or silver, there are iron and lead mines in abundance. Silk-worms are also here in such plenty, that silk is almost as cheap as cotton. Sugar-canes likewise thrive well in this country; and they have a sort of tea which they call Chia-bang, the leaves of which they boil; as also another kind called Chia-way, the leaf of which is not fit for any use; but the flower, when dried before the fire, makes a very agreeable liquor by infusion, as the other does by decoction.

Cacho is the metropolis, the residence of the chova, or king. But this city has no remarkable buildings, except the royal palace, which stands in the center of it. This is a spacious edifice, encompassed by a wall, within the precinct of which are several buildings, two stories high, with gates and fronts in a superb taste. The chova's apartments, and those of his concubines, are grandly decorated with gilding and varnish work; and behind the palace are large handsome gardens.

The houses of private people in this city are of wood and earth, and chiefly of one story. Those of foreign merchants only are built of brick.

The natives of Tonquin are of a middle size, and pretty well proportioned. They are of a tawny complexion, bordering upon yellow. Their hair is black, thick, and long, falling in waves upon their shoulders. Their teeth are as white as snow, till they colour them black, using for this purpose a corrosive composition. They much resemble the Chinese, and, like them, have great natural politeness, without being altogether such slaves to ceremony. They are superstitious, inconstant, and intemperate. Their provisions are dressed and served up in an elegant taste; and they perfume both their tables and their dishes. Their usual fare consists of rice dressed various ways, eggs, pulse, roots, fowl, fish, buffalo, pork, beef, kid, and frogs. They have neither table-cloths or napkins; and, instead of forks, use ivory sticks as the Chinese do, and eat much in the same manner. The food of the common people is rice, dried fish, and pulse; and tea is their usual drink: but the higher classes mix arrack with their tea, and often become intoxicated with it. The grandees have halls in their houses, for the entertainment of singing and dancing in the evenings: and, indeed, every villa hath its houses of mirth and jollity, where the people assemble, especially on their festivals, and cause plays to be acted. The actors are generally about half a dozen in number; and the dances are performed by the women, who sing at the same time. A merry-andrew too appears, exciting the laughter of the spectators by his drollery and humour. They have several kinds of musical instruments, such as kettle-drums, trumpets, fiddles, guitars, and hautboys.

A great number of festivals are observed in this kingdom: two of them are kept with more than ordinary solemnity. The first is held at the beginning of the year, which, at Tonquin, commences with the new moon nearest to the end of January, and sometimes three or four days sooner. This feast lasts about twelve days: but the first day is rather a day of lamentation than of rejoicing; for they then shut up their habitation, and keep within doors, for fear, as they pretend, of meeting with some unlucky object in the street, which might prove to them an omen of ill fortune in the course

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of the ensuing year. On the day following they begin their festivity, when booths and stages are erected in the streets, in which are represented different kinds of shews. Nothing is heard but the sound of musical instruments, and the wild uproar of riot and licentiousness. The second grand festival is kept with the same kind of mad merriment, in the sixth moon: and, exclusive of these, they observe two monthly feasts, in which religion has some share; it being customary at these feasts to sacrifice to their ancestors, by oblations of provisions at their tombs. Another solemn feast is what they call can-ja, on which their king gives his public benediction to the country, and ploughs two or three furrows with his own hands; which custom the princes of Tonquin have undoubtedly borrowed from the Chinese emperors. The natives practise fasting and prayers by way of preparation for this festival.

## SECTION II.

*Marriages, Sciences, Language, Manufactures, Commerce, Religion, and Funeral Ceremonies.*

THE law of Tonquin, as well as of China, forbids young people to marry without the consent of their parents; and females are seldom disposed of in marriage before the age of sixteen. When a young man seeks a maiden, he first applies to the father, and makes him a present. After the articles are agreed upon, the man sends to the house of the young woman such presents as have been stipulated; and on the wedding day, the fathers of both families, accompanied by their friends, conduct the bride to the bridegroom's house, where the ceremony is performed in great form. There is no wedding without a feast, which holds three or more days.

Though the men have the privilege of marrying several wives, only one takes the title of wife. The men are suffered to divorce their wives whenever they please; but the women cannot divorce themselves without the consent of their husbands. However, when they are thus put away by their husbands, they have the privilege of taking with them not only the effects which they brought, but likewise the presents made to them previous to marriage; and if there be any children, these are left with the father to maintain. On this account very few divorces happen.

A woman convicted of adultery is condemned to be trampled to death by an elephant. The adulterer is also sentenced to die, but not to suffer so severe a death.

These people are indebted to the Chinese for the greatest part of their arts and sciences. They are little skilled in the mathematics or astronomy; nor have they any public schools, the children being privately educated at home by their parents. The art of medicine here is principally confined to the knowledge of simples; and the physicians pretend to be as skilful as those of China with regard to the pulse. They judge of the cause, seat, and quality of the distemper, by the number of pulses in one respiration. Their surgery is confined to the use of caustics and cupping, which they practise in most disorders, using gourds and calabashes in the latter instead of glasses. The fever, dysentery, and small-pox, are the most common maladies the people of this country are subject to, which they in general treat pretty successfully, by means of certain drinks, and prudent regimen. They prescribe tea, as hot as it can possibly be drank, for the head-ach.

The Tonquinese language abounds with monosyllables: one word, in some instances, signifies eleven or twelve different things; the precise sense of which, in conversation, is only distinguished by the different inflection and modification of the voice.

Here are good manufactures of silk, potters ware, and paper. Their varnished commodities are in good estimation. They work well in wood and iron, understand the art of foundry, and know how to cast cannon: but notwithstanding this their ingenuity, they make but

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little advantage of it through want of genius for traffic. Their chief trade is with the Dutch and Chinese, who buy up their silk, both raw and in thread: and they also sell large quantities of their wrought silk to the English. The articles chiefly imported into Tonquin are salt-petre, sulphur, English broad-cloth, &c. The traders are said to be fairer dealers than the Chinese.

These people have no coinage of their own, but make use of foreign coin, and particularly copper money, which they have from China.

The Tonquinese profess two systems of religion, both received from their neighbours the Chinese. The one is that of Confucius, the substance of which, as held by them, consists in an inward devotion, or observance of some secret rites in honour of the dead, and in the practice of moral virtues. The professors of this system have neither priests, temples, or any fixed mode of public worship, every one paying his adorations to the Deity in what form he thinks proper. They pay a kind of adoration to some spirits, as the viceregents of the supreme governor of all things. Some believe that the souls of persons are immortal, and that there is a future state of rewards and punishments. Others, however, assign immortality only to the souls of the righteous. The religion of most of the common people is that of Foë, who worship many idols; and, indeed, these have their temples and their priests, who lead a very austere life, and subsist chiefly on alms. They reside in mean huts near the temples, to offer up the petitions of the people, as occasionally brought to them, which they read aloud to their idols, and then burn them in an incense pot, the petitioners being all the time prostrate on the ground. The religion of Foë is divided into many sects. The most considerable is that of Lanzo, whose followers profess magic: they pretend to the prediction of future events, and are divided into different classes.

The Tonquinese dress their dead in their richest apparel, and put small pieces of gold or silver, together with pearls, into the mouths of the rich; and into those of the poor are put little copper pieces, and other baubles. They do this from a supposition that they hereby secure the dead from poverty in the other world, and themselves from being haunted by them. There is great emulation among the opulent in providing fine coffins for themselves. In framing these coffins they make no use of nails, as this would have the appearance of laying a constraint on the deceased, but only cement the boards together. The corpse is conveyed to the place of burial with great funeral pomp, the sons of the deceased attending, clothed in robes of grey cloth, and supporting themselves with a staff, as if ready to drop to the ground with immoderate grief. The wives and daughters follow, robed in grey, and crying most bitterly and loudly. The eldest son, during the procession, prostrates himself several times before the coffin, and sometimes thumps upon the lid of it, as if to awake his father from the sleep of death. The rest of the funeral solemnities of these people differ very little from those of the Chinese, and their mourning habiliments are exactly the same.

### SECTION III.

*Origin, Sovereign, Government, Laws, Military and Naval Armament of the People of Tonquin.*

As these people were some ages unacquainted with the art of writing, matters relating to the foundation of their government are buried in obscurity. One of the first kings mentioned in their history was Ding, said to have reigned 200 years before Christ, and to have been raised to the throne by a troop of banditti. He, however, reigned with such oppression, that his subjects revolted, and murdered him. This revolution and murder were followed by long wars, which at length terminated in the election of a king, named Le-day-han, in whose reign the Chinese invaded

and over-run the kingdom. This prince, however, defended himself with the greatest bravery, and defeated them several times, but could not drive them out of the country. Upon the death of Le-day-han, Li-bal-vie was placed on the throne, who vanquished, and totally drove the Chinese from his territories. The posterity of this prince enjoyed a tranquil reign for several generations; and the last king of this family leaving behind him but one daughter, this princess shared the throne with a nobleman whom she espoused; but another grandee, named Ho, conspired against the queen, subdued her husband in battle, put both of them to death, and took possession of the crown; which treachery and cruelty occasioned a revolt of the people, who applied to the Chinese for aid, and occasioned their entrance into the kingdom with a numerous army, which drove away the tyrant, and, as a reward for their services, took possession of the government themselves, forcing the Tonquinese to accept of a viceroy from China, who changed the form of the constitution, and introduced the Chinese laws and customs.

However, the Tonquinese, in process of time, headed by a man of a most intrepid spirit, named Li, took up arms against the Chinese, put them all to the sword, and compelled the emperor to assent to a dishonourable peace. Li was crowned king of Tonquin; and all that the Chinese were able to obtain was, that the kings of Tonquin should hold the crown in fealty under the emperor of China, and pay them a triennial tribute. This treaty was concluded about the year 1200 of the Christian æra, and both nations have faithfully observed the articles of it ever since. The Tonquinese send ambassadors to Pe-king every three years with their tribute, who do homage to the emperor: and the latter also sends his ambassadors to Tonquin, who behave with the utmost haughtiness; inasmuch, that when the king has occasion to treat with them on any important matters, he is obliged to wait upon them, instead of their attending upon him. Nor can a prince of Tonquin ascend the throne of his ancestors, without a confirmation from the hand of the emperor of China.

The descendants of Li sat upon the throne for two centuries, after which ensued many revolutions. About the year 1400 of the Christian æra, a simple fisherman, named Mack, usurped the crown, but was deposed by Tring, another usurper, who covered his usurpation with the pretence of restoring the family of Li to the throne, and accordingly caused a young prince of that house to be crowned; but whilst he bestowed on the prince the title, he reserved to himself the regal power, under the name of chova, or general of the realm.

Tring had a brother-in-law, whose name was Hoaving, son of a governor of the province of Tingwa, to whom Tring lay under some particular obligations; for this governor had not only been greatly his friend, in assisting him in an enterprize with the troops of his province, but likewise disposed of his daughter to him in wedlock; and moreover, on his death-bed, committed to him the guardianship of his only son, who was this Hoaving above-mentioned. Hoaving reflected with great concern on the conduct of his brother-in-law and guardian, in having employed his father's forces to set any other than himself (Hoaving) on the throne of Tonquin, and conceived on the occasion such a spirit of resentment, that he not only refused to do homage to the new king, but openly took up arms, possessed himself of Cochin-China, an ancient province of Tonquin, and, after the example of his brother-in-law, caused himself to be proclaimed chova at the head of his army. These two generals governed with absolute authority, the one in Tonquin, and the other in Cochin-China, and waged war with each other as long as they lived, with success nearly equal on both sides. They transmitted the title of chova to their successors, and their descendants enjoy it at this present period of time in both kingdoms. But we shall here confine ourselves to the chova of Tonquin, where, indeed, are, at present, two supreme magistrates or sovereigns, the one titular, the

other real: the former has the name of bova; but in the chova are vested all the powers of government. The authority of the bova consists principally in giving the form of ratification to the decrees of the chova. The dignity of the latter is hereditary, and his eldest son succeeds him; but the succession of bovas is uncertain; for when a bova leaves several sons, the chova chooses which of them he pleases, and may even raise a collateral branch to the dignity.

Every province in the kingdom of Tonquin has its particular governor, and each governor has a mandarin for his lieutenant, who has the care of administering justice, and of seeing that the laws are properly observed; which, indeed, are the Chinese laws, as introduced amongst them in the twelfth century. Nevertheless, some of the courts of judicature in Tonquin are so corrupt, that there are few offences for which money will not secure the culprit from punishment.

The army of the king of Tonquin consists of 150,000

men exclusive of 10,000 horse. The soldiers are picked men out of the different villages; and it is the chief pride of the officers to have the firelocks of the men neat and bright. They are so nice in this respect, that if the arms become rusty, they stop a week's pay of the soldier's wages for the first offence, and for the second inflict corporal punishment. When the army marches, the generals, and other principal officers, ride upon elephants.

The Tonquinese are by no means good soldiers, and this may in a great measure be ascribed to the effeminacy of their officers, to the want of military encouragement, to the influence of money, and to the favour of the great.

The naval force of Tonquin consists of a considerable number of gallies, barks, and boats; but these are better calculated for coasting on the sea-shore, than for long voyages. They have no sails, but make use of oars only.

## C H A P. XII.

## C O C H I N - C H I N A.

## SECTION I.

*Situation, Extent, Boundaries, Produce, Inhabitants, &c.*

**C**OCHIN-CHINA, or West China, as the name imports, is situated under the torrid zone, and extends, according to some, from the 8th to the 17th, and, according to others, from the 12th to the 18th degree of north latitude. It is about 500 miles in length, and is bounded on the east by the Chinese Sea, on the west by Laos and Cambodia, on the south by Champa, or Chiampa, and on the north by Tonquin. It is, like Tonquin, tributary to China.

Here is great plenty of rice and sugar; also gold and silver mines. They have likewise eagle-wood, calambac, an ordinary sort of tea, and several kinds of drugs. The kingdom is divided into five or six provinces, and is well peopled. The king resides at the capital of Ke-hue. Along the coast are several islands subject to this kingdom, which produce many useful fruit and other trees.

There is a regular annual inundation, about the middle of autumn, which overspreads the country for two months, and leaves behind it a kind of slime, which helps to fertilize the land. In this wet season the people sail about the country in barks; nor would they be secure in their habitations, were they not to erect them on piles, so as to leave a free passage for the water below. The houses are built of canes entwined together, so that the walls resemble the sides of a wicker basket, and these they plaister over with a mortar made of dirt or lime. They cover their habitations with straw, or the leaves of cocoa, and they consist in common of one story. The window-frames are closed up with Japan paper; or Naker shells ground to transparency. The partitions of their chambers are formed of screens, and their floors are covered with mats, which serve them both for seats and beds. In the houses of the opulent, indeed, the rooms are furnished with handsome chairs.

These people are temperate, and the chief of their food is rice and fish, which they have in great plenty. They have no kitchens in their houses, for fear of accidents by fire, but dress their provisions by the sides of rivers, with which the country abounds, and on whose banks their towns are built. When the wind blows from the sea, it is customary for a soldier to go about beating a drum, as a signal for people to extinguish their fires.

The natives, though but imperfectly civilized, possess that felicity which might excite the envy of more improved societies. They have neither robbers or beggars, and hospitality is seen in every habitation. A traveller freely enters a house in any village, sits down to eat and drink without any invitation, and departs without acknowledging the civility. He is a man and fellow creature, and therefore welcome. If he were a foreigner, he would excite more curiosity, but would be equally welcome.

The wealthier sort occasionally entertain their friends in a sumptuous manner. At these times their tables vie with the European, either in variety or cookery.

The common people, at public festivals, assemble in the streets, where they spread their mats, and, sitting in a circle, eat their provisions, while tumblers and merry-andrews exercise their mummery.

## SECTION II.

*Of the Chova, or King. Government and Laws of the Cochinchinese. Their Mechanics, Trade, and Money.*

**A**S in most of the eastern countries, the king of Cochinchina is a despotic monarch, and so difficult of access, that the most considerable or opulent of his people must not presume to present a petition to him, without previously making court to his chief minister of state. He gives audience at his palace gate in a sort of state litter, superbly gilt, and somewhat resembling a cage. No persons must approach nearer to him than at the distance of fourscore paces. His palace is at Ke-hue, the metropolis, where, after the eastern custom, he keeps his seraglio, guarded by eunuchs. When he goes abroad, he rides on an elephant, on which he always sits side-ways, and is accompanied by guards. On his head he wears a turban of the finest calico. Pendants of the richest brilliants hang from his ears. He has bracelets on his arms; but his body is almost bare, having only a covering round his middle; and he holds a spear, or rather a long javelin, in his hand.

The respective provinces of Cochinchina are governed by mandarins, and different courts of justice; and if a mandarin should be convicted of mal-administration, he is, at a certainty, punished with death. Not only all the officers of state, but even the lives and fortunes of the people, are entirely at the disposal of the king.

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The laws of this country are exceedingly rigid in cases of treason and rebellion, which capital crimes are not only punished with the most dreadful tortures, but very severe penalties are likewise inflicted on all the kindred of the traitors. Other offences, that are in any degree heinous, are punished with death, or the loss of a limb; though it must be acknowledged, that the all-powerful influence of money too frequently shelters the guilty from the punishment due to their crimes.

Though totally unacquainted with the sciences, these people are very skilful mechanics; and, in the manufacture of silk, they surpass the Tonquinese. They make sugar-mills and water-engines; but know not how

to make any sort of fire-arms. Their foreign trade is by no means considerable. Silk, cotton, betel, aloes, wax, Japan wood, cassia, and sugar, are the chief articles they export; the greater part of which are purchased by the Chinese, who, indeed, have nearly engrossed the whole of this trade to themselves. The only money current in this country consists of pieces of copper struck in China. Silver is exceeding scarce with them, inasmuch that a man is deemed wealthy who is possessed of 80 or 100 piastres.

Their religion, marriages, funeral ceremonies, &c. are the same as at Tonquin.

## C H A P. XIII.

# THE KINGDOM OF CAMBODIA, OR CAMBOYA, AND THE ISLAND OF PULO-CONDORE.

## SECTION I.

*Situation, Boundaries, Extent, Soil, Productions, Persons, Dress, Religion, Manufactures, &c. of the Natives.*

**C**AMBODIA is situated on the east side of the gulph of Siam. It is bounded on the west by Cochin-China; by the Indian Ocean on the south; and by the kingdom of Laos and the Kemois mountains on the north. It extends from north to south upwards of 300 miles, and is about 210 miles in breadth. The river Mecon, which is very spacious, runs through it, and falls by two channels into the sea. At the place where it first rises it is called Longmu, after which it takes the name of Mecon, and continuing that name for a considerable space, at length changes it to Oubequanne. This river has an annual swell, which begins in the month of June, and continues till August, when it generally rises so high as to overflow the neighbouring countries. It runs the same way for six months together, owing to the southerly winds, which drive the sands in such shoals that the bar is entirely stopped up, and the current, by that means, driven back, till the wind shifts and removes the sands, when the current is restored to its regular course.

The soil in general is exceeding fertile, and produces various kinds of grain, particularly rice and corn. There is likewise a great variety of fruit trees, particularly oranges, citrons, mangos, cocoas, &c. Here are also various kinds of wood, as the sandal, aquila and japan, sticklack, and lack for jappanning.

Cambodia abounds in rice, as also flesh and fish; the two last of which are the only articles allowed to be purchased without a permit from the king. A fine bullock is frequently purchased for a dollar; and the common value of rice is one shilling and six-pence for 140 pounds weight. Poultry, indeed, is very scarce, because the few that are bred, when young, retire to the woods, where they shift for themselves; nor do the people take any pains to seek after them.

Gold, cambogia of a gold colour, or deep yellow, in rolls, raw silk, and elephants teeth, are produced here. There are several sorts of very valuable drugs, and many parts abound with amethysts, garnets, sapphires, cornelians, chrysolites, and blood-stones.

The animals of this country are, wild elephants and boars, which are very numerous, particularly in the woods; tygers and lions: also wild cattle and buffaloes; with many horses, and a prodigious number of deer; all of which every person has free liberty to kill and convert to their own use.

The natives are in general well shaped, and the women in particular handsome. The men wear a long

vest, which reaches from the shoulders to the ancles; but their heads and feet are bare. The women wear a thin garment that fits quit close on the body and arms, and have a kind of petticoat that reaches from the waist to the ancles. Their heads have not any covering, but their hair is dressed and curiously decorated. Both sexes have long hair, and take great pains in displaying it to the greatest advantage.

Their priests are chosen from among the laity, and are little respected by the people in general; nor have they any other provision for their existence than what arises from public benevolence.

Manufactories are established in different parts of the country, for making callicos, muslins, dimities, and other curious pieces, which are very good in quality.

The poorer sort of people are employed in making beads, small idols, bracelets, necklaces, &c. They also weave silk, and work curious tapestry, which is used for lining chairs and palanquins of the quality.

## SECTION II.

*Of the City of Cambodia.*

**T**HE city of Cambodia, which is the capital, is situated on the river Mecon, about an hundred miles from the bar. It is built on a rising ground, in order to avoid the annual overflowings of the river, and principally consists of one large street. About the center of it is a palace for the residence of the prince. It is a very insignificant edifice, surrounded by a kind of wall, with ramparts, in which are several pieces of artillery.

Despotic power prevails here, and favours are only obtained from the prince by pecuniary compliments. When he thinks proper to distinguish any peculiar favourite, he presents him with two swords, one of which is called the sword of state, and the other the sword of justice. The person on whom this honour is bestowed receives them with the greatest marks of humility, and, after prostrating himself to the ground, retires. When he has received this high dignity, the swords must be always carried before him whenever he goes abroad on public occasions; and all people are obliged to compliment him in words adapted to the elevation of his character. If he meets with another who has received the same preferment, they enquire of each other the time of their being honoured with this great distinction, and he who last received it must first salute his superior.

These persons are empowered to hold courts of justice; and the choice of punishment, whether in civil or criminal cases, is left solely to their determination.

The only sort of coin in this kingdom are small pieces of ordinary silver, with characters on one side, but

but plain on the other, and called galls, the value of which is about four-pence sterling.

## SECTION III.

*Of the Island of Pulo-Condore.*

AS the account hitherto given of this island is very imperfect, and as it is greatly improved, both as to animal and vegetable productions, since the time when it was visited by Dampier, we cannot adhere to our plan of novelty more effectually, than by referring to the journal of Captain King, (successor to our late celebrated countryman Captain Cook,) who states particulars very circumstantially to the following purport.

Pulo-Condore signifies the Island of Calabashes, being derived from two Malay words; Pulo implying an *island*, and Condore a *calabash*, great quantities of which fruit are here produced. It is elevated and mountainous, of a semi-circular form, extends seven or eight miles, and is encompassed by several islands of inferior extent. The anchorage in the harbour is good. The most commodious watering place is at a beach on the east side, where our people found a small stream that supplied them with fourteen or fifteen tons of water in a day. The latitude of the harbour of Condore is 8 deg. 40 min. north; longitude 106 deg. 18 min. west.

The inhabitants of Pulo-Condore, who are fugitives from Cochin and Cambodia, are not numerous. They are very swarthy. Their hair is straight and black; their eyes are remarkably small, and their noses high. They have thin lips, small mouths, and white teeth, and are very courteous in disposition. They go almost naked, except on very particular occasions, when they are dressed in a long garment, girded about the waist, and ornamented with various coloured ribbons.

The principal town is composed of between twenty and thirty houses, which are built contiguous to each other. Besides these, there are six or seven others dispersed about the beach. The roof, the two ends, and the sides that front the country, are constructed of reeds in a neat manner. The opposite, which faces the sea, is perfectly open: but the inhabitants, by means of a kind of screen made of bamboo, can exclude or admit as much of the air and sun as they think proper. At each extremity of the house of one of the chiefs was a room separated by a partition of reeds from the middle space, which was enclosed on either side, and furnished with partition screens. Some Chinese paintings, representing persons of both sexes in ludicrous attitudes, were hung at each end of the middle room. In this apartment a party of our people, who went to visit the chief, were requested to seat themselves on mats, and betel was presented them.

Our party took an opportunity of walking about the town, and did not omit searching, though ineffectually, for the remains of a fort built by some of their countrymen. The English settled on this island in 1702, and

brought with them some Macassar soldiers, who were hired to contribute their assistance in erecting a fort; but the president of the factory not fulfilling his engagement with them, they were determined upon revenge, and one night took an opportunity of murdering all the English in the fort. The island had been purchased by the English of the king of Cambodia, to whom, after this circumstance, it again reverted. The fort was demolished, but some few remains are still visible.

Among the vegetable improvements of Pulo-Condore may be reckoned the fields of rice that were observed. Cocoa-nuts, pomegranates, oranges, shaddock, plantains, and various sorts of pumpkins, were also found here. There are several sorts of fowl, and the woods are plentifully stocked with feathered game.

The buffalos of this island are singular. Some of these animals weigh from seven to eight hundred pounds. Our people had procured eight of them, but were at a loss how to get them on board. After consulting the natives, it was determined they should be driven thro' a wood, and over a hill, down to the bay. This plan was accordingly executed; but the intractableness and amazing strength of the animals, rendered it a slow and difficult operation. The mode of conducting them was by putting ropes through their nostrils, and round their horns: but when they were once enraged at the sight of our people, they became so furious, that they sometimes tore asunder the cartilage of the nostril through which the ropes passed, and sat themselves at liberty. At other times they broke the trees to which it was found frequently necessary to fasten them. On such occasions all the endeavours of the sailors for the recovery of them would have been unsuccessful, without the aid of some little boys, whom the buffalos would suffer to approach them, and by whose puerile management their rage was quickly appeased.

A circumstance relative to these animals, which was considered as no less singular than their gentleness towards children, and seeming affection for them, was, that they had not been a whole day on board, before they were as tame as possible. Besides buffalos, there are very large hogs of the Chinese breed; also some of a wild species, that live in the woods, which abound with monkeys and squirrels. One species of the squirrel here observed, was of a beautiful glossy black; and another sort had white and brown stripes. This is denominated the *flying squirrel*.

The land near the harbour is a continued lofty hill richly adorned, from the summit to the edge of the water, with a great variety of fine high trees. Among others, our late voyagers saw that which is called by Dampier the tar-tree, but perceived none that were tapped in the manner described by him.

We have only to observe with respect to the natural productions of this island, that the sea produces great plenty of turtles, limpets, and muscles.

The inhabitants are Pagans, worshipping idols representing horses and elephants.

## CHAPTER XIV.

## KINGDOM OF LAOS.

## SECTION I.

*Boundaries and Produce. Nature of the Inhabitants. Manners, Customs, Ceremonies, &c.*

LAOS is bounded on the east by Cochin-China and Tonquin, on the west by Brama, on the north by the Lake Chamay, and on the south by Cambodia and Siam. It reaches from the 15th to the 25th degree of north latitude.

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The gardens in this country abound with great variety of fruits, and they have rice in abundance, which, tho' different in taste from that of any other country, is esteemed the best in the east. They have plenty of honey, wax, cotton, amber, and musk; and ivory is so little valued, from the great number of elephants with which the country abounds, that the teeth are used for fences to their fields and gardens. They have prodigious herds of bees and buffalos, and the rivers abound with all kinds of fish, some of which are of an immense

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immense size. In these rivers are found gold and silver dust; and in several parts of the country are mines of iron, lead, and tin. Salt is also produced here in great abundance, and prodigious quantities of it are exported to foreign parts. It is formed by a white froth left on the rice fields after harvest, which afterwards becomes condensed by the heat of the sun.

The inhabitants of Laos are naturally very affable in their disposition; and though they envy such as are in a more eligible situation than themselves, yet they are strictly honest, and appear to be utter strangers to avaricious sentiments. They are in general well shaped; and though their complexion is of an olive cast, yet they are much fairer than their neighbours. The women are very modest in their carriage; and in other respects little inferior to the women of Portugal.

Rice, the flesh of the buffalo, and several kinds of pulse, chiefly constitute their food. They eat four meals a day, and have very great appetites, notwithstanding which they are seldom afflicted with any diseases. They sometimes eat fowls, which they dress without plucking off the feathers; and they kill them by striking them on the head with a stick, the shedding of blood being considered as one of the greatest crimes.

Husbandry and fishing are their principal employments; but they are naturally of an indolent disposition; nor will they attend business till they are reduced to it from absolute necessity.

Robberies are seldom heard of here; but when such circumstances do happen, if the criminal cannot be found, the neighbours must make restitution to the parties injured.

Adultery is punished in women with loss of liberty, and subjection to such severe treatment as the husband shall think proper to inflict.

Their marriage ceremonies consist only in the parties promising before two who have been some years joined in wedlock, that they will be true to each other so long as they shall live; but they often part from the most trifling circumstances; and this may be attributed to the insignificance of the mode by which they are joined together.

Fornication is permitted among the laity; but the talapoints, or priests, are prohibited from it under severe punishments. Polygamy is also allowed; but the first wife has the pre-eminence, and must be treated with great respect by the others, who are considered more as her servants than her companions.

An opinion of sorcery prevails here, to prevent the effects of which, during the time a woman lies in, all her relations and friends repair to the house, and divert themselves with singing, dancing, and other amusements. They do this that the magicians or sorcerers may not come near the woman; for should that be the case, they would immediately take it for granted, that the infant was bewitched.

The death of a person of rank is celebrated with much splendor, and continues for a month, at the expiration of which a pyramid is erected, on the top whereof the corpse is laid. The talapoints, or priests, (who are the only persons invited to the festival,) then sing certain songs, which they assert qualifies the soul of the deceased for the mansions of paradise. After the priests have finished their songs, the pyramid is set on fire; and when the body is consumed, the ashes are conveyed with great ceremony to the pagod, or usual place of interment, where the better sort of people erect magnificent tombs to perpetuate the memory of their ancestors.

The natives profess the Pagan religion. The talapoints, or priests, are in general very indolent; and though they originate from the most humble stations, yet on their being elevated to the dignity of priest, they assume the most distinguished arrogance. They are under tuition from their childhood till they are twenty-three years of age, when they undergo an examination, and, if approved, are immediately appointed to the order of priesthood.

## SECTION II.

*Power and Dignity of the Sovereign, Officers of State, &c.*

**I**N this country the sovereign is absolute and independent, and disposes of all honours and employments, whether civil or ecclesiastical. The private property of individuals is subject to be converted to such purposes as he shall think proper; so that no person, in fact, who has an estate in land, can properly call it his own. The priests, indeed, have the peculiar privilege of disposing of such things as are immediately occupied; but their property in land is under the direction of mandarins, who let it out to farmers, and one half of every third year's rent is converted to the use of the king.

The greatest homage is paid to the king by all ranks of people. In order to impress his people with a due sense of respect for him, he appears in public twice every year; and his subjects are so elated on this occasion, that they testify their happiness by the most distinguished rejoicings. His superiority over other princes is distinguished from the length of his ears, which are so distinguished as to hang upon his shoulders. This is considered as a mark of the highest dignity; and the means for obtaining it are used in their infancy, when the fleshy parts of the ears are repeatedly bored, and they are extended by weights hung at the ends of them. The people, in general, are very fond of large ears; but they must be careful that the dimensions of them do not come near to those of their sovereigns.

On all public occasions his subjects exert themselves to express loyalty to his person and government. They bring a variety of wild beasts, particularly elephants, which they decorate with the most superb trappings. They have also wrestlers, gladiators, &c. all of whom assemble in a large area, or field, before the king, who is diverted with their various exhibitions.

The king's court is most splendid when he goes with the mandarins and nobility to offer presents to some distinguished temple. On this particular occasion the king is seated on a beautiful elephant, decorated with trappings of gold, which hang from his sides to the ground. The king is dressed in the most sumptuous manner, his garments being loaded with diamonds of immense value. The mandarins go in front, the king follows next, and the nobility close the procession. These last are mounted on fine horses elegantly decorated; and with them are a great number of cattle, richly dressed, and laden with presents for the idol.

On these days the women are prohibited from being seen in the streets: they therefore look out of their windows when the procession passes, and sprinkle scented water on the king, and the presents that are going to be offered to the idol. The talapoints are dressed in their richest habits, and meet the king as he arrives at their respective convents, after which they attend him during the time he sacrifices the presents to the idol.

Several tributary kings come to court, in order to pay homage to the king of Laos, and they acknowledge their submission to him by magnificent presents.

Seven viceroys attend on the person of the king, the chief of whom is distinguished by the title of viceroy-general. This officer executes the principal business of the government; and, on the death of the king, adjusts all matters, and disposes of all employments, till a successor is chosen to the throne. The seven provinces into which the kingdom are divided are under the government of these viceroys. They support their characters with the highest dignity, and are always consulted by the king in matters of a public nature. They have each a deputy, who officiates for them in their respective provinces, during their absence, or when the affairs of government command their attendance at court.

In every province there is a militia of horse and foot, who are maintained at the expence of that province to which they belong; and the officers are all dependent on the viceroy-general.

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The relations of any chief convicted of committing a capital offence are immediately deprived of their possessions, and for ever after employed in discharging the most servile offices. Crimes are here punished with such severity, that there are few offenders; and in all civil affairs the judge's determination is absolute.

### SECTION III.

*Of the capital City of Laos.*

THE capital city of this kingdom is by some called Lanchang, and by others Lanjeng. It is situated in the interior part of the kingdom, in 18 deg. north latitude. It is defended on one side by the great river Lao, and on the other by high walls and extensive ditches.

The palace is the most distinguished edifice in the city. It is very lofty and magnificent, and, with the offices and other buildings, extends more than two

miles in circumference. The architecture is exceeding grand, and the apartments within are furnished in the most sumptuous manner. The basso relievos in particular are so richly gilt, as to appear as if covered with panes instead of leaves of gold.

The houses of the better sort are built of wood, and are very lofty and handsome; but those of the common people are very low and mean, and chiefly made of dirt and clay. The talapouns, or priests, have liberty to build their houses of brick or stone; but all others are restrained from the like indulgence.

The mansions of persons of rank are in general very elegantly furnished. Instead of tapestry, they line the walls with mats beautifully wrought, and ornamented with foliage, and a great variety of very curious figures.

The inhabitants are all Pagans, and have temples which contain the idols they worship. They are more strict in the execution of their religious ceremonies than the people in any other part of the kingdom, and pay much greater respect to their priests.

## CHAPTER XV.

# KINGDOM OF THIBET.

*Situation. Persons, Manners, and Dispositions of the Inhabitants. Food. Religion. Singular Manner of disposing of the Dead. Trade. Commerce, &c. &c.*

WE are happy in having it in our power to lay before the reader, a more modern, as well as authentic, account of this country, and its inhabitants, as communicated to us by an ingenious correspondent, who resided lately in India in an official capacity, than any that has been heretofore given.

This kingdom, situated between 30 and 40 degrees north latitude, is divided into two parts. That which lies contiguous to Bengal is distinguished by the name of Boutan: the other, which extends to the northward as far as the frontiers of Tartary, by that of Thibet. Boutan is a mountainous country; but the vallies, and sides of the hills which admit of cultivation, produce crops of wheat, barley, and rice. The inhabitants are a stout and warlike people, of a copper complexion, rather above the middle size, hasty and quarrelsome in their temper, and addicted to the use of spirituous liquors; but honest in their dealings, robbery by violence being almost unknown among them. The chief city is Tassey-Seddem.

Thibet begins properly from the top of the great ridge of the Caucasus, and extends from thence, in breadth, to the confines of Great Tartary. The country is bare and desolate, and the climate severe and rude. The natives of Thibet are of a smaller size than their southern neighbours, and of a less robust make. Their complexions are also fairer; and many of them have even a ruddiness in their countenances unknown in the other climates of the East. They are of a mild and chearful temper; and the higher ranks are polite and entertaining in conversation; in which they never mix either strained compliments or flattery.

The common people, both in Boutan and Thibet, are clothed in coarse woollen stuffs of their own manufacture, lined with such skins as they can procure; but the better sort are dressed in European cloth, or China silk lined with the finest Siberian fur.

The chief food of the inhabitants is the milk of their cattle made into cheese, butter, or mixed with the flour of a coarse barley, or of peas. They are supplied with fish from the rivers in their own and the neighbouring provinces, salted, and sent into the interior parts. They have no want of animal food, from the quantity of cattle, sheep and hogs which are raised on their hills; nor are they destitute of game.

They have a singular method of preparing their mutton, by exposing the carcase entire, after the bowels are taken out, to the sun and bleak northern winds, which blow in the months of August and September, without frost, and so dry up the juices, and parch the skin, that the meat will keep uncorrupted for the year round. This they generally eat raw, without any other preparation. Our correspondent was often regaled with this dish, which, however unpalatable at first, he afterwards preferred to their dressed mutton; which, he says, was generally lean, tough, and rank. He farther says, it was very common for the head man in the villages through which he passed, to make him presents of sheep so prepared, set before him on their legs, as if they had been alive; which had at first a very odd appearance.

The religion and political constitution of this country are intimately blended together. At present, and ever since the expulsion of the Tartars, the kingdom of Thibet is regarded as depending on the empire of China, which they call Cathay; and there actually reside two mandarins, with a garrison of a thousand Chinese, at Lahassa, the capital, to support the government; but their power does not extend far. In fact, the Lama, whose empire is founded on the surest grounds, personally affecting religious reverence, governs every thing internally with unbounded authority. The people believe the Delai, or Grand Lama, to be immortal, and endowed with all knowledge and virtue. Though celibacy is not positively enjoined by the Lamas, it is held indispensable for both men and women who embrace a religious life: indeed, their forms, rites, and ceremonies of religion, must resemble those of the church of Rome.

Polygamy, at least according to our acceptation of the word, is not in practice here; but yet it may be said to exist in a manner still more repugnant to European ideas; that is, the plurality of husbands, which is firmly established and highly respected. It is usual at Thibet, for the brothers in a family to have a wife in common; and they generally live in harmony and comfort with her, though sometimes little dissensions will arise.

The manner in which these people bestow their dead is also singular. They neither put them in the ground, like the Europeans; nor burn them, like the Hindoos; but expose them on the bleak pinnacle of one of the neighbouring mountains, to be devoured by wild beasts, and birds of prey, or wasted by time and the vicissitudes

tudes of the weather in which they lie. The mangled carcases, and bleached bones, lie scattered about; and amidst this scene of horror some miserable old wretch, man or woman, lost to all feelings but those of superstition, generally sets up an abode, to perform the office of receiving the bodies; assigning each a place, and gathering up the remains when too widely dispersed.

Lahassa, the capital of Thibet, is a place of considerable size, populous, and flourishing. It is the residence of the chief officers of government, and of the Chinese mandarins, and their suite. It is also inhabited by Chinese and Cassimirian merchants and artificers, and is the daily resort of numberless traders from all quarters, who come in occasional parties, or in caravans, which travel at stated times.

The chief trade from Lahassa to Peking is carried on by caravans, that employ full two years in the journey thither and back again; which is not surprising, when we consider, that the distance cannot be less than two thousand English miles, as well as the stoppages consequent on trade: and yet it is to be observed, that an express from Lahassa sometimes reaches Pe-king in little more than three weeks; a circumstance much to the honour of the Chinese police, in establishing so speedy and effectual a communication, through deserts and mountains, for so long a way.

With respect to the commerce of these people, our correspondent observes, that, besides their traffic with their neighbours in horses, hogs, rock-salt, coarse cloths, and other commodities, they enjoy four staple articles; which are sufficient in themselves to procure every foreign commodity of which they stand in need.

The first, though least considerable, is that of the cow-tails, so famous all over India, Persia, and the other kingdoms of the East. It is produced by a species of cow, or bullock, of a larger size than common, with short horns, and no hump on its back. Its skin is covered with whitish hair, of a silky appearance; but its chief singularity is in its tail, which spreads out broad and long, with flowing hairs, like that of a beautiful

mare, but much finer, and far more glossy. These tails sell very high; and are used, mounted on silver handles, for chowras, or brushes, to drive away the flies: and no man of consequence in India ever goes out, or sits down, without two chowrawbadars, or brushers, attending him, with such instruments in their hands.

The next article is the wool, from which the shawl, the most delicate woollen manufacture in the world, is made. Till our correspondent visited Thibet, it was concluded, that the materials of the shawls, as they come from Cassimire, were of that country's growth. It was said to be the hair of some particular goat, the fine under-hair from a camel's breast, and many other fancies; but it is now known, for a certainty, to be the produce of a Thibet sheep. They are of a small breed; in figure, like our sheep, except in their tails, which are very broad; but their fleeces, for the fineness, length, and beauty of the wool, exceed all others in the world. The Cassimirians engross this article, and have factors established for its purchase in every part of Thibet, from whence it is sent to Cassimire, where it is worked up, and becomes a source of great wealth to that country, as well as it has been, and still is, to Thibet.

Musk is another of their staple commodities, produced from the deer common in the mountains of Thibet; but they being excessively shy, and frequently in places most wild and difficult of access, it becomes a trade of great trouble and danger to hunt after.

The last article is gold, of which great quantities are exported from Thibet. It is found in the sands of the great river, as well as in most of the small brooks and torrents that pour from the mountains. Although they have their gold in plenty in Thibet, they do not employ it in coin, of which their government never strike any; but it is still used as a medium of commerce, and goods are rated there by the price of gold dust, as here by money. The Chinese draw it from them, to a great amount, every year, in return for the produce of their labours and arts.

## C H A P XVI.

### E M P I R E O F A V A, &c.

#### S E C T I O N I.

*Situation. Boundaries. Productions, &c. &c.*

**T**HE empire of Ava is situated between the latitude of 15 and 28 degrees north, and bounded by Tibet on the north; by the kingdoms of Laos and Siam on the east; by Bengal on the west; and by the Indian sea on the south.

Ava is said to be larger than the whole empire of Germany. The king of Pegu was originally in possession of the greater part of it: but two mighty princes of Ava and Siam have destroyed that monarchy: and the king of Ava is emperor of both Ava and Pegu.

The opulence of the emperor is seen in the magnificence of his palace; "which, according to Captain Hamilton, is built of stone, and has four grand gates, viz. the eastern gate, called the golden, because ambassadors are admitted at it, who make presents to the emperor, when they approach his royal person; the southern gate, or gate of justice, at which people enter who want to present petitions; the western gate, or gate of grace, through which such persons pass as have been honoured with any particular favour, or have been acquitted of any offence unjustly laid to their charge; and the northern gate, or gate of state, through which the emperor passes when he is inclined to shew himself to his people."

Several neighbouring states are tributary to the sovereign of Ava. Pegu, which is within the tropics, is flooded when the sun is vertical; but the slime, left by the waters, gently fertilizes the low lands. As to the higher ground, this is parched with intense heat after the rains have ceased; and the natives are obliged to water their fields by the communication of small channels from cisterns and reservoirs.

The hills of Pegu are clothed with fine wood, and the bamboos are of great utility to the natives. The country abounds with oranges, lemons, citrons, figs, pomegranates, bananas, durians, mangoes, goyvas, cocoa-nuts, pine-apples, tamarinds, &c.

The inhabitants use a great deal of rice, and some wheat: they have plenty of garden stuff, which is a chief part of their food. They have also pulse of various kinds, good poultry, and a variety of fish. In some of the royal parks are ponds of clear water, where tortoises of a middle size are kept and fed, the shells of which are a mixture of several colours. With these they work up many things, as cabinets, boxes, and other furniture, making very handsome work, for the shells are polished like diamonds, and are transparent.

The country produces rubies, small diamonds, and other precious stones; iron, tin, and lead; salt-petre, wood-oil, oil of earth, elephants teeth, sugars, &c. The iron is said to be so excellent in its quality, as to be little inferior to steel.

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There are here but few horses or sheep, but the people plough with oxen and buffaloes. Deer are exceedingly numerous here; but though these animals are very fleshy, they are not fat. No place abounds more in elephants than this and the adjacent countries; they compute the strength of their armies by the number and size of these animals.

## SECTION II.

*Persons and Drefs of the Inhabitants. Predilection of the Women for Europeans. Benevolent Disposition of the Priests.*

**T**HE women are considerably fairer than the men, who are of an olive complexion. Both are thinly clad, and the best among them wear neither stockings or shoes. They let their hair grow long, which they tie on the top of their heads with a ribband, in the form of a pyramid. When the ladies go abroad to pay visits, they wear either a cotton or silken frock, under which is a scarf girded round the waist, and hanging almost to their ancles. This dress is said to have been the invention of a queen of this country, who considered it as the most graceful dress that could adorn the female sex.

The females of this country are very fond of strangers; so that any man, during his stay, may be accommodated with a temporary helpmate: hence most of the foreigners who trade hither marry one of these wives, who are very obedient and obliging to their husbands. The wife goes to market, dresses the victuals, takes care of her husband's effects, and even sells his retail commodities for him. If she proves false the husband sells her as a slave; and if he proves false she poisons him.

The wife, when a husband quits the country, at the expiration of a twelvemonth marries again, provided the husband does not leave her a maintenance by a monthly allowance.

The talapoins, or priests, recommend charity and humanity as the greatest of all virtues; and, indeed, these men do honour to human nature, if the accounts given of them be literally authentic. When the master of a vessel happens to be shipwrecked on the coast, and, by this calamity, becomes the slave of the sovereign, the talapoins humanely intercede for him, and take him under their pious care and protection. In their temples these good men supply a distressed stranger with every thing he wants: and as they are physicians as well as priests, they tenderly take care of sick persons, and, after their recovery, give them letters of recommendation to some other convent on the road they travel.

The actions of these men are influenced by real charity and benevolence. They never make any enquiries about a stranger; it is enough that he be a human being, and that they can relieve his necessities. All religions are by them deemed good, which inculcate the moral duties and social virtues. They think that persecution, and all modes of worship which are contrary to humanity, or universal philanthropy, are obnoxious to Providence; and that the Almighty delights in being adored in various ceremonies; but that all modes of adoration should be consistent with the most refined benevolence. In fine, their maxims are calculated to infuse in the human heart unbounded charity and general toleration, and to

Grasp the whole world of reason, life, and sense,  
In one close system of benevolence;  
Happier as kinder in whate'er degree;  
And height of bliss but height of charity.

## SECTION III.

*Temples, Idols, Sacrifices, Superstition, and Festivals.*

**M**UCH pageantry is displayed in their temples, and the decoration of their idols. In the temple of Kiakiack is a large figure lying in the attitude of

No. 23.

sleeping, and which is pretended to have lain 6000 years in this posture.

The other temple is called Dagon; but none except the priests must enter there.

Some of the sacrifices of these people are very singular. Having immolated a white sheep, and mingled its blood with meal, on the day of the grand festival of Kiakiack, they distribute it with exhortations. For the celebration of another sort of sacrifice, they purchase a slave at a very high price, who is youthful and handsome, and having purified him, they cloath him in a white robe, and make a public shew of him till the day of his dissolution, which is in about thirty days, when they conduct him to a temple, and laying him flat on a stone, rip up his belly, and then taking out his heart, burn it, and offer it in sacrifice to the idol of the place.

As the Peguans believe that all the ills which befall mankind proceed from certain evil spirits that hover about: they therefore worship these demons, in order that they may not be afflicted by them.

Persons of high rank attend at their grand festivals in their richest apparel, adorned with jewels. Here they dance to music, which, from brisk and lively, changes to doleful and melancholic; when, in very plaintive strains, they sing of their ancestors; the men alternately sighing, the ladies weeping, and all acknowledging they shall never equal their good ancestors, who performed such and such great feats. After a general lamentation, they revive their spirits with good food, and resume their merriment.

## SECTION IV.

*Power, Splendour, and Pomp of the Emperor. Punishment inflicted on Criminals. Government. Form of proclaiming War.*

**T**HE emperor of Ava is despotic; all his commands are laws. He is treated with the most fulsome adulation by his subjects, who, either in speaking or writing to him, stile him a god.

To see his majesty's face is the grandest honour that can be conferred. When an ambassador approaches this great prince, he is attended by sound of trumpet, while heralds proclaim aloud the honour and happiness he is about to receive. The king is at this time attended by all his ministers, and 200 guards, some with daggers, and others with steel bows finely polished.

As soon as the king has breakfasted, his majesty retires to an apartment, from whence he can see the persons who are about the palace, without being seen: and that he may be thoroughly informed of every thing of moment that passes either in the city of Ava (the metropolis) or any of his provinces, deputies of great officers, and governors, are always resident in the palace: for he holds the reins of government entirely in his own hands, and punishes, with great rigour, such officers and governors as are guilty of mal-practices. When he hears of the commission of any enormous crime, he issues his royal mandate for such offence to be tried by judges of his own choosing; and, if the delinquent be convicted, he fixes the particular punishment to be inflicted, which is the being trampled to death by elephants, or some other equally cruel mode of punishing.

The respective towns in the dominions of the king of Ava have a kind of aristocratical government. The governor seldom presides in council, but appoints a deputy and twelve judges, who meet in a large hall, and every man has the privilege of pleading his own cause.

If a man is committed to prison for debt, and cannot, or will not, pay his creditor, the latter may dispose of him as a slave; and this privilege granted to creditors stimulates the common people to industry.

On the declaration of war, the heralds proclaim their sovereign's will with flaming torches in their hands; and the governors of provinces are obliged to raise such a number of troops as the state wants, in addition to the

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accustomed military establishment. Upon these occasions a troop of perhaps 1000 elephants are soon seen in full march, the king seated on his throne upon the back of one of the whitest, attended by all his nobles, with trumpets, and other military music, sounding as they march to the field of war.

## SECTION V.

### OF THE KINGDOM OF ARACCAN, OR ARACHAN.

**A**RACCAN, which is called by some the empire of Mogo, is bounded on the east by Ava, on the west by the bay and country of Bengal, and on the north by Tipra. It extends about 400 miles in length, and contains a great number of places, many of which are uninhabited, from the multiplicity of wild beasts that infest the whole country.

For the major part the inhabitants of this kingdom are very robust, and distinguished by having remarkable broad and flat foreheads. They are so fond of this particular in their shape, that when a child is born, they bind a plate of lead on the forehead, which they do not remove till they are satisfied it has had the wished-for effect. Their noses are exceeding red, and the nostrils wide; but their eyes are small, and quick of discernment.

The colour of the habits of the common people is generally a dark purple. Those of distinction wear vestments of white cotton, with an apron before them, and a kind of bag behind their back formed in plaits. Their hair is divided into locks, each of which is tied and ornamented with knots of fine cloth.

The women are much fairer in complexion than the men, but are proportionably robust. They wear a garment made of cotton, which is bound several times round the body, and reaches down to the ancles; and over their necks and shoulders they have a kind of handkerchief, made of flowered gauze. The better sort wear a silk scarf on one of their arms, and decorate their hair with a variety of ornaments. They have rings in their ears which are made of glass, and so large as to hang on the shoulders: and the arms and legs are ornamented with bracelets of silver, copper, ivory, &c.

Their houses are exceeding small, and are made with branches of palm-trees, or canes built upon pillars, and covered with leaves of the cocoa-tree: but the better sort have more spacious buildings. All the houses, however, are made without chimnies, or any convenience for firing; so that they dress their victuals without doors in earthen pots.

This country abounds with all kinds of provisions, but the people are exceeding temperate in their diet. Their common drink is made from the leaves of a tree resembling the palm-tree, which, if drank new, is very sweet, but in a few days will turn sour; and instead of bread they use rice.

The soil is very fertile, and produces all kinds of fruit, with various sorts of grain. The climate is very healthful and pleasant in summer; but in winter it is much otherwise; for the inhabitants are subject to agues, from the great rains that fall during that season, which continues from April till October.

The buffalos and elephants here testify a particular disgust at those that wear red garments; but these beasts are easily governed by the herdsmen, and will readily follow him when they are assembled together, which is effected by the sound of a horn.

The sovereign, who is as powerful as any of his neighbours, generally resides at the capital. He has twelve princes under him, whose residences are in the chief cities of the kingdom, and they are permitted to assume the title of kings. The king himself is stiled "Emperor of Araccan, possessor of the white elephant, with the two Caniques, rightful heir of Peger and Brama, and lord of the twelve kings, who lay their hair of their heads under the soles of his feet, &c." He is seen by his subjects but once in five years, at which

time the palace is surrounded with buildings and scaffolds erected on the occasion. The king comes from the palace dressed in the most sumptuous manner, seated in an elegant tent placed on the back of an elephant, richly caparisoned. He is followed by his courtiers riding on elephants, whose harness and trappings are superbly adorned. The king then, with his attendants, rides through the principal streets of the city, after which he returns to the great square before his palace, where his subjects renew their oath of allegiance to him, and the evening is concluded by all ranks of people with the greatest festivity.

Their temples, and other sacred places, are built like steeples, and contain many idols, whom they worship. They hold a feast annually in commemoration of the dead, at which time they carry one of their idols in procession, attended by a number of priests dressed in one uniform, consisting of a long garment made of yellow fatten. The idol is placed in a large heavy chariot; and such is the superstitious notion of the poorer sort of people, that many will throw themselves under the wheels; and others will tear their flesh with iron hooks fastened to the carriage for that purpose. They take great pains to colour these hooks with their blood, and they are afterwards hung up in the temples, and preserved as relics.

The highest order of priests is distinguished by wearing a yellow mitre; but the other two always go bare-headed; and they are all prohibited from marrying, on pain of being degraded.

The priests pray with such as are ill, in return for which the patient offers sacrifices of fowls, &c. in proportion to their respective abilities. If the patient recovers, it is attributed to the prayers received from the priest; but if he dies, the priests tell their relations that their sacrifices are accepted, but the Deity designs the patient a greater favour in the other world. If the patient appears incurable, the priest thinks it charity to drown him.

A person of distinction dying, the body is burned; but the poorer sort are thrown into the river. They believe in transmigration, and therefore ornament their coffins with the figures of such animals as they think the most noble. Every family has some particular animal by whom they swear, and whose figure they mark with a hot iron on different parts of their bodies. Their nuptial ceremonies are performed in the presence of this animal, and they always offer him part of their provisions before they eat.

The capital of this kingdom is Araccan: it is large and well fortified, situated in a valley, and fifteen miles in circumference. It is enclosed by very high stone walls, and surrounded by a ridge of steep craggy mountains, so artificially formed as to render a penetration almost impregnable; besides which, there is a castle within strongly fortified. The city is well watered by a fine river that passes through it in different streams, and at length forms two channels, which empty themselves into the bay of Bengal.

There are said to be 160,000 inhabitants in this city, exclusive of foreigners. The houses in general are small, and built of bamboos; but those of the better sort are spacious and handsome. In it are upwards of 600 idol temples, most of which are spacious buildings, elegantly ornamented. The palace is exceedingly magnificent, being decorated with the most costly ornaments. The apartments are lined with various kinds of wood, that discharge the most agreeable fragrance; and the roofs of those belonging to the king are covered with plates of gold. In the center of the palace is the grand hall, which contains a canopy ornamented with wedges of solid gold, resembling sugar-loaves.

Several idols of the same metal, as large as life, and ornamented with diamonds and other costly jewels, are placed here. In the center of the hall is a cabinet of gold, supported by a large stool of the same metal, and overlaid with diamonds and other precious stones. This cabinet contains the two Caniques, or famous pendants of



of rubies, which the king wears at his coronation, and by which he preserves a superior authority over his vassal princes.

Without the palace are spacious stables for the king's elephants, tigers, horses, &c. and near it is a considerable lake with small islands, inhabited chiefly by priests. This lake is so situated as to be a security to the inhabitants of the city, should they be reduced to the necessity of flight by an attack from an enemy; for by cutting a bank which surrounds it, they might overflow the city, and retire to the islands.

The environs of this city are very extensive, and the adjoining countries delightfully pleasant. The villages, mountains, &c. are beautifully diversified with fields of different kinds of grain, intermixed with pieces of water, and numerous flocks of cattle.

In the neighbourhood is a Dutch factory: and at many of the shops in the city are to be purchased some of the richest commodities in Asia.

There are many cities of considerable note in different parts of this kingdom, as also many capital towns, remarkable for traffic; the most material of which are

Orietan, which is situated on a branch of the river, to the south-west of the city of Araccan. This is one of the twelve capital cities, and is governed by a viceroy, who assumes the title of king, and receives a crown from the king himself.

Near this city is a large mountain, on which is a fortified place for the confinement of state prisoners, or other distinguished criminals. There is another mountain called Pora, on the top of which is placed their principal idol, which is worshipped by the king himself on a certain day once in the year. Between the cities of Araccan and Orietan is a spacious river, the banks of which are delightfully shaded with tall trees, that form, as it were, an harbour; the pleasure of sailing under which is considerably heightened by the multiplicity of peacocks that are continually moving from one tree to another. These birds are exceeding beautiful, and fully answer the fine description of them given in the book of Job, which is thus elegantly paraphrased by Dr. Young:

How rich the peacock! what bright glories run  
From plume to plume, and vary in the sun!  
He proudly spreads them to the golden ray;  
Gives all his colours, and adorns the day!  
With conscious state the spacious round displays,  
And slowly moves amid the waving blaze.

Rama is a city of considerable note, but little resorted to on account of the great danger in getting to it either by land or water: the former being dangerous from the number of wild beasts with which the mountains are infested, and the latter from its being subject to sudden tempests.

Dobazi is another large and populous city; but is chiefly remarkable for having a good harbour, and a spacious river, by which great trade is carried on with the neighbouring places.

Dianga is a large town, situated 120 miles north of Araccan; the inhabitants of which are chiefly Portuguese fugitives, and are indulged with very considerable privileges.

Peroem, or Peom, is a town of great trade, and has a very convenient harbour. It is the residence of a governor, who keeps a grand court, and exercises the absolute authority of an eastern monarch.

## SECTION VI.

### THE KINGDOM OF TIPRA.

**T**HIS kingdom is bounded by the empire of Ava, and part of China, to the south and east, by Independent Tartary to the north, by Araccan to the south-west, and by Indostan to the west. Tavernier informs us, that to cross it requires fifteen days. It is ex-

ceedingly hot, being under the Tropic of Cancer. The air is, nevertheless, pure and salubrious: but the water is so bad, that it occasions the throats of the inhabitants to swell to a prodigious size. The sovereign, and the nobility, ride upon elephants, or are carried in palanquins; but the common people, in travelling, make use of horses or oxen indiscriminately. The accommodations for strangers are bad, and the behaviour of the natives rude and unpolished. The subjects of this kingdom pay no taxes, but in lieu thereof labour annually one week for the king, either in his mines, or among his silk-worms, from whence alone his revenues accrue. He exports gold and silver to China in ingots, and in return receives silver which is coined into two species of currency, of 1s. 8d. and 1s. 10d. value each. Gold is coined into aspers, which are worth about 5s. each. The sovereign of this country is tributary to the king of Araccan. The river Caipoumo runs from Chiamay lake through this and many other kingdoms, till it disembogues itself into Bengal bay.

## SECTION VII.

### THE KINGDOM OF BOUTAN, OR LASSA.

**T**HIS kingdom has China on the east, Thibet and the Mogul's dominions on the west, Tartary on the north, and Afem on the south.

A late celebrated traveller says, that when the merchants of Patna and Bengal come to the foot of the Naugracut mountains, they are carried over them on the backs of women; there being three women, who alternately relieve each other, to every traveller. The baggage and provisions are carried by goats, who climb the mountains with wonderful agility, and are able to bear 150lb. weight. They are a week in passing these mountains. The women, for their trouble, receive to the value of a crown each; and the same sum is paid for every loaded goat.

Both sexes wear a kind of felt in winter, and fustian in summer. They wear a high cap adorned with pieces of tortoiseshell, or boars teeth, which they deem grand embellishments. The women decorate their necks with necklaces of amber or coral; and both male and female wear bracelets on the left arm, from the elbow to the wrist. They are exceeding fond of spirituous liquors, and conclude their entertainments by burning amber. Here is plenty of corn, rice, pulse, grapes, mustard-seed, rhubarb, musk, furs, coral, &c.

The natives, who are gross idolaters, more particularly venerate a cow, which they term "the nurse of mankind."

The use of fire-arms has prevailed here many years. From inscriptions on some of their pieces of cannon, they appear to be 500 years old. None are permitted to quit the kingdom without a special licence from government; nor must any one take a musket with him, unless he gives proper security to bring it back again. On the backs of their elephants and camels they place small cannon, which carry half pound balls. The king is always in fear of treason, and has a guard of 8000 men constantly attending him; though at the same time he is vain enough to call himself a god, endued with the attributes of "invincibility and invulnerability!"

The natives have mostly flat noses, are strong and well made; but the women are more robust than the men. Silver mines are said to abound in this country, and, by the king's order, silver money is coined here, each piece being of the value of 2s. 6d. and of an octagonal form. They have no gold but what is got in trade.

## SECTION VIII.

### THE KINGDOM OF ASEM, AZEM, OR ACHAM.

**T**HIS kingdom is bounded by China on the east, Indostan on the west, Tipra on the south, and Boutan, with part of Independent Tartary, on the north.

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The country, in the reign of Aurrengzebe, was conquered by the Moguls, who discovered it by navigating the river Lacquia, which has its source in the lake Chiamay, and discharges itself into the Ganges. The above mentioned celebrated Indian lake is 180 leagues in circumference, and lies in 26 deg. north latitude.

Besides being one of the most fertile in the universe, this country is rich in mines, which produce both the noblest and most useful metals, viz. gold, silver, steel, iron, lead, &c. There is plenty of the most delicious animal food, but dog's flesh is deemed the greatest dainty. They make no wine, though they have excellent grapes, which, when dried, are used in making brandy. The lakes of this country are of a saline quality, and the scum which arises to their surface is converted into salt. Another kind of salt is extracted from the leaves of what is called Adam's fig-tree: and a ley is made which renders their silks admirably white.

No taxes whatever are paid to government, the king contenting himself with the sole possession of the valuable mines which his country contains. Nor are those mines worked by the natives, but by slaves, which he purchases of his neighbours.

To every subject is allotted a house, a large piece of ground contiguous thereto, and an elephant to carry his wives, of whom he is permitted to have four. Previous to marriage, the Afemians inform the women minutely of what they expect them to do. The females being thus precisely instructed in their duty seldom disoblige their husbands. The inhabitants towards the north have good complexions; but those who dwell southerly are rather swarthy. All have very large holes bored in their ears, from whence descend heavy pendants of gold and silver. They wear their hair long, have a cap upon their heads, and go naked, except about their middles. They adorn their arms with bracelets, which are buried with them when they die. Their gold is current in ingots; but they have pieces of silver coin, each 2s. in value. They have great plenty of gum lacque, which they export to China and Japan, to varnish cabinets, chests, &c.

The residence of the king, which is in the metropolis, lies in 25 deg. 23 min. north latitude, and is named Kemmeroose, or Guergen. The city of Azoo is the

royal burial place. When any king is buried in the grand temple, his favourite idol is buried. This always being of gold or silver, the vaults are filled with immense treasures. The people imagine that the righteous have, in the other world, plenty of what they desire; but that the wicked suffer all the miseries of hunger and thirst.

From this opinion, and not entertaining any very high idea of the morality or piety of their monarchs, they bury with them all kinds of eatables, great riches, several of their wives, officers, elephants, slaves, &c. lest they should fare worse in the other world than they did in this.

The Chinese are supposed to have received from the people of Afem the invention of gunpowder, though they have since thought proper to arrogate it to themselves.

The following places near the coast of Ava are reckoned in the Pegu dominions.

1. The Island of Dola, which has a good harbour, and where twenty houses are appropriated to the purpose of taming elephants for the use of the king of Pegu.

2. Colmin is a fertile island. The houses of the natives are built on frames of wood, and ascended to by ladders, on account of the furious tygers with which this country abounds. The inhabitants go from hence to Pegu in boats, in which whole families reside all the year. This country produces figs, oranges, coconuts, wild boars, parrots, asses, &c.

3. Meden is a tolerable town, where a market is kept on the water in boats, the commodities being shaded from the scorching sun-beams by umbrellas.

4. Negrais is a town and cape on the coast, due westward from Pegu, from whence it requires about ten days to sail. The harbour is good, but a shelving bar renders its entrance disagreeable and dangerous.

5. Diamond Island, near cape Segrals, is celebrated for two Pagan temples. This island is low, barren, and rocky. The chief ecclesiastic of the kingdom resides here. He is greatly venerated by the people, and takes the right hand of the king, who, on his demise, is obliged to attend his funeral with his whole court, and to defray all expences thereby incurred.

## C H A P. XVII.

### M A L A C C A.

#### SECTION I.

*Situation, Boundaries, Extent, and Division. Coasts. Vegetables and Animals. Account of the Natives. Their Language.*

**T**HIS peninsula is situated between the 2d and 11th degree of north latitude, and bounded by Siam on the north, by the ocean on the east, and by the straits of Malacca on the south-east, being about 600 miles long, and 200 broad. It is separated into small kingdoms, viz. Malacca, from which it has its name, Johor, Patana, Sincapour, Pahan, Trangano, Pera, Queda, and Ligor. Some of these are independant states under different despotic princes, and others are tributary to the king of Siam.

Malacca is said to have been originally joined to the Island of Sumatra, and to be the Aurea Chersonesus of Ptolemy. The coasts of the kingdom are flat, marshy, and unhealthful; and the inland parts of the country consist of scarce any thing but barren hills and dreary deserts: so that it produces nothing for exportation, except a small quantity of tin, and some elephants teeth. The common necessities of life are produced in gardens; and small quantities of peas and rice are reared

in such parts of the mountains as appear to have any tolerable soil. The natives have a supply of provisions from Sumatra, Bengal, Java, Siam, and Cambodia. Here is, however, a variety of fruits, and particularly the mangostan, which is very delicious, and resembles a pine-apple. Here are cocoas in abundance, and a great plenty of aloes; and as to pine-apples, there are no better in the universe than are to be had here. The rambostan, a fine fruit, is about as big as a walnut, with most delicious pulp; and the durian, though not pleasant to the smell, has a very agreeable taste.

Though sheep and bullocks are scarce here, pork, poultry, and fish, are pretty plentiful. The wild animals of the country are tygers, wolves, &c.

The complexion of the natives, who are called Malays, is tawny; and those inhabiting the inland parts of the country are remarkable for the ferocity of their manners. The men go naked, except having a piece of cloth round their waists.

The women of Malacca, who have their hair very long, and are extremely proud, wear a loose silken garment, embroidered with silver or gold. Both sexes have jewels in their ears.

While nature had done every thing in favour of the Malays in their pristine state; while she had bounteously provided

provided for them, by placing them in a serene and salubrious clime, where refreshing gales and cooling streams alluage the heat of the torrid zone; where the soil teems with delicious fruits, where the trees are cloathed with a continual verdure, and the flowers breathe their odours, society has done them every possible injury: for such has been the influence of an arbitrary government, that the natives of the most happy country in the globe have become remarkably ferocious in their manners. The feudal system, which was first concerted among the woods and rocks of the north, has reached the serene regions of the equator. The Malays are governed by despotic princes. This scene of arbitrary domain occasioned a general savageness of manners. In vain did bounteous heaven bestow her rich blessings on the Malays; these celestial gifts served only to make the people ungrateful and discontented. Masters let out their servants, or rather those of their dependants, to the highest bidders, heedless of the loss which husbandry would suffer in the want of hands.

When the Portuguese took possession of the chief city of these people, the latter, ill brooking a submission to their new masters, either retired into the inland parts, or dispersed themselves along the coast. Having lost the spirit of commerce, they imbibed that of conquest, and subdued a large Archipelago on their coast, while the Portuguese rendered Malacca the most considerable market in India. Lost to all commerce, they fell into every excess of fierceness and barbarity, and committed murder, when harm was least expected.

Some, however, there are, who are polished, well-bred, and humane; who distinguish themselves by their talents, and particularly in the use of a language esteemed the most pure, nervous, harmonious, and copious, of any spoken in the Indies. They study it with great care; and many do honour to its natural graces, by furnishing elegant poetic compositions.

## SECTION II.

### *Of the City of Malacca.*

**T**HIS city is said to have been founded upwards of 200 years before the arrival of the Portuguese in 1509: and in the year 1511, Alphonso Albuquerque subdued the city, after it had made a most vigorous defence. He plundered it of immense treasures, vast magazines, and whatever could contribute to the elegancies and pleasures of life, and then put the prince to death. The king of Siam, enraged at this cruelty, afterwards took the city by storm, assisted by other princes equally incensed against the murderer. But the Portuguese afterwards retook it, and built churches, monasteries, a castle, and a college for the jesuits. In the year 1606 the Dutch, in conjunction with the king of Johor, began to be very troublesome to the Portuguese, and, after a series of hostilities for the space of thirty-five years, deprived them of it in 1641, by the following means. Finding that considerable disputes had subsisted between the king of Johor and the Portuguese inhabitants, the Dutch instantly formed a design of attacking and reducing the place. Accordingly they fitted out a formidable squadron of ships at Batavia, and entered into an alliance with the king of Johor, who attacked the city by land, while the Dutch invested it by sea: but the invaders finding there was no possibility of reducing it, and hearing that the governor was a very sordid, worthless man, the Dutch, by letters secretly conveyed to him, offered him a considerable premium, if he would facilitate the surrender of the fort. The bribe was accepted; the Dutch soon entered the place, and, to save the payment of the premium, murdered the governor.

Malacca is an extensive and populous city, surrounded with a stone wall and bastions. Many of the streets are spacious and handsome, and shaded with trees on both sides. The houses stand pretty close to each other,

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and are built chiefly of bamboos, though some of them are of stone. The governor's house is handsome and commodious, and is situated in the fort, garrisoned by 200 Europeans. The harbour is one of the best and safest in that part of the globe, and receives vessels from most parts of the Indies. When possessed by the Portuguese, the city was remarkably opulent, being a grand mart for precious stones and gold: and before the Dutch made Batavia the chief place of their commerce, it had all the rich commodities of Pegu, Coromandel, and other countries: but at present it has little commerce.

## SECTION III.

### THE KINGDOMS OF JOHOR, SINCAPOUR, PATANA, PAHAN, AND TRANGANO.

**T**HE first of these kingdoms is about 100 leagues long, and 80 broad: it is the next country to the north of Malacca, and washed east and west by the ocean. It lies in one degree north latitude.

The country, which is woody, abounds with tin, pepper, elephants teeth, gold, aquila wood, canes, citrons, lemons, &c. and among the quadrupedes are deer, cows, wild boars, and buffalos.

The inhabitants are characterised as cruel, treacherous, lazy, and lascivious. The common people, of both sexes, wear nothing more than a piece of stuff round their waist. The females, in a superior degree of life, wear callico garments fastened with a silken girdle. They paint their nails yellow, and the longer they are the more genteel. The islanders live principally upon sago, fruits, roots, and poultry: but those natives who reside on the coast subsist, for the most part, upon fish and rice, brought from Java, Siam, and Cambodia.

About 1400 Chinese families reside here, who are distinguished for their industry, and carry on a considerable traffic.

The natives, who are a mixture of Mahometans and Pagans, have priests sent to them from Surat.

The Johor Islands lie to the north-east of Cape Romano, but produce nothing fit for carrying on commerce. Pulo-Aure, one of them, is peopled by Malays, who are said to form a sort of republic, headed by a chief. In this island are several mountains, which produce plenteous plantations of cocoa-trees. Articles in trade are purchased here with iron; and the people have the character of being very honest, friendly, and hospitable.

Sincapour, or Sincapora island and town, lie at the southermost point of the peninsula of Malacca, and give name to the south-east part of Malacca Straits. Here is a mountain which yields excellent diamonds, and sugar-canes grow to a great size. The soil of Sincapour is fruitful, and the woods produce good timber for ship-building.

On the eastern coast of Siam lies Patana, which is about 60 miles long. Its port had once a considerable traffic with Coromandel, Malabar, Goa, China, Tonquin and Cambodia; but the traders unhappily finding no restriction put upon the commission of piracies and murders, were under the necessity of withdrawing their commerce, and turning it into another course, highly beneficial to Siam, Malacca, and Batavia. Patana abounds with grain and fruits. Here are buffalos, fowls, and some of the most beautiful doves ever seen. The wild animals are tygers, monkeys, elephants, &c.

The king of Patana can bring 18,000 troops into the field, and has more vessels than any of the other neighbouring sovereigns. The Chinese bring hither a variety of articles in trade, and take considerable returns.

The natives, though proud, are kind and obliging, and remarkable for their sobriety.

Pahan lies to the south of Patana, on a river of the same name, in which there is much gold-dust found. People of fortune reside in the capital of Pahan, situated

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ted about 150 miles north-east of Malacca. The city, which is but small, has the appearance of a garden, from the number of cocoa and other trees planted in the streets.

The king's palace is a wooden structure, and the other buildings are in general of reeds and straw.

Along the sides of the river, which washes the foot of Malacca hill, is planted pepper. The adjacent country is low, woody, and well stored with game. Aquila and Calamba wood, coarse gold, camphire, nutmegs, &c. are also produced here.

Pahan is well peopled, and carries on a considerable traffic; but the natives, who are Pagans and Mahometans, are reported to be the most arrant cheats in the world.

Trangano is situated next to Pahan, and is a fine healthy country. Its hills produce a plenty of rich fruits, such as oranges, lemons, limes, darians, mangoes, &c. and the vallies teem with sugar-canes and corn. Gold and pepper are likewise produced here, and are principally exported by the Chinese resident in this country.

The prince's palace stands on the banks of a fine river near the ocean; and the Chinese carry on a considerable trade with the adjacent countries.

## SECTION IV.

## OF PERA AND QUEDA.

THIS country, which is mountainous and woody, is famous for its produce of tin, there being more found here than in any other part of India. Pera, its capital, lies at the bottom of a bay about 150 miles north-west of Malacca. There are some hideous desarts in this country, abounding with numbers of wild elephants, tygers, &c.

The people are mere barbarians, and of a most treacherous disposition.

Queda (the capital of a small territory of the same name) is a sea-port town, distant from Patana 140 miles. When a foreign merchant comes here, the king pays him a visit in person, not to compliment him on his arrival, but to receive presents from him. The presents, however, are not made till the visit is repaid; and then the king honours the merchant with a seat near his royal person. His majesty at the same time chews betel, and putting it out of his mouth on a small golden plate, the merchant takes it with great respect, and puts it into his own mouth. The people are Mahometans and Pagans. The chief produce of the place is tin, pepper, elephants teeth, canes, and damer.

## C H A P. XVIII.

## E M P I R E O F S I A M.

## SECTION I.

*Name, Situation, Extent, Rivers, Divisions, Subdivisions, &c.*

THE Portugueze, and from them the rest of the Europeans, call this country Siam; but, by the natives, it is stiled Tai, or Freeman; though they have long been deprived of their liberty.

Siam, which is surrounded by mountains, is bounded on the east by Cambodia and Cochin-China, on the west by the sea, on the north by Pegu and Laos, and on the south by Malacca and the bay of Siam.

Siam Proper (by some called Upper Siam, to distinguish it from the Lower, and which contains seven provinces, viz. Profeloue, Sangueloue, Lacontai, Campengpet, Coconrepina, Pechekonne, and Pitchia) is situated in about the 11th degree of north latitude, and is supposed to be above 550 miles long, and 250 broad, though in some parts it is not more than about 50 miles in breadth.

The Menam, or, *Mother of Waters*, which is the chief river, discharges itself into the gulph of Siam. The source of this river is unknown to most of the inhabitants, or they misrepresent it, in order to magnify its origin. Another great river is called the Mecon; this passes through Laos and Cambodia, and falls into the Indian ocean. A third river, named the Tenaferin, falls into the bay of Bengal, forming the Isle of Merguy, which has a most excellent harbour.

This country, surrounded with mountains, and having few hills, is one wide extended plain, with a great river branching and running through it from north to south. These mountains form two huge chains, one on the west, and the other on the east side, diminishing gradually as they reach southward. They yield diamonds, sapphires, and agates.

The seven provinces of Siam Proper, or Upper Siam, have their names from their principal cities, which are situated near the sea-coast, or on some of the rivers.

The winter here is dry, and the summer wet. Were it not that the sun draws clouds and rain, and the wind

blows from one pole when the sun is declined towards the other, the torrid zone would doubtless be uninhabited. Thus in Siam that great luminary being to the south of the line during winter, the north winds blow continually and cool the air. On the contrary, in the summer, while it is to the north of the line, and vertical to the Siamese, the south winds reign in their turn, and thus either cause incessant rains, or at least dispose the weather to be rainy. It is these winds which the Portugueze call moncaos, and other nations monsoons; and hence it is that vessels have such difficulty to approach or depart from the bar of Siam. Thus the bleak winds of the frigid zones temper the excessive heat of the torrid, and the warm breezes of the torrid flow through and give genial warmth to the temperate, till they reach the frigid, and in some measure qualify that extreme cold which, in those inhospitable regions, benumb nature.

The principal places in Siam Proper are the following, viz.

Chantebon or Liam, which is situated near the gulph of Siam, at the mouth of a river to which it gives name. It is about a day's journey from the sea, and has some considerable inland trade.

Bankasoy is situated on a river near the bar of Siam. The king himself is the sole merchant belonging to this place, for all the elephants teeth, sapan, and aquila wood, is remitted to him. They make here the exquisite sauce called ballichang, on which the epicures of Siam regale; for many of the Siamese fall martyrs to a luxurious appetite. The bellichang is a composition of cod, dried shrimps, pepper, salt, sea-weed, &c. pounded together, and beaten to the consistency of a paste.

In the above-mentioned river are two small islands belonging to the Dutch.

Bancock, situated about 50 miles south of Siam, is remarkable for its large gardens, some of which extend three or four leagues in length, and are filled with trees that produce the most delicious fruits. The river Menan runs from hence to Siam, and its banks are adorned with many pleasant villages, the houses of which are made

made of bamboos, and erected upon stakes, on account of the inundations of the river, which would otherwise sweep them away.

The king of Siam passes several months of the year at Louvo, for the sake of having more freedom than in the metropolis, where he is obliged to be shut up, that his subjects may not lose that profound respect which they entertain for him, by seeing him too often; for solitude and indolence are the chief characteristics of his dignity.

Upon a couch of down in these abodes,  
Supine, with folded arms, he thoughtless nods:  
No passions interrupt his easy reign;  
No problems puzzle his lethargic brain;  
But dull oblivion guards his peaceful bed,  
And lazy fogs bedew his gracious head:  
Thus at full length such pamper'd monarchs lay,  
Basking in ease, and slumb'ring life away.

There is a communication between Louvo and Siam by means of a large canal, on each side of which are extensive plains abounding with rice.

The king's palace at Louvo is a brick building, but exceeding capacious, and surrounded by fine gardens. The roof is covered with yellow tiles, which, when the sun shines upon them, appear like gold. The town itself is populous, large, and pleasant, and stands about the distance of 14 leagues from Siam.

Probat stands on a branch of the river Menan, about 65 miles north-east of Louvo. The king of Siam annually repairs hither in grand procession, to worship a mark in the rock, which is pretended to be the print of the foot of their idol Sommona-Codom.

Pourcelano, 320 miles from Siam, was formerly a considerable city, defended by fourteen bastions, but has run to decay.

Six miles to the north of the last mentioned place is Menang-tan, celebrated on account of the pilgrimages made to it by many devotees of Siam, Pegu, Laos, &c. who repair hither to pay their respects to one of the above-mentioned idol, Sommona-Codom's teeth, which is here preserved with great care.

Tennasserim, about 200 miles from Siam, is a place of considerable trade, situated on a river, to which it gives name.

Cui is a town near the former, from whence the king of Siam receives great quantities of tin and elephants teeth.

Margui, about 140 miles south-west from Siam, is situated in an island near Tennasserim, and deemed the best port in India.

Ligor, the metropolis of a country of the same name, was formerly an independant state of itself, but a few centuries ago was conquered by the Siamese.

On the western coast there is an island called Jonsalem, which was formerly a kingdom, but at present is of no importance.

Martaban, or Martavan, in the bay of Bengal, was once a kingdom, but is now only a Siamese province. It produces corn, oranges, lemons, figs, pears, chestnuts, medicinal plants, oil of jessamin, gold, steel, iron, lead, copper, rubies, lacque, bonzoin, &c.

On the western coast of Siam are three clusters of islands, viz.

1. The Nicobar Islands, which are situated about 90 leagues from the continent, and 120 north-west from Sumatra. The middle cluster are all well inhabited except one, and the land in general is very fertile. They are called Sombrero. But the northern cluster, named Carnicubars, are not so populous. The inhabitants, who are of a tawny complexion, paint their faces with various colours, and the dress of the priests is singularly whimsical: their cloaths fit them so close, that they seem to be sewed up in them. They wear horns on their heads turning backwards, which, as well as their faces, are painted green, yellow, and black.

About eight miles to the south of Sambrero are two well inhabited and fertile islands, called Ning and Gowry; the inhabitants of which will sell a hog for three feet of iron hoop, and a pig for one foot. They speak a broken kind of Portuguese, and are so fond of tobacco, that they will give a fowl for a leaf of it.

The southern cluster of the Nicobars are very mountainous, and the people much more savage than those of the middle and northern clusters.

The inhabitants of these islands worship the moon, and venerate certain grottos in the rocks as temples. The men scrupulously confine themselves to one woman; and murder and theft are seldom heard of among them.

Nicobar, properly so called, which is the principal of these islands, and gives name to the rest, is near 100 miles north of Sumatra, about 10 leagues in length, and 4 in breadth; is watered by many rivulets, and is very fertile. The inhabitants are robust, well made, and in their apparel resemble the people of the neighbouring continent. They employ themselves principally in fishing, and are some of the most expert swimmers in the universe. The English ships bound to Sumatra usually touch at this island.

2. The Andaman Islands lie in 13 deg. north lat. about 100 leagues north of Sumatra: they are well inhabited by a bold savage people.

3. The Cocoa Islands, 35 leagues west south-west of cape Negrals, produce a great abundance of cocoa-trees, but are uninhabited.

## SECTION II.

*Soil. Mineral, Vegetable, and Animal Productions. Agriculture.*

SIAM may be said to consist of cultivated and uncultivated land. There is scarce a flint to be found in the whole country. The land seems to be formed by the mud descending from the mountains; to which mud, and the overflowings of the river, the soil owes its fertility; for in the higher places, and parts not reached by the inundation, all is dried and burnt up with the sun soon after the rains are over.

This country had once the reputation of being very rich in mines; and, indeed, this appears from the great number of statues and other cast works that are here, many of which are of gold. M. Vincent, a French physician, discovered a mine of very good steel, and another of crystal; also a mine of antimony, and another of emery; exclusive of a quarry of white marble, and a rich gold mine. The latter mine, however, he concealed from the natives. They have plenty of tin, which, however, is rendered hard, as well as white, by being mixed with kedmia, a mineral reduced easily to powder; and it is this white tin which is called tutenage. M. Vincent, during his stay at Siam, taught the inhabitants the art of separating and purifying metals.

There is a mountain near the city of Louvo which produces loadstones; and there is another near Jonsalem, on the Malacca coast; but these minerals, it is said, soon lose their virtue.

Those trees in Siam are the most profitable which produce cotton, oil, and varnish. Indeed the bamboo may be ranked with them, it growing to a prodigious size, and being of the utmost utility.

In the forests is produced timber for ship-building, house-building, &c. Here is a wood that will not cleave, and is called woodmary by the Europeans. Cinnamon-trees are natives of Siam, but not so good as those of Ceylon.

The iron wood which grows here furnishes anchors. There is likewise a wood as light as fir, and of the same colour, but more fit for carving, as it always stands the chissel.

The chief grain used here is rice; but wheat is sometimes sown upon the land that the inundation does not extend



extend to. This is watered by small channels cut thro' the fields.

The natives rear pulse and roots in their gardens; and they have radishes, garlic, and potatoes; but no parsnips, carrots, onions, or turnips; nor have they any of the kind of herbs that we make use of in Europe.

Of flowers here are tuberoses, jessamins, gilly-flowers, tricolets, amaranthuses, &c. but these have not the fragrance of the European flowers. Oranges, lemons, citrons, and pomegranates, grow here, but no other fruit known in Europe. Here are mangostans, tamarinds, bananas, ananas, mangos, durians, &c.

The animals here are tygers, elephants, horses, oxen, buffalos, sheep, and goats. There are some hares, but no rabbits. As to deer, there is a great plenty of them.

The birds are peacocks, doves, pigeons, partridges, snipes, parrots, sparrows, and various others. A bird, called the Noktho, is a very remarkable one: it is larger than an ostrich, and has a bill near three feet in length.

The insects are white ants, marin-gowins or gnats, millepedes or palmer-worms, &c.

In tilling their land the Siamese employ both oxen and buffalos. These they guide by a cord run through the gristle of the noses of the animals, with a knot on each side, that it may not slip: it also passes through a hole or ring at the head of the machine used for plowing. Nothing can be more simple than this plough: it consists of three pieces of wood; one is a long beam, which serves for the draught-tree or pole; another is crooked, serving for the handle; the third is a strong short piece fastened underneath at the end of the handle; and it is this which bears the share. The whole is fixed together by leathern thongs.

### SECTION III.

#### *Persons, Drefs, Manners, Customs, Marriages, Funeral Ceremonies, &c. of the Natives.*

**T**HE natives of this country are of small stature, and well proportioned: their complexions are tawny, and both sexes have broad faces: their eyes are small, their mouths large, their lips thick, their noses short, and their jaws hollow. Their hair is black, thick, and lank: each sex has it cut so short as to reach only to the top of their ears, which are particularly large. Both men and women dye their teeth black. The great men are said to paint their legs blue, but the ladies never use any paint at all.

The drefs of people of distinction is a piece of callico or silk, about two ells and a half long, which reaches to their knees. Great officers and placemen wear, besides, a muslin shirt, as a sort of vest. The king wears a vest of brocaded sattin under his shirt, with sleeves reaching to his wrists.

From the Mahometans arose the use of popushes or slippers, a kind of pointed shoe, without either quarter or heel, which they leave at the doors of the houses they enter, to avoid soiling the rooms. They approve of hats for travelling; though very few cover their heads from the sun's heat, except on rivers, where the refraction may be too violent.

The natives of Siam, in general, are remarkably clean and neat: they bathe three or four times a day, and perfume themselves. They wash their hair with water and sweet oil, and keep their black dyed teeth as clean as possible. They apply a pomatum to their lips to render them pale; for pale lips and black teeth are the marks of delicacy and beauty.

Those of the women as do not choose to bathe have water poured upon them. They never go quite naked into a river, the idea of infamy in the sex being affixed to nakedness: nor can a greater affront be offered to a Siamese lady, than the introducing any obscene conversation.

The Siamese have very clear ideas, and are extremely smart in conversation. They are by nature kind and complaisant, though rather haughty when too much submission is shewn them. They abhor both drunkenness and adultery, and a sincere affection subsists between men and their wives, who bring up their offspring to be as temperate, modest, obliging, and affectionate as themselves. They are partial to the customs of their ancestors, and little admire the curiosities of foreign countries. They are timorous, careless, indolent, and have an aversion to the spilling of human blood.

Rice and fish are their usual food. The sea yields them very excellent fish of all kinds. They have fine lobsters, delicate little turtles, and small oysters, besides a variety of fish that the Europeans are unacquainted with. Here, too, are very fine river fish, particularly eels. They, however, prefer dry salt fish, even though it stinks; and they eat mice, rats, locusts, and lizards.

They are so moderate, that a pound of rice, which costs about a farthing, with a little salt fish of no greater value, will serve a Siamese the whole day. Their sauce is only a little water, mixed with spices or herbs. They have a favourite dish called ba-la-chaun, made of small fish reduced to a mash. They drink arrack, which is very cheap, or else common water.

When they receive company they drink tea, but do not put sugar into their cups as we do: they put a bit of sugar-candy into their mouths, and sip the tea.

Great subordination is observed here. Servants and slaves, when in the presence of their superiors, must never stand, but kneel, or sit on their heels, with their heads inclined a little, and their hands raised to their foreheads. When inferior people pass their superiors in the street, they bow the body, join their hands, and raise them to their heads. In visits, an inferior prostrates himself, and never speaks till spoken to by the person to whom he makes the visit; for the person of superior rank must always speak first. The visited offers his place to the visitant, and presents him with fruit, betel, &c.

The right hand is looked upon as more honourable than the left; and that part of a room opposite the door is always offered to a visitor. If there be much company, they are all seated according to their respective ranks in life.

Notwithstanding their general ceremonies, the Siamese are, in some instances, rather indecent; for they belch without restraint, and wipe off the sweat from their faces with their fingers.

The children have much docility, and natural sweetness of disposition. They are instructed to express great modesty in every action, and all possible submission to their superiors. Parents are the more careful in the education of their children, as they are accountable for their offences.

Their method of travelling is riding on the buffalo, the ox, and the elephant. Every person has an unlimited privilege to hunt and take a wild elephant, but he must not kill him. The female is employed in common uses, and the male is trained for war.

Persons of rank also ride in chairs or sedans, which are square, with flat seats placed on biers, and are carried on mens shoulders. To some there are eight men, to others four. The Europeans have the privilege of riding in palanquins, or canopied couches, carried on mens shoulders. Umbrellas are not allowed but to such natives as have the king's royal sanction for them.

Daughters are here disposed of in marriage at a very early age. If the parents of the maiden approve of her lover, they consult an astrologer, after the match has been proposed by a woman advanced in years. The fortune-teller is to inform them whether the match will be happy or not; that is, in fact, he is to know whether the man be opulent or not; for such is the despotism of the government, that individuals are obliged to hide their wealth. If the answer of the astrologer be favourable,



favourable, the lover makes three formal visits to his mistress. On the third visit the relations of the parties meet, when the young lady's portion is paid, and the marriage is looked upon as fully completed, without further ceremony, for the present. However, a few days afterwards the new-married couple are sprinkled with water appropriated for that purpose, and prayers are offered to heaven for their felicity. The wedding is then celebrated with feasting, dancing, and music, at the house of the bride's father.

Although men have the liberty of marrying several wives, very few, except the higher classes, marry more than one; and this is done rather for grandeur and state, than from motives of either convenience or regard.

Amongst the ordinary class, women work here for their husbands, and maintain them during the whole time they are in the service of the prince, which is about six months in the year. They till the land, buy and sell goods, and do other necessary business.

Divorce is here tolerated, on condition that the husband restores to his wife the portion she brought him. In this case the children are divided equally between the disuniting parties, who are at liberty to marry again as soon as they please.

Their dead here are buried in lacquered coffins: these they place upon a table till every necessary preparation is made for the funeral. In the mean time they light up tapers, and burn perfumes. The talapoins, or priests, assemble, and sing stanzas, for which they are well requited by the relations of the deceased. The corpse, in proper time, is taken into the fields to be burnt. The pile is made near some temple, in a square spot of ground fenced with bamboo. The body is decorated with gilt and stained paper, representatives of birds, flowers, fruits, &c. which are for the use of the deceased in the other world, where such emblems are supposed to be animated and realized.

Various instruments of solemn music attend the procession of the corpse to the funeral pile, and the mourners are all dressed in white.

When they arrive at the place of interment, the body is taken out of the coffin, and laid on the pile; then the priests sing, and a fire-work is soon played off. About noon (for it is in the morning the dead are thus carried) the pile is set fire to, and the ashes of the deceased are afterwards deposited in some part of the temple.

The poorer sort of people do not burn the bodies of their deceased relations, but either privately inter them, or else expose them on a scaffold in the open field, where they are devoured by birds of prey.

The talapoins or priests teach the doctrine of transmigration, and inculcate many tenets equally absurd and paradoxical. They allow foreigners, however, the practice of all religions.

The principles of the Siamese morals are reduced to five negative precepts.

The first precept, "kill nothing," is extended to vegetables and seeds, as well as animals; because they believe the seed contains the plant, or is only the plant itself under a cover. The person, therefore, who keeps the precept inviolate, can live solely upon fruit, which they consider only as part of a thing that has life, and which thing does not suffer by having its fruit plucked from it: but in eating the fruit, the kernel must not be devoured, as being a seed. The precept even forbids the destruction of any thing in nature; they believe, that to break a branch of a tree, is like breaking the arm of an innocent man, and offends the soul of the tree; but when once the soul has been dislodged from any body, they think there is no crime in feeding upon the latter. They have methods of evading many of the rules ordained by their religion.

The second precept, "steal nothing," is most strictly and religiously observed; as is the third generally, "commit no impurity." The fourth, "lie not, nor slander," is enforced with great warmth and zeal by the talapoins, and observed, as much as the frailty of the human heart will admit, by their disciples. The

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fifth and last precept, "drink no intoxicating liquors," prohibits not only the drinking strong liquors to excess, but even the drinking them at all.

#### SECTION IV.

##### *Account of the Talapoins and Talapoineses.*

**T**HERE are two classes of the talapoins, those of the woods, and those of the towns; but as any person who is learned may become a talapoin, he who inclines to enter into the brotherhood first applies properly for admission, and then assumes their habit, which is a garment of various colours.

A talapoin is never suffered to intermeddle in any but religious affairs; nor must he, if avaritiously inclined, in the least shew it: he must never adorn his apparel, or betray any particular fondness for women.

The spirit of the institution of his order is to lead a life of devotion and penitence for the sins of other people. They subsist entirely upon alms, and are constrained, so long as they continue to follow their profession, to live single, on pain of being burnt.

These fathers educate children, and at every new and full moon expound the principles of their religion in the temples. When the rivers swell, they preach constantly every day, both morning and afternoon, till the inundation subsides. They relieve each other, and sit cross-legged, in a high state-chair; and when each concludes his sermon, the people give him alms: so that those who are industrious in preaching soon become rich.

After harvest, the talapoins of the towns go every night, for three weeks successively, to watch in the fields, under little huts, and in the day return and sleep in their cells, near the temples. In the center of their temporary habitations stands the hut of a superior.

At dawn of day the talapoins rise and wash themselves. They then attend their superior to the temple, and spend two hours in prayer and singing hymns, which are engraved in the Bali tongue upon long and broad leaves. Both the talapoins and the people prostrate themselves three times upon entering as well as leaving the temple. The object of their homage is a great idol in the building. When service is over the priests go and beg alms in the street. Their begging is of a peculiar nature: they have an iron bowl in a piece of linen, which they throw across their shoulders by means of a cord, and then fix themselves at some door, without opening their lips. The people, however, generally give them something, and, with whatever they get, they repair to the temple, to make an offering of it to the idol. After breakfast they apply themselves to study, and the instruction of their pupils. In the afternoon they sleep; and towards night, after spending two hours in prayer and singing, they refresh themselves with some fruit, and retire to their natural rest.

The superior is called Chaw-Vat, or a lord of the convent. The highest, however, in office, is the Sankrat, who ordains the talapoins, as our bishops do their priests.

The talapoins have great privileges granted them. Among others they are exempt from services under the king, who therefore, lest they become too numerous, causes them to be examined at particular times, as to their knowledge of the Bali language, and of the holy writings. If they are not deemed sufficiently learned, he reduces them to a secular state.

The talapoineses are nuns who live with the talapoins in the same convents, which convents are a number of single houses standing upon bamboo pillars, at a small distance from each other.

Though the talapoineses reside with the men in the same convents, yet, as they are never admitted till they are old, there is no apprehension of a criminal connexion.

Every person who goes to a convent goes there entirely by choice, and has liberty to leave it whenever he or she pleases.

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## SECTION V.

*The Laws of Siam, Manner of Trial, and Nature of Punishment.*

**T**HE governor of every province of Siam is vested with the sole command, both in civil and military concerns. The laws enjoin an unlimited obedience from children to their parents, and subject the former entirely to the jurisdiction of the latter.

Some of their punishments are equitable and rational, others ridiculous and barbarous. That for robbery is the being obliged to pay double the value of the effects stolen, or the suffering corporal punishment, as the delinquent may perhaps have no effects to compensate.

He who wrongfully keeps possession of another man's estate is considered in the light of a thief or robber, so that when ejected by law, he is not only obliged to give up the inheritance to its right owner, but also to pay, exclusively, the full value of such estate, half of which goes to the party injured, and the other half to the judge who tries the cause.

Those convicted of rebellion are ripped up alive. Those of treason or murder are trampled to death by elephants. If a great man of the court be detected in embezzling any of the royal treasure, they pour melted lead or melted metal down his throat. Omissions in a general execution of orders are punished by cutting the head with a sword, called pricking the head, as if to punish the memory. The bastinado is sometimes exercised in a very rigorous manner. Almost the smallest appearance of guilt confirms the crime; and to be accused is nearly enough to render a man culpable. When a person, however, designs to prosecute another, he is obliged to draw up a petition, in which he states his complaint, and presents it to the Nai, or chief, who conveys it to the governor of the province in which the offence was committed. When every thing is prepared for trial, the parties have summonses sent them to make their personal appearance in court, where, merely by way of form, they are advised to compromise matters. At length, however, the governor fixes upon a day for all parties to attend again, and on this day, if sufficient testimonies are not produced as to matter of fact, and admissible defences made, both plaintiff and defendant are constrained to walk upon red-hot coals, and he who escapes unhurt is looked upon to be innocent. In some cases the parties are obliged to put their hands into boiling oil: and in both these ordeal trials, by some dexterous management, one or the other of the parties is said to remain unhurt.

A French writer relates, that a Frenchman, from whom a Siamese had stolen some tin, not having sufficient proof to convict him, was advised to put his hand into a pot of boiling oil, with this assurance, that if he was just in his accusation, the oil could not possibly hurt him. The Frenchman agreed to the trial, but almost consumed his hand, whilst the Siamese, who had readily submitted to the same proof, drew his hand out of the oil unhurt.

There is also a proof in this country, by placing the parties under water, and he who can remain there longest is supposed to be innocent. Sometimes emetic pills are administered, and he who can keep them on his stomach without vomiting is looked upon as guiltless. "These trials (says an author) are made in the presence of the king and magistrates; and it sometimes happens that the former causes both plaintiff and defendant to be thrown to tigers, and if either of the persons has the good fortune to escape, he is deemed innocent."

Appeals are frequently made from one province to another; and the president of the tribunal in the city of Siam can reverse a judgement given in any of them, except the province appeals to the king: so that where the parties are opulent, a suit is sometimes very tedious and expensive: and when the poorer sort of people have formidable adversaries to cope with, their innocence is but a slender shield to them. Suits ought always to end in three days, but some last as many years.

Having spoken of the punishment inflicted for treason, we shall add a quotation from an author who treats of the trial of Captain Hamilton for that offence at Siam in the year 1719.

"In 1719, Captain Hamilton being at Siam, and conversing with Oya Sennerat, a man in power, about some alteration in the English treaty of commerce, happened to say, that 'the king had been imposed on.' Now it seems that the merely saying that the king of Siam can in any thing be deceived is treason. The captain was therefore in a few days taken into custody, and brought to a court of justice, where Oya Sennerat appeared against him, and brought as evidence one Collison, who affirmed he had heard the captain utter the words in the Indostan language: but Collison being asked by the judge if he understood that language, and the former acknowledging he did not, the captain was acquitted. Had he been convicted, he would have been immediately executed on the spot, the elephants being ready."

Crimes of an inferior nature are usually punished in a very equitable manner: for lying, the mouth is sewed up. A cheat is obliged to walk about several days with a small wooden pillory about his neck: and one who is guilty of assaulting another with a malicious intent, is sentenced to be quickset, that is, set in the ground up to the shoulders, and his head severely buffeted about. In these rational punishments strict equity seems to deal her judgments with impartiality.

In Siam, as well as other places, favour may be bought. Equity is frequently sacrificed to a bribe, and the smiles of the law are disposed of to the best bidder.

Laws bear the name, but money has the power:

The cause is bad whene'er the client's poor.

Those strict-liv'd men, that seem above our world,  
Are oft too modest to resist our gold.

So judgement, like our other wares, is sold;

And the grave knight that nods upon the laws,

Wak'd by a fee—Hems! and approves the cause."

One excellent custom, however, prevails here, which is, that none are permitted to upbraid a delinquent with his offence, after he has suffered the sentence of the law. Nay, the crime is so little thought of after the punishment has been inflicted, that the person is caressed as much as ever; and an offender who is one day in the utmost disgrace, may the next be advanced to the highest dignity.

## SECTION VI.

*Languages, and Skill in the Sciences.*

**I**N this country there are two languages spoken, the Siamese and the Bali. The former consists chiefly of monosyllables, that have neither conjugation or declension. The latter is the learned language.

Arithmetic is much studied here. In it they use ten figures, as we do, and are very ready in casting up accounts.

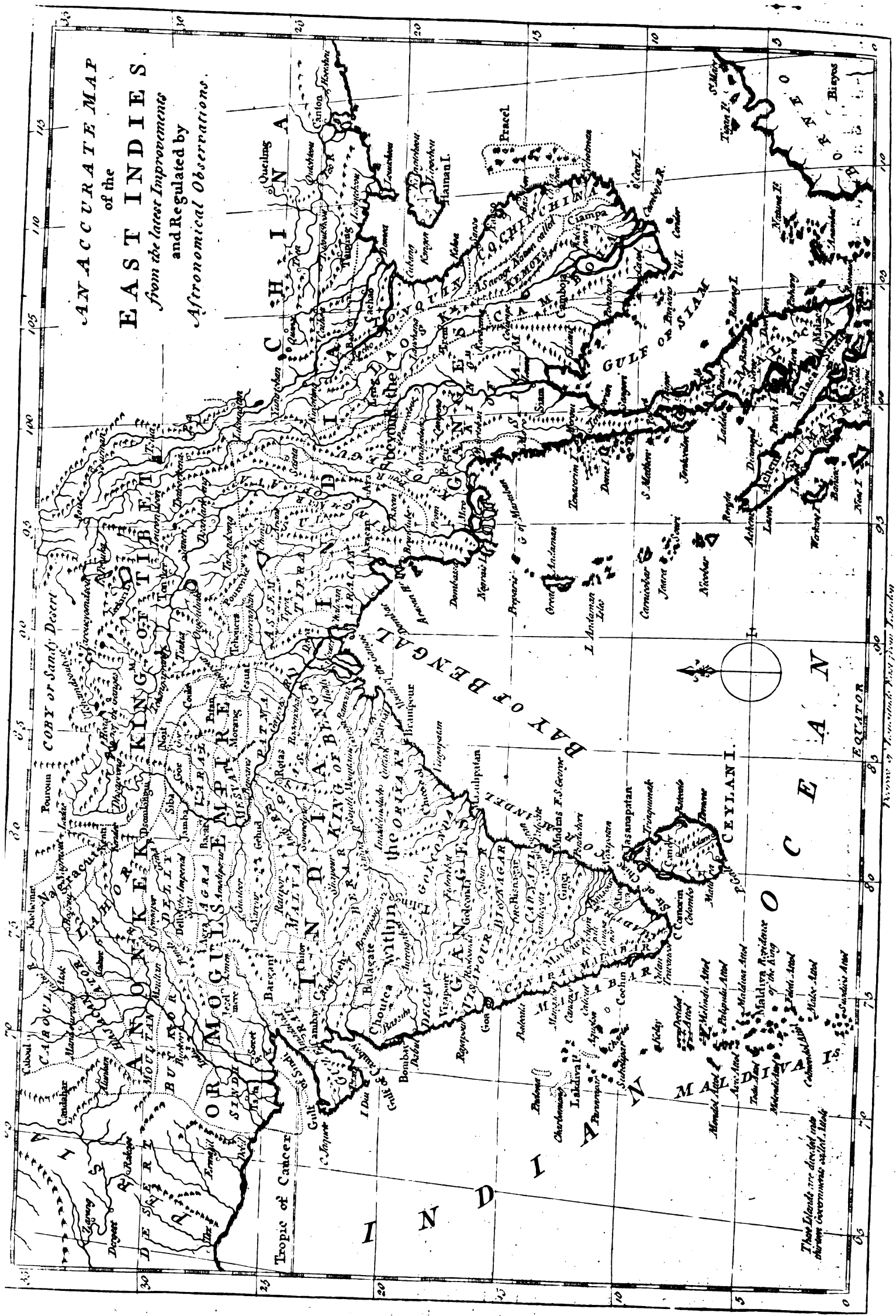
Oratory is not much cultivated; nor have they the art of printing among them: books are engraved with an iron pencil.

Of philosophy they have very slender conceptions; and as to the laws of their country, these they do not study, unless placed in some office where a knowledge of them is essentially requisite.

They know nothing of astronomy, but think that eclipses are occasioned by a mighty dragon ready to destroy both the sun and moon, and therefore make a great noise with brass pans, &c. to frighten away the monster. They believe the earth to be square, on the extremities of which the arch of the firmament rests.

Their calendar has been regulated twice by able European astronomers, who have taken two remarkable epochs; the first refers to the year 545 before Christ; the second to the year 638 after Christ. Their year they divide

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divide into three seasons, beginning it at the first moon of November or December. They have no clocks, but judge of the time by the sun. They have four watches for the night: and in a court of the royal palace there is an hollow vessel with a small hole therein; and this, set upon water, gradually lets it in, till it sinks just as the hour expires; and then particular persons about the palace strike loudly upon copper basons; to proclaim the expiration of the hour.

No affairs of consequence are ever undertaken without a previous consultation with some prophetic and learned sage in the sublime science of astronomy.

There are some physicians among them; but these must act with great caution; for if they prescribe for the king or royal family, and do not give relief, they are severely cudged. They cure most diseases by sudorifics. Their whole practice of physic consists in using certain receipts handed down from their ancestors. They sometimes prescribe purgatives, but very seldom emetics. The chief diseases are fluxes and dysenteries; and the small pox often makes great havock amongst them. When a patient is past all cure, they say he is enchanted.

An author, speaking of these people, says, "They know nothing of chemistry, though they passionately affect it; and some boast of profound secrets. A king of Siam once spent a prodigious sum in search of the philosopher's stone."

Their musical instruments are a kind of violin, with three strings, and a shrill hautboy; also little drums and copper basons; but neither play nor sing by any kind of notes. They have also a trumpet, that makes a very harsh noise.

On the king's going out, and the whole royal band attending him, the sounds have an extraordinary effect upon an European ear.

## SECTION VII.

*Power, Palace, Guards, Elephants, and Female Attendants of the King. His annual Processions, Army, Navy, and Revenues.*

**H**AUGHTINESS and despotism are the distinguishing characteristics of the king of Siam. He is almost adored by his subjects. Even his ministers, when in council, never must presume to speak to him but upon their knees. His palace is a most splendid edifice, situated on an eminence, and may be compared to a city, so extensive is it, and so grand are its several pyramids, &c. This superb pile, which stands on the north side of the city of Siam, and is built with brick, is surrounded by three enclosures, and spacious courts between each wall. The apartments of the king and queen are in the innermost court, which includes several elegant gardens. The people always prostrate themselves on entering or quitting this inner court.

His majesty has also two bodies of horse-guards, who are natives of Laos and Meen; and a third, composed partly of the natives of Indostan and Chinese Tartary. These horse-guards always attend his majesty when he goes abroad: but it must be observed, they are never suffered to be within the palace gates.

The stables of the best elephants and horses are in the first enclosure of the royal palace: the former are named by the king, and attended with great care: that which has the most honourable name is treated with the greater respect. They have always their rich trappings on when taken out of the stables; and the people have an opinion, that these sagacious animals possess the souls that formerly lived in the bodies of great and famous men. The king will never ride upon a white elephant, from a notion that it is animated with the soul of some prince. His majesty, however, is stiled king of the white elephant; a title, however, which the king of Pegu disputes with him.

Ladies only are allowed to attend his Siamese majesty in his bedchamber; they dress and undress him, ex-

cept indeed putting on his night cap; which he does himself, as nobody must touch his head. His provisions are dressed by females also, who wait on him at table, after some little ceremony between them and the eunuchs, with regard to bringing in the dishes.

The eldest son of the queen does not always succeed to the crown, but generally the eldest son of the king by the first concubine that brings him a child. Daughters never inherit the throne.

The king, when he goes abroad, either rides upon an elephant most richly caparisoned, or is carried in a grand chair. Once a year he passes through the city, with a numerous train of elephants, and bands of music. The populace, during the procession, fall prostrate at the approach of his majesty, and rise, after he has passed them, to gaze at him.

His majesty also shews himself once a year on the river in a grand balon, covered with a rich canopy; several thousand other balons are seen upon the water at the same time, forming a most elegant sight. He is rowed to a temple on the opposite shore, where the priests pray for him, and present him with a couple of yards of cotton cloth, spun and woven on that day. At sun-set he leaves the temple, and is rowed back to the palace.

An author, speaking of the king of Siam's water procession, says, "his reason for honouring the river and his people at this time is to forbid the water rising above such an height, or to continue increasing above such a number of days: however, it often disobeys his majesty's commands."

No officer or other person must ever presume to approach the king in his royal apartment, without a previous order given him: this is a law made for the prince's safety.

Nor must the great officers visit each other privately; the visit must be on some public occasion; and they must always speak loud, so as to be heard; for if they speak in a low tone of voice, it is suspected they are conspiring against the state.

Though it is high treason to say the king can be deceived, yet he is often and easily deceived; for all informers are dishonest, and the Indian princes love to be flattered; the courtiers conceal their real sentiments from their prince, and the prince conceals his own from them: they must never presume to point out any error the sovereign has committed, or be so bold as to tell him that it is impossible to execute what he commands; they therefore implicitly obey him, and if they miscarry, excuse the miscarriage afterwards in the gentlest terms.

The common people live in much greater security and happiness than the nobility and officers of the crown; for honours here never lead to happiness, but to anxiety, dread, and a perpetual disturbance of mind. "The common people, says a respectable author, enjoy pleasures which their superiors are strangers to; nor indeed are they so liable to be oppressed as the subjects of some other countries, free access to the throne being always had when complaints are to be made."

The Siamese order of encampment and battle is thus: the army arranges itself in three lines, and each line is composed of three great square battalions, the king being in the center one. The nine battalions thus formed, each has sixteen male elephants in the rear, accompanied by two females, beside others of those animals for carrying baggage, &c. The Siamese rely much on their elephants, who, when they are wounded, often turn back on their masters, and throw the whole army into disorder.

The engagement begins with a discharge of artillery, with which they have been supplied by the Portuguese, and then they exercise their arrows, but never come to a close engagement.

An author says, "the armies of Siam, and indeed all the neighbouring countries who hold the metempsychosis or transmigration of souls, busy themselves only in making slaves; and the usual way among them of waging



waging war, is to invade each other's dominions in different parts at the same time, and to carry off whole villages into captivity."

The king of Siam's navy consists of about half a dozen capital ships, the crews of which are foreigners; he has, however, exclusive of these, about sixty galleys of war; but they are small, with only one man to an oar, who is obliged to row standing, the oar being so short, for lightness sake, that if not held perpendicularly, it would not touch the water. The king, in his naval expeditions, only makes reprisals on such of his neighbours as injure him in his commerce. His royal balons, or pleasure barges, consist of about an hundred and fifty, and are very magnificent.

The revenues of the king arise from cultivated lands, exports and imports, vessels, gardens, fruits, fines, confiscations, &c. &c. His treasury is immensely rich.

## SECTION VIII.

*The Nobility, great officers of State, and Ambassadors.*

**N**EITHER dignity of birth, nor extent of possessions, but the prince's favour alone, constitute nobility in this country. He sometimes ennobles people of the very meanest extraction, provided they have any particular services to recommend them. To these he gives, as a mark of distinction, either a golden or silver bouffette to hold their betel.

The king of Siam has many lords, who are peculiarly attached to his royal person: these always live within the palace. Others there are who are employed without, to govern affairs, and preserve good order among the people. The rank of each nobleman is distinguished, when he appears abroad, by the richness of his sword, as well as other marks of honour. The ladies are also distinguished in proportion to their respective ranks.

The officers of state residing in the capital must daily attend in some part of the palace, except they have leave of absence, on pain of being severely whipped with split rattans, which cut deep in the flesh.

In Siam ambassadors are considered in a very inferior light, being deemed only the special messengers of the princes whom they represent. Those who come from the neighbouring sovereigns that are dependant on, or connected with, the emperor of Siam, are obliged to prostrate themselves before him, and advance towards him creeping on their hands and knees. Ambassadors from Asiatic monarchs are treated with some trifling degree of greater respect. But the European ambassadors are exempted from many of the ceremonials which the others are obliged to observe. They must not, however, attempt to open their lips till the emperor has first spoken; and when they do speak, to be very brief, a long harangue being deemed an egregious insult.

## SECTION IX.

*Description of the City of Siam.*

**S**IAM, the metropolis of the Siamese empire, is in 14 deg. north lat. and 101 deg. 5 min. long. its circumference is 10 miles; and many canals, whose sources are in the river Menan, pass through it; as they are navigable, the conveniency to the inhabitants is very great. The walls are thick and high, built of stone and bricks, of both which materials some of the bridges are erected, though most are built of wood. The only public structures worth notice are the temples, which are so gilded on the outside, that the effulgence of the sun-beams reflected from them dazzle the eyes of the beholders. One of the latter, which is a square building, are 100 idols, placed in niches four feet from the ground. They are as big as life, sit cross legged, and are all gilt. The figures of dreadful dragons are placed at the gates of the temples. All the

houses are built of timber or cane, except in one street, which contains 200 brick dwellings of only one story. The markets here are well stocked with cattle wild and tame, rice, fruits, pulse, roots, &c. The trade consists of the admirable gems of Pegu, silver bullion, manufactured iron, broad stammel cloth, looking-glasses, &c. China wares are cheaper than at Bantam. The river will contain vessels of 400 tons burthen, and divides the city into eight parts.

The walls and floors of the houses are of cane materials, covered with mats; the windows are holes in the sides, which are always open; the stair cases are ladders; the chimnies are apertures in the roof; and their fire place is only a basket of earth in the middle of the room. The cattle are kept in the houses for fear of inundations. The principal pieces of furniture are, a small couch covered with a mat, which serves for a seat by day, and a bed by night; but when they retire to rest, a mattress stuffed with cotton is added in lieu of a bed; many have likewise a sheet, a quilt, and pillow; the rest of the furniture consists of lacquered tables, cabinets with drawers, copper and earthen vessels, china ware, &c. Besides which, every family has a chest of working tools.

The sovereign claims six months labour from all his male subjects; if he is at war, they are inrolled as soldiers; but if it is a time of peace, they are employed in agriculture, mining, building, fishing, rowing, &c. They are divided into bands, each of which is under the direction of a proper officer, who frequently supplies their necessities by lending them money, paying their creditors, &c. but this often turns out to his own advantage, as all who are insolvent become his slaves. Those who row the emperor's balons, barges, and gondolas, are branded in the wrists to be peculiarly distinguished; they are better fed than such as belong to the other bands; but at the same time they are harder worked, and oftner corrected.

Thus all the advantage which from dress they gain,  
Is lost in punishment, and sunk in pain;  
While the still greater slav'ry renders crude  
The finest sauces to the daintiest food.

## SECTION X.

*History of Siam.*

**T**HE history of Siam cannot be traced with any degree of certainty, previous to the year 1500, nor do the Siamese themselves pretend to be possessed of any antient records.

The Portuguese affirm, that in 1511, when they took the city of Malacca, it was governed by an Arabian prince, named Mahomet, who was totally independent of the Siamese sovereign. From the above æra nothing remarkable happened till 1640, when the Dutch took Malacca, (which they still retain) from the Portuguese.

In 1648 the general of the Siamese troops, being popular among the soldiers, and having the army at his devotion, took occasion to quarrel with his sovereign in order to dethrone him. This he effected, and deprived his master of life, by pounding him to death in a large iron mortar with a wooden pestle. The secretary of state was kept confined three years with the Siamese pillory about his neck, and was never, during that time, permitted to quit his dungeon, but when he was taken out to be severely lashed, in order to make him accuse some of the principal people of having accumulated riches by clandestine means, that the usurper might have some pretext to plunder them. The usurper, however, enjoyed but little satisfaction from reigning; as he lived the martyr of guilt and slave of suspicion, his crimes increased his fears, and his fears multiplied his crimes; for, while his conscience tormented him with the idea of the murders he had done, the dread of being himself murdered prompted him to commit more,

more, and induced him to fancy that his security could only be founded on the blood of those he suspected.

“ The man who rises on his country’s ruin,  
 “ Lives in a crowd of foes, himself the chief;  
 “ In vain his pow’r, in vain his pomp and pleasures;  
 “ His guilty thoughts, those tyrants of the soul,  
 “ Steal in unseen, and stab him in his triumph.  
 “ Wretched distracting state! when ev’ry object  
 “ Strikes him with horror, ev’ry thought with fear.”

The above revolution was the ruin of the factory which the French had but little time before erected at Bancoek.

The Siamese monarch, in 1717, invaded Cambodia with 50,000 men by land, and 20,000 by sea, but proved unsuccessful in his expedition, which is the most recent circumstance relative to this country, that can be depended on as authentic.

## C H A P. XIX.

# HINDOSTAN OR INDOSTAN, OR INDIA PROPER.

## SECTION I.

*Name, Situation, Boundaries, Divisions, Rivers, Mountains, &c.*

**H**INDOSTAN, or Indostan, the principal, richest, and most fertile part of India, is more famed for its luxuriant, inestimable productions, than any circumstances that have been handed down by ancient and authentic records. Avarice has, however, at different periods, taught innumerable sordid adventurers to study its geography sword in hand, who have not scrupled to wade through blood to glean riches; and the bowels of the inhabitants have been ripped open to come at the precious products of the bowels of the earth. The richness of the country has been the greatest misfortune to the natives; their gold shined, and their diamonds blazed, but to invite robbers to plunder them; and while the heat of the climate, and the delicious fruits of the earth, lulled the effeminate people into the lethargic slumbers of luxury, they became an easy prey to those who were more sordid and bold, and had less conscience than themselves.

Well may the worldly miser pant for these regions, and say,

Waft me! O waft me to that distant shore,  
 Where dwells the precious idol I adore!  
 Health, danger, friends, religious, moral ties,  
 I from the bottom of my soul despise,  
 And pant for nothing but the glittering prize.  
 Hail happy clime, whose bosom gold contains,  
 Whose bowels glow with radiant brilliant veins:  
 Thy rivers, wealthy as the flaming mine,  
 With golden sand and di’mond pebbles shine.  
 To grasp at treasure is alone to live:  
 Is there a blessing but what wealth can give?  
 Ten ample lacks of dear rupees I’d take,  
 And freely part with conscience for their sake.  
 What’s virtue or humanity to me,  
 When captivating precious stones I see?  
 To be a Man, and poor, will never do:  
 I’ll Brute commence, and be a rich one too.

India on this side the Ganges was anciently subject to the Persians; and Alexander the Great pushed his conquests into India, to the extremity of those parts which had been tributary to Darius. Previous to the time of Alexander, some Grecians had traversed India in search of science; and above 2300 years since the celebrated Pilpay there wrote his admirable fables, which have since been translated into most of the known languages in the world.

This extensive country received its name from the river Indus, and is called by the natives Mogulstan, or the empire of the Great Mogul. It lies between the Indus and the Ganges, which fall into the Indian Ocean, at the distance of 400 leagues from each other; and is bounded by Usbec Tartary and Thibet on the

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north; by Acham, Ava, and the Bay of Bengal, on the east; by the Indian Ocean on the south; and by the same sea and Persia on the west. It is situated between 66 and 92 degrees of east longitude from London, and between the 7th and 40th degrees of north latitude, being 2042 miles long from north to south, and upwards of 1400 broad in the widest part from east to west.

The Mogul empire is divided into several provinces: though it cannot be said the Mogul is sole and absolute master of them all, as there are a number of rajas, or petty princes, sovereigns independent of him.

The north-east division of India contains the province of Bengal, as well as Jesual, Naugracut, Patna, Necbol, Gor, and Rotas. The north-west division extends to the frontiers of Persia, and contains the provinces of Surat, Jesselmere, Sinda, Tatta, Bucknor, Malan, Hercan, and Cabul. These are situated on the river Indus. The south-east coast, or coast of Coromandel, contains Orix, Golconda, the east side of Bisnagar, or the Carnatic Madura, and Tanjore, Asme, Jengapour, Cassimere, Hendowns, Lahor, Agra, Dehli, Gualior, Narvar, Katipore, Chitor, Berar, and Crandish, are situated in the center division. The south-west contains Guzarat, the Decan, and Bisnagar, or the Carnatic.

The tropic of Cancer runs through the center of the empire. The southern part lies within the torrid zone; yet in the very hottest part of the year there are generally rains, which, from about the end of June to November, refresh the earth and cool the air; the showers then, especially in August and September, falling for several days without intermission, attended with thunder and lightning. Even in the fairest weather they have lightning, though without thunder, for several weeks successively; but this lightning never does the smallest detriment: the sky at this season is clear and serene, and the earth refreshed with gentle breezes, which, in the mornings and evenings, are extremely agreeable: the heavens have a most beautiful appearance, and vegetables spring forth with incredible forwardness. The air is perfumed with the choicest fruits, affording an wholesome and refreshing nourishment, while the trees form a shade impenetrable to the rays of the sun.

The monsoons, or periodical winds, blow six months in one direction, and six in the opposite direction. For instance, suppose they blow from the south-west from April to October, they then turn about, and blow from the north-east from October to April. At the shifting or breaking up of the monsoons, there are usually such storms of wind as will not suffer a vessel to ride with any degree of safety.

The Ganges and Indus are the chief rivers of this empire. The former rises from different sources in Thibet, and, after several windings through Caucasus, penetrates into India across the mountains on its frontiers. This river, after having formed, in its course, a great number of large, fertile, and well peopled islands, discharges itself into the sea by several channels, of

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which

which only two are frequented. It runs a winding course of about 3000 miles.

The Indians hold the Ganges in the highest esteem, worship it as a deity, and deem that person happy who terminates his existence upon its margin; and even felicitate that family, an individual of which has been drowned in its stream. Towards the source of this river was once the city of Palibothra; the antiquity of which was so great, that Diodorus Siculus scruples not to say it was built by that Hercules to whom the Greeks ascribed the most surprising actions which had been performed in the world. In the days of Pliny the opulence of Palibothra was celebrated throughout the globe; and it was the general mart for the inhabitants of both sides the river that washed its walls.

The Indus, which runs an equal course with the Ganges, waters the western side of India, flowing from the north-east to the south-west, and falling into the Indian ocean by three channels.

In Hindostan are several rivers, as the Attock, (the Hydaspes of the ancients,) the Jemmima, the Guenga, &c. which are all too insignificant to merit a particular description.

The mountains of this country divide it into two equal parts, running across from north to south, and extending as far as Cape Comorin. Many of the mountains produce diamonds, rubies, amethysts, granates, chrysolites, jasper, agate, &c.

## SECTION II.

### *Climate, Soil, Vegetables, Animals, Insects, &c.*

**T**HE seasons of this country seem to be separated by a barrier erected by nature in the mountains; for the countries that are divided by them, tho' under the same latitudes, have a different climate; and while it is summer on one side of these mountains, it is winter on the other: though all that is meant by winter in this country, is that time of the year when the clouds, which the sun attracts from the sea, are violently driven by the winds against the mountains, where they break and dissolve in rain, accompanied with frequent storms; hence the torrents, which rush from the mountains, swell the rivers, and overflow the plains. Hence, too, the vapours which obscure the day, and diffuse a gloom over the country. It is a rule here, that they have the fairest weather when the sun is at the greatest distance from them, and the worst when it is vertical. The soil of this country is rendered so pliable for its various productions, by the excessive, but nourishing, rains, that it needs little assistance from the hands of the husbandman.

The natives in the southern part of the peninsula live principally upon rice: indeed, scarce any thing else is sown there. In the northern part there is excellent barley and wheat, and they have good peas and beans. Their buffalos, cows, and goats, supply them with milk in plenty, with which they make a great deal of cheese.

The gardens of India, though extremely pleasant, do not produce any great choice of flowers. Here is, however, a variety of fruit-trees; and what flowers there are have a most elegant mixture of colours, tho' few of them have any fragrance. The fruits are mangos, guavas, pomegranates, ananas, pine-apples, cocoanuts, oranges, lemons, limes, plantains, tamarinds, mulberries, &c. There are, in the north part of the empire, also apples, pears, and other fruits that are produced in Europe. Both fruit and forest-trees in the south part of India are ever-greens; and some of the fruit-trees have green and ripe fruit on them at the same time. Their kitchen-gardens yield water-melons, pot-herbs, potatoes, &c. They have also ginger, saffron, turmeric, sugar, cotton, indigo, opium, the pepper-plant, &c. with spacious plantations of sugar-canes.

The most useful trees in India are the cocoa and cotton trees. The cocoa yields meat, drink, and oil, as

well as timber for building. Of the fibres of the bark they make their cordage, and with the branches they cover their houses. From the cotton-tree they make their callico, and most of their cloathing. This tree grows to a considerable height. There is also the cotton shrub, of which are made ginghams, muslins, &c. The shrub and tree put forth yellow blossoms, succeeded by pods, the skin of which bursting, discovers a fine, soft, white wool.

Here is the indigo tree or shrub, which is about the size of a rose-tree, but has a smooth rind. The leaves, when stripped off at the proper season, are laid together, when a vegetable dew exhales from them. They are then immersed in water, contained in vessels adapted for the purpose. After the water has extracted the blue from the leaves, it is drained off: the sediment is then exposed in broad shallow vessels to the sun beams, thro' the heat of which the moisture evaporates, and the indigo itself remains in cakes at the bottom.

The oxen of India are of great utility, either for draught or carriage: though not so large as ours, they make much greater speed, travelling thirty miles a day, and more. Ten thousand of these animals are sometimes seen in a caravan. By a caravan we mean a prodigious number of oxen, camels, or other beasts of burthen, loaded with merchandize. Their drivers never have any fixed habitation, but take their families with them. Each caravan has a captain, who is particularly distinguished by wearing a string of pearls round his neck, and receives singular homage from all ranks of people. The caravans are divided into four classes, each class consisting of many thousand persons. These are attended by their priests; and each morning, before they set out, they pay their usual devotions to some idol. One caravan carries barley, another rice, a third beans and peas, and a fourth salt. Ten or a dozen oxen are generally employed in drawing a waggon, and two in drawing lighter carriages. When they bait, they are fed with grass, if it can be got; but there is little of this to be had in the south of India in this fair season, which is the proper time of the year for travelling, in which case they substitute fodder. The whole company sleep in tents, except those appointed as sentinels. Camels are but seldom used here, being inferior in utility to oxen. Those they have differ but little from the Arabian camels already described.

The elephant is the largest quadrupede in the universe: it is in height from 12 to 15 feet, and in breadth about 7. There cannot be a finer description of this unwieldy animal, than what we find in the sacred writings, where the elephant is termed Behemoth, which word, in Hebrew, implies "the collective strength of many beasts."

"Behold, now, Behemoth, which I made with thee; he eateth grass as an ox. Lo, now, his strength is in his loins, and his force is in the navel of his belly. He moveth his tail like a cedar: the sinews of his stones are wrapped together: his bones are as strong pieces of brass; his bones are like bars of iron. He is the chief of the ways of God: he that made him, can make his sword to approach unto him. Surely the mountains bring him forth food, where all the beasts of the field play. He lieth under the shady trees in the covert of the reed and fens. The shady trees cover him with their shadow. The willows of the brook compass him about. Behold, he drinketh up a river, and boasteth not: he trusteth that he can draw up Jordan into his mouth: he taketh it with his eyes: his nose pierceth through snares." Job xl. 15, &c.

The above passage is thus elegantly paraphrased by the celebrated Dr. Young:

Mild is my Behemoth, though large his frame:  
Smooth is his temper, and repress his flame,  
While unprovok'd. This native of the wood  
Lifts his broad feet, and prowls abroad for food.  
Earth sinks beneath him as he moves along  
To seek the herbs, and mingle with the throng.

See

See with what strength his harden'd loins are bound,  
 All over proof, and shut against a wound.  
 How like a mountain cedar moves his tail!  
 Nor can his complicated sinews fail.  
 Built high and wide, his solid bones surpass  
 The bars of steel: his ribs are ribs of brass.  
 His port majestic, and his armed jaw,  
 Give the wide forest and the mountain law.  
 The mountains fear him; there the beasts admire  
 The mighty stranger, and in dread retire:  
 At length his greatness nearer they survey  
 Graze in his shadow, and his eye obey.  
 The fens and marshes are his cool retreat,  
 His noon-tide shelter from the burning heat:  
 Their sedgey bosoms his wide couch are made,  
 And groves of willows give him all their shade.  
 His eye drinks Jordan up; when fir'd with drought,  
 He bursts to turn its current down his throat:  
 In lessen'd waves it creeps along the plain.  
 He sinks a river, and he thirsts again.

The elephant commonly lives upon roots, leaves, grass, shrubs, &c. but he is fond of corn when he can get it, and will drink wine to intoxication. The female goes two years with young, brings but one at a time, which continues growing till it is thirty years of age, and is exceedingly fond of her progeny. In crossing a river the dam takes up her offspring with her trunk, and carries it safely over. It is remarkable that the female is the strongest and most courageous; but the male is the largest and most graceful. The docility and sagacity of this animal are universally acknowledged: tho' able to encounter the most strong, it may be brought to be managed by the most weak. Its sensibility is such, that it expresses gratitude for those who treat it kindly, and always evinces a spirit of resentment against such as behave to it with indignity. Its eye, though small, is expressive and penetrating. Its sense of smelling is exquisite: but in the sense of feeling it is supposed to exceed all other animals.

When tamed, the elephant may be taught many things, by which it is rendered both useful and entertaining. It travels quick with a great burden; and, when trained to war, will carry upon its back a wooden tower, containing men, ammunition, and provisions. In the fortification which it bears, a piece of cannon is often planted, and it will stand the firing of it without the least trepidation.

Many ancient writers have given various instances of the uncommon sagacity of this animal, which the observations of modern travellers seem to confirm. In particular, a celebrated traveller relates, in his account of the East Indies, that an elephant pushed his trunk into the window of a taylor's work-shop, when one of the men ran his needle into it, which so highly affronted the animal, that he went to a neighbouring brook, and having filled his trunk with water, returned to the shop, spouted it in at the window, and washed all the taylor's from off the place where they sat working; evidently shewing that he had sense sufficient to comprehend an indignity, and spirit enough to resent one, at the same time joining humanity with his anger, and giving his revenge a ridiculous instead of a tragical turn.

To conclude, the celebrated Mr. Pope seems perfectly to acquiesce in the opinion of this animal's near approach to rationality in these lines:

How differs instinct in the grov'ling swine,  
 Compar'd, half reas'ning elephant, with thine.

There are sheep, asses, buffalos, &c. here in plenty. In the southern parts are sheep, which have reddish hair instead of wool, and are much thinner and longer legged than ours. Their flesh is very dry and coarse. Fine Persian sheep, however, are brought into India, with good fleeces, and tails weighing several pounds. They have plenty of goats, and their kids are pretty good food. The hogs here, particularly the wild ones, are looked upon as the best butchers meat in the coun-

try. Antelopes, deer, and hares, are here in great numbers, and people have full liberty to hunt them whenever they please. Among their wild beasts are leopards, tygers, wolves, monkeys, &c. There is also the jackall, commonly called the lion's provider, from an opinion that it routes the prey for that animal. The truth is, every creature in the forest is set in motion by the cries of the jackalls, which run about in companies at midnight, making so dreadful an howling; as to terrify other animals; when the lion, and other beasts of rapine, attending to the chase by instinct, seize those timorous animals which fly from the noise of this nightly pack. The jackall is said to be of the size of a common fox, and to resemble that animal in the hinder parts, especially the tail, and the wolf in the fore parts, particularly the nose. Its legs are shorter than those of the fox, and its colour is a bright yellow. It has the ferocity of a wolf, and at the same time the familiarity of a dog. Its cry is between howling and barking, and its voice doleful, like that of human distress. These creatures often go together in packs of 40, 50, 100, or 200 together, hunting, like hounds in full cry, from evening till morning, and will sometimes make their appearance in towns and villages. Thus united, they destroy flocks and poultry, ravage gardens, and even attack children that are unprotected. When they cannot obtain living prey, they subtit upon roots, fruits, and carrion. They will voraciously take up the dead from their silent graves, and feed on the putrid flesh. They are constant attendants upon caravans and armies, expecting that death will supply them with a feast.

The tygers here are a kind of cats of the forest: their heads resemble that of a cat; and they never pursue their prey fairly, but, on perceiving it at a distance, lie down close in some cover till the object approaches which they intend to seize, and then spring upon it with all imaginary fury and eagerness.

In the channels of the Ganges are amphibious animals called alligators, some of which are twenty feet long, with their backs armed with impenetrable scales, and are capable of swallowing a man. They pursue their prey as well upon land as in the water. Their bodies, however, being of so great a length, they turn with great difficulty, and a man may easily avoid them.

India abounds with poultry, but the flesh of them is not so good as the European. Here are likewise great numbers of vultures, and white headed kites, which the banyans hold in high estimation, and pay them religious honours. They have no great variety of singing birds in India; but they have bats nearly as large as kites.

The inhabitants here are annoyed by swarms of troublesome insects and reptiles. The mosketos or gnats will seize upon a person on his first landing on shore, and, in one night's time, swell a man's face and head so much, that his friends shall hardly know him. However, when an European has been some time in the country, he does not suffer by them so much; their stings have not then an equal effect; but they are at all times so troublesome, that people keep slaves on purpose to brush them off, especially in the season of sleep and retirement. Bugs also are here in swarms; but these are avoided, indeed, by tarring the feet of the couch on which people repose themselves, for they cannot crawl over the tar. There are house scorpions, which are both troublesome and dangerous: they are about as thick and as long as a man's little finger, and shaped almost like a lizard; their stings are not mortal, but cause the most excruciating pain, insomuch that the person stung is almost deprived of his senses whilst the pain lasts. If the least dust be left in the corner of a room near the ceiling, these creatures will get into it, and drop upon the couches that people sleep on. They carry their stings open at the end of their tails curled upon their backs. Snakes will likewise get into the rooms or warehouses, and suddenly dart at people. There are various kinds of snakes and serpents in India; and



and the *cobre-capelle*, or hooded snake, is extremely beautiful, though his sting is dangerous. It will spread its head as broad as one's hand, and at that time discovers a kind of human face. The jugglers and merry-andrews of the country carry several of these reptiles in baskets, and, on singing to them, and playing on some instrument, the snakes raise the upper parts of their bodies, and keep time with the music by the motion of their heads. These reptiles are first drawn from their holes by means of a musical instrument somewhat like a flagelet; so powerfully does music operate on them. This might appear fabulous, was it not authenticated by persons of veracity and character.

To the little green-snake, which will dart from tree to tree, where the trees stand thick, some people have given the appellation of the flying serpent. The centipede is no other than what the French call *cent-pied*, and the English *wood-louse*. It is obvious that it receives its name from its great number of legs. Its sting or bite is as dangerous as that of the scorpion.

Frogs, toads, and rats, grow here to a considerable size. The rats are at least three times as big as English rats, and very daring: they will sometimes scarcely suffer a person to pass. There is, however, one species of rat, called the musk-rat, covered with a soft white down. It is naturally very inoffensive, and obnoxious only on account of its spoiling tea and wine by its infectious breath, which it effects by running over the boxes of the first, and gnawing the corks from the bottles of the latter.

In many parts are swarms of ants, which are particularly destructive to cloaths, furniture, and even buildings.

The seas in India abound with fish. Among these are dolphins, bonetas, and albacores. The former has not the faintest resemblance to the descriptions of that fish as given by our painters: it is as strait a fish as any that swims, and has a bright golden colour, appearing through the ground-work of a beautiful azure that is mixed with it. The fish, however, is no sooner out of its element, than its colours begin to fade.

There are many sorts of shell-fish on the coast of India, particularly oysters, which are little inferior to those caught on the coast of England.

### SECTION III.

*Persons, Drefs, Manners, Customs, Marriages, Funerals, Custom of Women burning themselves with their deceased Husbands, Description of the Polygars, &c.*

THE natives of these climes differ in complexion according to situation, but are, in general, of the middle stature, and have good features. Those of the northern part are of a deep olive colour, and those in the south black. Those who dwell on the mountains in the center of the peninsula are exceedingly black. All have black eyes, and long black hair.

The drefs the men wear is a white vest, girt with a sash. Some are of silk, some of muslin, and some of cotton. The sleeves are very long; and the upper part of the garment is contrived to fit so as the wearer's shape may be seen. Under this is another, somewhat shorter. Their legs are covered by their breeches. They wear slippers peaked like womens shoes, into which they put their bare feet. Their hair is tied up in a roll, over which they wear a small turban.

The drefs of the women is a piece of white callico tied about ther waists, which reaches to their knees, and the rest is thrown across their shoulders, covering their breasts, and part of their backs. Their hair, like the mens, is tied up in a roll, and adorned with jewels, or toys in imitation of them. They have pendants in their ears and noses, and several strings of beads round their necks. They wear bracelets on their rings and ancles, and rings on their fingers and toes. They put their bare feet into slippers as the men do: though, indeed, in the southern parts, some of the women wear no slippers or shoes at all.

The drefs of the Moors, or Mahometans, is very handsome and becoming. They have grand turbans of rich muslin, and their garments reach down to their feet. Their sashes are embroidered in great taste, the ends being decorated with gold and silver tissue. In their sashes they stick their daggers: and they wear embroidered slippers, which they take off, and leave at the foot of a sopha when on a visit.

They are remarkably fond of smoaking tobacco, and use the calaan; their method of doing which has been already described under the head of Persia, p. 145. The poor roll up a leaf of tobacco about four or five inches long, and lighting it at one end smook the other till it is about half exhausted, and then throw it away.

In manners the inhabitants of Hindostan resemble the other natives of Southern Asia. They are effeminate, luxurious, and by education taught to affect a grave deportment. This naturally initiates them early into the arts of dissimulation; so that they can carefs those whom they hate, and even behave with the utmost affability and kindness to such as they intend to deprive of existence by the most sanguinary means. Many of them may justly say,

Why, I can smile, and murder while I smile,  
And cry content to that which grieves my heart;  
And wet my cheeks with artificial tears,  
And frame my face to all occasions."

Thus educated, they seldom scold or wrangle, but often stab each other invidiously, and, without any public quarrel, gratify a private revenge.

Their common method of salutation is by lifting one or both hands to the head, according to the quality of the person saluted; but they never salute with the left hand singly. The salutation of a prince is bowing the body very low, putting the hand to the ground, then to the breast, and afterwards raising it to the head: this is repeated thrice: and some fall on their faces before a prince. An elegant modern writer observes, "That sometimes, to shew greater awe and deference, they throw themselves into a fit of trembling, as if they were shaken by an ague." But this last piece of mummery is reserved for great occasions. In short, there is no posture too base, no language too humble, no submission or flattery too gross, to be given to those they fear.

On visits among friends, the master of the house never gets up to receive his visitor, but requests him to sit down by him on the carpet, (for their floors are spread with rich carpets,) and betel and areka are then offered him to chew, which, as in the neighbouring countries, they have almost continually in their mouth. They sit and chew together, but talk very little. They play at cards sometimes, but never game so high as the Chinese; nor are they out of temper when they lose.

At a public entertainment they send for a number of dancing girls, who entertain the company with a variety of dances, and perform plays by torch-light in the open air, which they execute with great judgement. They embellish their necks with carcanets, their arms with bracelets, and their ancles with small gold or silver chains. In their noses they wear jewels: and some of them form black circles round the whites of their eyes, which they think heightens their beauty.

The manner of drinking among the Gentoos is remarkable. They religiously avoid touching the vessel which contains the liquor with their lips, and pour it into their mouths, holding the vessel at a distance. Their idea is that they would be polluted by stagnant water. They will drink from a pump, or of any running stream, but not out of a pool.

The Mahometans ride upon elephants, horses, and in palanquins. A palanquin is a kind of couch, covered with an arched canopy, and hath cushions, quilt, and pillows. It hangs upon bamboo, and the person in it may either sit upright, or loll at his ease. They are commonly carried by four men, two before, and two behind, by means of poles, the ends of which they place on their shoulders. Those in which the ladies ride are covered with a silk netting of different colours, that entirely



entirely prevents their being seen by any person. This is done by order of their husbands, who are naturally very jealous.

None but the Mogul himself, the princes of the blood, and great men, ride upon elephants, which are most superbly caparisoned: and here it must be observed, that the animal appears always delighted with the finery of its trappings.

The best horses used in India are brought from Persia and Arabia, and the Mahometans take great care of them.

Their houses are of two kinds, those built by the Moguls, and those by the original Indians. The houses of the Moguls are all in the Persian taste. In short, they imitate the Persians in most things: like them, they are fond of having elegant gardens, with pavilions, fountains, cascades, &c.

Most of the principal towns consist of the habitations of the Gentoos, which are, for the most part, very mean. In front of these houses are sheds on pillars, under which the natives expose their goods to sale, and entertain their friends and acquaintance. There are no windows opening to the streets. Even the palaces of their princes have no external elegance. The apartments in the houses of the wealthy are ornamented chiefly with looking-glasses, which are purchased of the Europeans; and many of their ceilings are inlaid with mother-of-pearl and ivory. The private rooms are always in the back part of the houses, for the better security of the women, so meanly jealous are the men.

All the great men have their seraglios or harems well supplied with handsome women; and so jealous are they, that they confine them very close, and follow the usual Asiatic method of committing them to the guard of eunuchs. Thus are frequently sacrificed numbers of beautiful young creatures to the caprice and jealousy of one man.

The Mahometans have public hummums for bathing, cupping, champing, &c. Champing is chafing and rubbing the limbs of a person, and causing the joints of the wrists and fingers to crack, in order to procure a brisk circulation of the blood.

The Indians marry at an early period; and some of the higher ranks of the Gentoos have the privilege of taking several wives. The little bride and bridegroom are carried through the streets, dressed in the most elegant taste, for several successive nights, the houses being at the same time illuminated. They are preceded by their relations and friends, with music playing, and streamers flying. They all proceed to the house of the bride's father, and the little couple being seated opposite to each other, and separated by a table, they reach out and join their hands across the table, when the priest puts a sort of hood upon the head of each, and supplicating heaven to prosper them, gives them the nuptial benediction.

The women begin to bear children at the age of about twelve, and treat their husbands with the most profound respect, affection, and tenderness. They are entirely in the power of their husbands, and bring them no other dowry than their wearing apparel, and perhaps a few female slaves. They, however, enjoy much greater freedom than the wives of the Mahometans; at least those who are married to tradesmen and mechanics.

The Bramins and Banyans generally content themselves with one wife; though the other tribes of Gentoos often take more.

A strange custom prevails among some of the naires or nobles, of one wife being subject to several husbands. The number is not so much limited by any specific law, as by a sort of tacit convention, by which it rarely exceeds half a dozen. The husbands cohabit with her alternately, according to priority of marriage; and each, on going to visit her, leaves his arms at the door, as a signal that none of the others must presume to enter.

When the wife who has more husbands than one brings forth a child, she nominates its father, who is at the expence of educating it; but from the impractica-

bility of assigning the real heir, the estates of the husband devolve to the children of their sisters, or others near in blood.

In Hindostan the expence of cloaths is trifling, as is that of food, firing, and lodging; but this must be understood as respecting the natives only. The Hindoos are not addicted to any expensive views, their passions and desires being gentle and moderate. They are frugal and industrious, and as eager to amass riches as any of the natives of Europe. Yet they admire splendour and magnificence, and particularly in what relates to their women, inasmuch, that upon the occasion of marriages, they pour forth the collected treasures of many industrious years.

Some tribes bury the bodies of the deceased, and others burn them on piles; but the latter is the most customary. Before they burn their dead, they carry them on a bier to a small distance from the town or village where they died, dressed in their usual wearing apparel. A pile is erected on the destined spot, and the corpse placed upon it; and as soon as the Bramin, or priest, has done praying, one of the corners of the pile is set fire to. When the body is consumed, its relics, or ashes, are gathered, and thrown into the sea by the Bramin: for the funeral pile is always erected near the sea, or some large piece of water. Some persons, on the approach of their dissolution, request that their ashes may be put into an urn, and carried to the Ganges. The person who sets fire to the pile is always the nearest relation, who walks bare-headed, in a coarse tattered garment, (their common mourning,) round it three times before he places the fire-stick, and when the whole is in a blaze, he appears distracted with the most agonizing grief.

Fidelity to their husbands is the most distinguishing and supreme characteristic of the Indian married ladies. Some of the wives of the Bramins have even burnt themselves in consequence of the deaths of their husbands: though, perhaps, it may be said, that the injunction of the laws, more than sentiments of affection, occasioned such sacrifice. This custom is said to have originated from the practice of burning Gentoos wives for poisoning their husbands: but this, perhaps, may not be the case, as the law recommends a voluntary sacrifice.

As it has been asserted by some writers, that the custom of the Gentoos women burning themselves with their deceased husbands is now disused in India, we insert the following account communicated by Joseph Cator, Esq. who resided at Calcutta in the year 1779, to Thomas Pearson, Esq. of London.

"Being informed that the wife of a Bramin of superior cast, a man of integrity, and much respected among the Europeans, was resolved to be burnt with her deceased husband, I accordingly went to the destined spot, where the corpse of the Bramin lay naked on a pile of sandal wood and dry straw, about four feet from the ground. His wife was seen praying near the pile, where her children, two boys and a girl, (one of the boys seven years, the other five, and the girl thirteen months old,) and her husband's eldest brother, were present with her. At sight of her children, the ties of nature struggling with her resolution, drew a tear from her; but she soon recovered herself, and told her children that their father was dead, and she was going to die with him; that they must look up to their uncle, who would be both father and mother to them, and therefore demanded the obedience once due to them. This done, she committed them to the care of the uncle, left them, and advanced towards the funeral pile, which was surrounded by a vast concourse of people, chiefly Bramins, about eight or ten feet from it, so that there was a free passage round the pile.

"When she appeared in the circle she seemed confused, but whether from the sight of her husband laying dead on the pile, the crowd assembled, or seeing Europeans among them, could not be ascertained. However, she soon recovered herself. She then walked

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gently unattended round the pile in silence, strewing flowers as she went round; and when she had nearly completed the third time, she got up at her husband's feet upon the pile without assistance, strewed flowers over it, and then laid herself down at the left side of her husband, raising his head, and putting her right arm under his neck, then turning her body to his, threw her left arm over him, when one of the Bramins raised his right leg, and put it over her legs, without a syllable being uttered. Being thus closely embraced, a blue shawl was laid over them, and they were not seen afterwards by anybody. Some dry straw was laid over the shawl, and then some light billets of sandal wood was put upon the straw; but altogether not sufficient to prevent her raising herself up, throwing all off, and extricating herself from the pile, if she had repented, or, from feeling the heat of the fire, had been inclined to save her life. The dry straw, which composed a part of the pile, was then lighted. During the whole time, from the moment she made her appearance in the circle, to the lighting of the pile, there was a profound silence: but on the pile being lighted, the Bramins called out aloud, some dancing and brandishing cudgels or sticks, perhaps to prevent the cries being heard by the multitude, so as to give them a bad impression of it, or deter other women from following what the Hindoos term a laudable example.

"I was so near the pile, that, notwithstanding the noise made by the Bramins, and those that danced round it, I could have heard any cries or lamentations she might have made; so that I am convinced she made none, and that the smoke must have suffocated her in a very short space of time. I staid about ten minutes after the pile was lighted; for such a sight was too dreadful to remain long at: besides, nothing more was to be seen except the flames, which Mr. Shakespeare and I had a perfect view of at a distance, as we returned from the funeral pile.

"This Bramin's wife was a tall, well made, good looking woman, fairer than the generality of Hindoo women are, about twenty or, perhaps, twenty-two years of age, at most. She was decently dressed in a white cloth round her waist, and an oorney of white cloth, with a red silk border, thrown loosely over her head and shoulders; but her face, arms, and feet, were bare.

"I have heard, and, indeed, supposed, that women in such a situation intoxicate themselves; but, from the relation given me of what passed between the Bramin's wife, her children, and brother-in-law, as well as what Mr. Shakespeare and I saw at the funeral pile, I am persuaded she was as free from intoxication during the whole ceremony, as it is possible to be; for she appeared to be perfectly composed, not in the least flurried, except at first for an instant of time, as before observed; but went through it deliberately, with an astonishing fortitude and resolution.

"This barbarous custom, so shocking to Europeans, if I mistake not, was practised by our ancestors in Britain, in the time of the Druids; but whether our countrywomen in those days were treated with the same contempt, after the death of their husbands, as the Hindoo women are, I know not; for, by the religion of the Hindoos, they never can marry again, or have any commerce with another man, without prejudice to their casts, which, to them, is as dear as life itself; but generally are reduced to perform the most menial offices in the family of which they were before the mistress.

"This reflection, together with the great credit they gain amongst the Bramins, in undergoing so painful a ceremony, may be very strong inducements to their continuing this practice.

"I have now given a full and circumstantial relation of the whole matter respecting the wife of this Bramin sacrificing herself on the funeral pile of her husband. Such parts of it as were told me of what was done out of my sight, I have no reason to doubt; and

what I have written may be depended on as literally true. But I omitted to observe, that though the Bramins shed tears when praying by their brother the night previous to his death, there did not appear the least concern in any of them during the ceremony at the funeral pile, not even in his eldest brother, or any of his dependents."

When this astonishing instance of attachment to husbands is considered, it cannot be easily reconcileable to European ideas, that a people, boasting of some refinement, should, in the most public manner, be guilty of every species of indelicacy to their females. Many nations have the custom of immuring their women, but the Hindoos seem singular in the grossness of their ordinances relative to them.

It is unaccountably strange, that, notwithstanding all this severity of disposition, and their contemptuous treatment of the Hindoo women, the men are very constant to their wives, the women are remarkably chaste, and adultery is a crime seldom to be heard of among them.

As to their food, both Mahometans and Gentoos eat rice stewed till it is quite dry: this they eat as we do bread. A favourite dish with them is what they call pilau: it is a fowl boiled with rice, and seasoned with turmeric. Another dish is the curry, which is a sort of fricassée of animal food or vegetables: and another is the kitcharee, which is rice stewed with a sort of pulse, and is eaten commonly with pickles of different kinds. They never use any knives, forks, or spoons, but eat with their fingers only. They always wash their hands both before and after meals, and use only the right hand in eating. Water is their common liquor: they also drink the milk of the cocoa-nut. As to beer, ale, or wine, there is not a drop of either of these liquors made in India; they buy all of the Europeans. They have spirits of several sorts, which they call arrack, some of which is distilled from sugar, and some from rice: the latter is drank chiefly by the common people. These Indians are in general very sober, and some of them abstain from all animal food. The Bramins, in particular, never eat any thing that has had animal life: curries of vegetables are their common diet, the chief ingredients of which are turmeric, spices, and the cocoa nut pulp.

It is generally known, that the practice of inoculating for the small-pox is common in all Asiatic countries. It may not, therefore, be improper to observe, from the declaration of a late ingenious traveller, that there is an art in Hindostan, not yet known in Europe, by which the women effectually prevent any traces of the small-pox on the faces of their little ones. This preservative is composed of a salve made of certain Indian herbs, and a certain kind of oil, which they apply as soon as the pock begins to blacken. It is presumed that the nature of this preparation would be communicated on enquiry; and it must be allowed, beyond a doubt, a matter worthy of notice.

The same person mentions another operation of the chirurgical kind, as attended with the happiest effects. In cases of bruises in any part of the body by a fall, a blow, or otherwise, those who are nearest the patient presently strip off the greater part of his cloaths, and, with the palms of their hands, gently rub the afflicted part, and proceeding from that spot, rub over, with greater force, the whole body. This good office is generally performed by the women, who are, indeed, the surgeons and physicians of the country, and who handle their patients with the utmost ease and tenderness.

There are people in Indostan, inhabitants of almost impenetrable woods, who are under the absolute direction of their own chieftains, and in times of peace are professional robbers, but in times of war the guardians of their country. The general name of these people is *Polygar*. Their original institution, (for they live in distinct clans) is not very well understood.

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The pollams or woods, from which is derived the word Polygar, lying in profusion through all the southern parts of Hindostan, the ravages committed in the open countries by those adventurous clans are both frequent and destructive. Cattle and grain are the constant booty of the Polygars. They not unfrequently despoil travellers of their property, and sometimes murder if they meet with opposition: yet these very Polygars are the hands into which the aged and infirm, the wives, children, and treasure of both Hindoos and others are entrusted, when the circumjacent country unfortunately happens to be the seat of war. The protection they afford is paid for; but the price is considerable, when the helpless situation of those that fly to them, and especially when their own peculiar character is properly attended to. The government of Hindostan is under a necessity of tolerating this honourable banditti. Many of them are so formidable as to be able to bring 15 and 20,000 men into the field.

The Hindoo code of laws, in speaking of robberies, hath this remarkable clause. "The mode of shares amongst robbers shall be this: If any thief or thieves, by the command of the magistrate, and with his assistance, have committed depredations upon, and brought away booty from another province, the magistrate shall receive a share of one sixth part of the whole. If they received no command or assistance from the magistrate, they shall give him in that case one tenth part for his share, and of the remainder their chief shall receive four shares: whosoever among them is perfect master of his occupation shall receive three shares; whichever of them is remarkably strong and stout shall receive two shares, and the rest shall receive each one share."

Here then we see not only a sanction, but even an inducement to fraudulent practices; another singular inconsistency among a people who in many periods of their history have been proverbial for innocency of manners and uncommon honesty in their conduct towards travellers and strangers.

The natural indolence to which the people of this country are accustomed may, in some degree, be accounted for, from the excessive heat of the climate, which prevents them either from pursuing business or amusement the chief part of the day. The only times they can follow these are, the early part of the morning, and the latter part of the evening, so that they are obliged to rise early, and sit up late. All ranks of people, even the most menial servants, retire to rest after dinner; and from that time till near sun-set, every thing is as silent as at midnight; after which they dress and recreate themselves according to their respective stations.

The genius of these people being rather imitative than inventive, they have naturally less curiosity than the Europeans, and do not, therefore, so often vary their fashions. From their temper and tenets, as well as from several hints in ancient historians, it appears more than probable, that the same kind of garments, food, furniture, buildings, and manners in general, which prevailed among their progenitors some thousand years ago, actually prevail among the Hindoo tribes at this day.

#### SECTION IV.

##### *Ancient and present State of Science, Languages, &c. in India.*

THE sciences must have been cultivated in this country at an early period, as before the time of Pythagoras the Greeks travelled into India for instruction. The native Indians, or Hindoos, are men of strong natural endowments, though they have but little literary knowledge; they have, however, some of Aristotle's works in the Arabian language, as well as those of Avicenna, and some passages in the Old Testament. The Gentoos, or original Indians, begin their

year on the first day of March, and the Mahometans on the tenth, and their year is composed of thirteen moons. The day they divide into four parts, and the night into four, which they again subdivide into eight, and measure them by water dropping from one vessel into another. In some of the principal towns there is a large vessel fixed, which a person constantly attends.

The Bramins are adepts in arithmetic, at least in the practical part; in their childhood they are instructed to cast up sums by their fingers only. They have tables for calculating the approach of an eclipse, but are no theorists in their calculations.

Their grand and favourite science is astrology, and the Indian Bramins are the almanack-makers, who mark down what they prophecy will be lucky or unlucky days; and so infatuated are the Gentoos, that their merchants will transact no kind of business on the days predicted to be unlucky.

They have very little skill in physic and anatomy. The Bramins use charms for the expulsion of disorders: they, however, at the same time apply simples, and with good success: they allow no liquor but water, mixed with cassia, lignum, or cinnamon.

The Indians are subject to the bloody flux, which they cure by the prescription of stewed rice.

The languages and dialects spoken in India are various. The language spoken at court is the Persian; what is deemed the learned language is the Arabian; but none is so generally understood as the Persian, though much corrupted. The Hindoo, incorporated with a great many Persian and Arabic words, is spoken throughout Hindostan and other parts of India, though the accent and dialect differ in the several places where it is spoken; the purest is spoken in the province of Agra.

Here was invented the game of chess: we owe to them the use of cyphers, which, though imported among us by the Arabians, came originally from India. The ancient Indian medals, in such esteem among the Chinese, prove that the arts were cultivated in India, even before they were known in China.

#### SECTION V.

##### *Religion of India in general, and the different Sectaries particular.*

THE mythology of the Indians is very irregular. The religious and philosophic books of the Hindoos are called Bedas. They are written in Sanscrita, a language known only to the Bramins, who confine those writings entirely to their own tribe.

The Hindoos inflexibly adhere to the Mosaic injunctions; "Thou shalt not muzzle the ox when he treadeth over the corn." They muzzle not the ox, but let him quietly tread out the grain as the Israelites used to do of old.

There is reason to believe, that the Indians were almost as civilized when Brama instituted his laws, as they are at this time. It is from him the Indians derive their religious veneration for the two great rivers, Ganges and Indus; it was he who consecrated the cow, whose milk is so wholesome and agreeable in hot countries; and to him is attributed the division of the people into tribes; which institution is antecedent to all traditions and known records, and may be considered as the most striking testimony of the antiquity of the Indians. Throughout all Hindostan, the laws of government, customs, and manners, form a part of religion, and are all derived from Brama, who was the author of the sacred books. He prescribed different sorts of food for the respective tribes: the military, and some other ranks, were allowed to eat venison and mutton; fish was allowed to some husbandmen and mechanics; and others lived upon vegetables and milk.

Although we are not so well acquainted with the cast of Bramins, as might be expected from the enlarged knowledge, commerce, and curiosity of the present times,

times, we know enough of them to conclude with certainty, that they have degenerated from the purity of their ancestors. In the present times it is asserted, that European usurpers sometimes make use even of the Bramins as tools of oppression and instruments of plunder. But whatever their lives be, their doctrines upon the whole are true and excellent; for among several errors, they maintain those truths which form the harmony of the world, viz. "That God is delighted with charity and good works, more than by any other sacrifices." In general, their religious tenets are very consistent with the ideas which are entertained of the divinity in Europe. Many superstitious practices have been introduced among the generality of the people, and the use of images is common, though seemingly (according to a candid observer) not as objects of adoration, but lively representations of those attributes which they believe the Almighty Being only to possess.

The Bramins are very sober and temperate, and, upon the whole, exemplary in their conduct. They divide past time into four distinct ages, and pretend to trace the existence of time through a vast succession of years. The four sacred books, or bedas, contain an hundred thousand poetic stanzas, each consisting of four lines; the first treats of astrology, natural philosophy, astronomy, and the creation of matter; the second treats of religious and moral duties, and has sacred songs or hymns in honour of the Divinity; the third has for its subject, all religious rites and ceremonies, as fasts, festivals, penances, purifications, &c. and the fourth comprehends the whole science of theology and metaphysical philosophy. However, since the rise of the Mahometan religion, the Bramins have laid aside the fourth book, or beda; as the heresy of Mahomet, according to them, hath been founded upon that book.

It may be necessary to observe, that the term *Gentoo* distinguishes the Hindoos from the Mahometans or Musselmens, commonly, though improperly, denominated Moors. The word has its derivation from *Gentio*, in Portuguese, signifying *Gentile*.

The Hindoos are divided into four tribes, the most considerable of which are the Bramins; of these there are several orders: those who mix in society are, for the most part, very corrupt in their morals; they say that the water of the Ganges will wash away all their crimes; and, as they are not subject to any civil jurisdiction, they live without either virtue or restraint; except, indeed, that they have the great character of compassion and charity; principles eminently distinguishable in the mild climate of India.

An Hindoo, being banished and disgraced, is forced to join the Hallachores, who are a tribe, or rather the refuse of all tribes; for they perform the vilest offices in life, and are held in such general abomination, that on the Malabar side of India, if one of them happens to touch a person of a superior tribe, he receives a dagger in his body, and the laws countenance the deed.

The Hindoos, or Gentoos, are considerably more numerous than the Mahometans. Avarice is their chief passion; a passion which prevails, for the most part, in persons of weak bodies and little minds.

The latest writer upon this subject, which we have seen, thus describes their character:

"To sum up their general character in few words; they are gentle, patient, temperate, regular in their lives, charitable, and strict observers of their religious ceremonies. They are superstitious, effeminate, avaritious, and crafty; deceitful and dishonest in their dealings, void of every principle of honour, generosity or gratitude. Gain is their predominant principle; and, as a part of their gains, bestowed in gifts to their priests, or charities to the poor, will procure their pardon, they can cheat without fearing the anger of their Gods."

The division of the Gentoos into tribes or classes, discovers a striking peculiarity in their government and religion. The tribes are headed by a chief, who is in

some degree responsible for the conduct of those under him; and individuals, on proper occasions, are sometimes summoned to assemble together, in conformity to the requisitions of government.

## SECTION VI.

*Government, Climate, Constitution, Civil, Military, &c. of India.*

**B**OTH the lives and fortunes of the people are wholly at the disposal of the Great Mogul. Civil slavery hath been here added to political slavery; the subject oppressed has no law to protect him. Here a man scarce dares to think; his soul is so much debased, that its faculties are destroyed; despotism debases and stifles every kind of sentiment. The subject is not master of his own life; he is not master of his own understanding: he is debarred from all studies that are serviceable to human kind, and is only allowed such as are calculated to enslave him. He is not master of his own field; the lands, and their produce, belong to the sovereign; and the peasant must be contented, if he can earn just enough to keep himself and his family with a common degree of decency. He is not master of his own industry; every artist, who has been so unhappy as to betray his talents, lives in dread of being fated to serve the monarch, or some powerful courtier, who hath purchased a right to use and employ him as he thinks proper. He is not master of his own money; he is forced to conceal it in the earth, by way of securing it from the tyrannic hand of power. The will of the Mogul is the only law of his subjects; it decides all lawsuits, without any person's daring to call it in question, on pain of being deprived of life. At his command alone, the greatest personages are put to death, and their possessions taken from their families. No doubt this absolute and tyrannical authority, with which the Indian is every where oppressed, must subdue his spirit, and render him incapable of those efforts which courage requires.

The climate of this country is another obstacle to any liberal exertion: the indolence it inspires is an invincible impediment to great revolutions and vigorous oppositions, so common in northern regions. The soul and body equally enervated, have only the virtues and vices of slavery. Since, then, the climate hath so powerful an effect over both mind and body, its influence must bear a mutual analogy to the different heights of the soil on which a man breathes, independent of other local causes, which must make some exceptions to the general rule.

The emperor of Hindostan sometimes appears at a window at sun rise, when all the great men of his court are obliged to attend in his apartments to do him homage. At sun-set he also appears at a window, and receives the acclamations of the people. The principal officers of his empire are the prime vizir, the first secretary of state, the treasurer, the chief of the eunuchs, the general of the elephants, and the master of the wardrobe.

No persons must presume to enter the imperial palace except the rajas and great officers, and they must pay a most profound reverence to the emperor, and prostrate themselves when they depart from him.

No pomp, magnificence, or luxury, is comparable to the ostentatious brilliancy of the Great Mogul when he appears in public. He sits upon a throne of gold, glittering with precious stones. The throne and monarch are both upon the back of an elephant, which elevation gives the emperor such an air of grandeur, as must surpass the conception of any European who has not seen him.

As the elephant moves slowly on, the people fall prostrate before their great and mighty prince. Thus, by dazzling the eyes of his slaves, and inspiring them with terror, he supports his despotic authority.

On the shield of this splendid despot are placed diamonds and rubies, on his head is a gaudy turban, and on



on his neck a rich chain of pearls. Besides a sword, he has a quiver of arrows; and on the right and left side of him hang rubies or diamonds. He holds a staff in his hand, adorned with drilled diamonds. He has rich bracelets on his wrists, as well as above his elbows; and on his fingers are costly rings.

When the emperor marches with his troops, he is attended by about 100 elephants, richly caparisoned, and 10 or 12,000 men. In the center, either on an elephant, or a fine Persian horse, he rides himself. When he goes into the country, he is seated in a covered chariot, drawn by oxen.

The emperor has under him four principal secretaries of state.

The sons of the emperor are stiled sultans, and his daughters sultanas: the nabobs are viceroys or governors of provinces: the next in rank have the title of khan, or cawn: the great officers in the army are stiled omrahs; and the chief, or general, is called mirza. The Subah of the Decan hath the superintendence of all the Mogul governors within his jurisdiction, and whose supreme viceroyalty is made up of several provinces, which were formerly so many independent states. The women in the emperor's seraglio are upwards of 1000. He allows himself several wives, and generally marries some of his own subjects. The first son of either wife is heir to the emperor, though the crown is usually enjoyed by him whose sword can do the most execution.

At the age of about twelve or fourteen years the sultans are married, and sent to different governments, the heir to the throne excepted, who stays at home. The sultanas, who are restrained from marrying, are educated very liberally; and, in consequence of that restriction, great indulgencies are often given to those princesses. The governesses of these ladies have frequently no inconsiderable share in the government; for great offices are often disposed of through the sole influence of these women, each of whom, indeed, has a title answerable to some consequential department, and corresponding with the minister whose title she bears. The emperor, in retirement, is attended and served entirely by women.

With respect to the laws of Hindostan, the emperor himself decides in all capital cases, as do his viceroys in their different governments. There are no written laws, particular punishments being inflicted for particular offences. Murder and robbery are punished with death: but the mode of executing it is solely in the will of the Mogul or his viceroy. Some offenders are beheaded, some hanged, some impaled upon sharp-pointed stakes, and others trampled to death by elephants.

The poor criminal who is doomed to suffer excessive torture, has the bones of his legs and arms broken by the elephant, who kicks him in those parts with his heavy foot, and then leaves the victim to expire. There have been instances of delinquents being torn to pieces by dogs in the empire of Hindostan.

A court of justice is held at stated times for determining disputes relative to property, and other controversies among the people. It is called the *darbar*, and is a large building, open on one side for the admission of spectators. Hither the injured person repairs, and addressing himself to the court, calls out with an audible voice for justice against the offender. As soon as he is observed by the judge, he proceeds to the upper end of the court, and relates his grievances with all the humility he is master of, as the favour of the judge is his only dependance for redress. This degree of flattery, however, will not operate without it is attended with pecuniary compliments; and that party which outvies the other in this particular, is sure to obtain a conquest over his adversary; so that the grievance of the complainant is often increased by advancing one part of his property in expectation of obtaining the other.

Courts are likewise held in every town and village for the administration of justice, the principal person acting as judge, and determining all disputes within his

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district. The determination, however, is generally formed in favour of him who displays the greatest degree of liberality.

Law-suits are here very quickly adjusted, as the whole power of deciding is solely vested in the judge, whose principle is avarice, and whose soul is a stranger to tender or equitable sentiments.

When the Great Mogul himself holds a divan or public court, he is seated on the musnud, which is a kind of stage elevated to the height of about two feet, covered with a superb cloth, embroidered and fringed with gold. In the center of the musnud is placed an oblong plate of gilded silver, turned up at the edges, and resembling a tea-board, upon which the *Conqueror of the World* (for so the Mogul stiles himself) sits cross-legged. His officers surround him, his courtiers adulate him, and the unfortunate petition him. As there is something singular in the ceremonial of the latter, it may be entertaining to particularize it. The petitioner is obliged to leave his slippers on the outside of the door, and to advance barefooted in token of humility: he then makes three saalams, or salutes, to express his profound veneration, bows his forehead to the ground, and presents his petition, together with a purse of gold, as the one would be useless without the other; for the first only contains a detail of grievances, but the latter is filled with that persuasive eloquence which alone can induce the monarch to redress them. The petitioner, on presenting the paper and purse, usually says, "Read this my petition: the day will come when all petitions shall be read." If the Mogul does not choose to receive the petition, he frowns, and turns away his head; but if the petitioner finds favour in his sight, that is, if the bribe is sufficiently large, and the ministers have been previously well fee'd, he smiles, and gives a gracious nod of approbation. The Mogul does not, however, always redress the grievance when he receives the memorial and its golden attendant, but is frequently so charmed with the rhetoric of the latter, that he puts the object of oppression to the trouble and expence of repeating the former. Such is the determination of justice in India!

The civil institutions of the Hindoos respecting the division and security of property, and the internal police of the country, were originally founded on principles of the soundest political wisdom, and were well calculated to promote the happiness of the people; but the different innovations of despotism have marred the harmony of the ancient constitution, and rendered property and personal liberty more precarious, less defined, and more exposed to chicanery and misconstruction.

Every year two grand and solemn festivals are celebrated in honour of the Mogul. The first, which commences with the new year, continues about twenty days. Before the royal palace is built a splendid theatre, which the emperor ascends, and seating himself on a cushion decorated with pearls and gold, receives the presents brought to him from his people. The other festival is held on his birth-day, when he dresses himself in his most gaudy apparel, and enters a magnificent pavillion, attended by his courtiers, where are two large scales, the chains of which are of massy gold, adorned with jewels. In one of these scales the emperor places himself, in order to balance or preponderate the other, which is filled with rubies, emeralds, pearls, gold, silver, fine stuffs, cinnamon, cloves, herbs, &c. and an exact account is taken of the difference of his weight from the last year: if he weighs more the present year than the last, the people shout and rejoice; if less, they manifest every expression of concern.

The soldiers make up the smallest part of the Indian camps, which are pitched in one form, and are nearly round. Every trooper is attended by his wife, his children, and two servants. The generals and officers train is proportioned to their ambition and vanity. The sovereign himself, more intent upon parade and magnificence than the emergencies of war, has an unbounded train of wives, courtiers, elephants, &c.

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In general, the troops of the Mogul are furnished by the rajahs. He has several regiments called household troops, which are his body guards. There are also the guards of the golden mace, the silver mace, and the iron mace: these carry maces, and are all chosen men, who have distinguished themselves by their valour. But the most respectable and honourable body among the emperor's forces is a regiment of 4000 men, called the emperor's slaves; these are the principal of the household troops, or body guards; and their daroga, or commander, is a person of very great authority.

The arms of the cavalry are a sabre, a dagger, a bow and quiver of arrows, a lance, a kind of carbine, and a shield. Those of the infantry are a sword and dagger, a bow and arrows, a shield, and either a spike or musket. They have also small guns, which they fire from the backs of elephants. Added to all these they have an heavy artillery; though it must be confessed they are obliged to have European gunners to manage it.

The whole country is in agitation to provide for the ostentation and pomp of a camp, and orders are issued for the bringing in provisions from every quarter to supply it. There is always great confusion in its operations; and a famine, with contagious distempers, frequently attend it. There are, besides, considerable losses sustained in men, beasts, and implements of war, in crossing difficult roads, and particularly in passing over rivers; for, in the rainy season, the rivers become so rapid, that the landing-places are often a mile below the places of embarkation.

Notwithstanding they affect a strong passion for military glory, the natives of Hindostan engage in war as seldom as possible. Those who have had the good fortune to obtain some marks of distinction in battle, are excused from serving for some time, and there are few who do not avail themselves of this privilege.

## SECTION VII.

*Commerce, Manufactures, Architecture, Revenue, Coins, Weights, Measures, &c.*

**T**HE merchants of Hindostan carry on a brisk and flourishing trade to Persia and the Red Sea, supplying both Persia and Turkey with all the rich merchandize of India; in return for which they import pearls, carpets, and other Persian commodities, but chiefly treasure to a vast amount.

As revolutions in Asia are so frequent, trade cannot be carried on in the same continued track as it is in Europe. European ships are used for the importation of Indian treasure, by way of security from the assaults of pirates.

They do not universally observe one and the same method in painting their cottons; either because there are some niceties peculiar to certain provinces, or because different soils produce different drugs for the same uses.

The chief manufactures of Hindostan are callicos, silks, and muslins. We import from thence indigo, salt-petre, opium, pepper, &c. &c. with diamonds and other precious stones.

The commodities exported from Europe are gold and silver lace, English broad-cloth, sword-blades, looking-glasses, hard-ward, tin-ware, brandy, beer, &c. &c. All the goods carried to India, however, are trifling in proportion to the bullion and foreign coin taken thither.

The natives forge very good blades of swords and poinards in some places. However, they cannot make either clocks or watches.

The cement used in house-building is made of sea-shells, and is harder than brick-work: they cover the tops of flat-roofed buildings with it, through which no bad weather can penetrate; and with this same cement they frequently lay the floors of their rooms.

The natives do not carry on the foreign trade of Comorandel. In the western part, indeed, there are Mahometans who send vessels to Achen, Merguy, Siam, and the eastern coast. Exclusive of ships of considerable burthen employed in these voyages, they have smaller embarkations for the coasting trade of Ceylon, and the pearl fishery.

The Indians of Massulipatan import white callicos from Bengal, which they dye or print, and dispose of them again at the places from whence they had them, at a very considerable profit. Excepting these transactions, the trade is entirely vested in the hands of the Europeans, whose only partners are a few Armenians and Bramins.

Weaving is the principal employment throughout India; but the greatest manufactory is at Dacca in Bengal, where the finest callicos, muslins, and dimities are made.

The filligree is admirable, the workmanship costing infinitely more than the metal itself. It is not perforated as with us, but cut into shreds, and joined with such inimitable art, that the nicest eye cannot perceive the junctures.

The embroidery and needlework are infinitely superior to any thing of the kind done in Europe; but it is remarkable, that the embroiderers and sempstresses (if we may be permitted so to call them) are all men, whose patience is as astonishing as their slowness is singular.

The gold and silver silks and gauzes are manufactured at Benares, but their richness exceeds their elegance. They are executed without taste, and make a very dull appearance when finished, wanting the delightful gloss, and vivid colours, which so greatly enliven, and give such spirit and beauty to the silks and gauzes of Europe and other places.

The exceeding slowness of the manufacturers renders most of the commodities of India very expensive: none will work but when absolute necessity compels them to it: so that when a merchant has occasion for any article, he is obliged to send for the maker, furnish him with materials to proceed, and advance him the money that his labour will amount to previous to his entering upon the business.

They copy with exactness, but have neither genius to invent, or ingenuity to improve: hence their works are admirably neat, without being pleasingly elegant; and display the most exquisite fineness, without the least delicacy of taste.

At Surat they are very skilful in the ship-building art; though it must be acknowledged that their naval, as well as their other architecture, is rather awkward and clumsy. Their vessels are made of a wood called teak, which is as durable and solid as oak, and their masts come from the coast of Malabar. Their ropes are produced from the fibres of the cocoa-nut tree, and their sail-cloths from their cotton manufactures. They use the gum of the damar tree for pitch, and their anchors are for the most part European; and, indeed, the most valuable of their cordage is the produce of Europe. The small vessels that are used along the coast of Malabar are made of the above wood, the planks being fastened together with cords. They are flat at the bottom, and have not any rudder.

The Mogul's revenue is supposed to have amounted to about forty millions per annum, before Nadir Shah committed his depredations in the empire, who deprived it of its most valuable treasures, and, by enfeebling the sovereign's authority, enabled several nabobs to emancipate themselves from his power. The revenues arise from the customs of the sea-ports, the produce of the fields, the devolution of the estates to the crown, the presents from subjects, &c. &c.

The coins of Hindostan are the rupee, the gold mahor, the pagoda, the fanam, and the pice. The value of the rupee, a silver coin, is about 2s. 3d. the gold mahor is worth about 14 rupees; the pagoda is valued at 9s. and is so called from its being stamped with the figure

figure of a pagoda; the fanam, a silver coin, is worth 3d. and the pice, which is a copper piece, is valued at about a halfpenny. Foreign coins are also current: but, for trifling articles, they sometimes make use of cowries or sea-shells, threescore of which are valued at about a halfpenny. Capital sums are reckoned by lacks or lacks, carons or carols, and arabs. A lack is 100,000 rupees, a caron is 100 lacks, and an arab is 10 carons. They make a threefold division of interest; one of which is vice, another neither vice or virtue, and a third virtue. This is their manner of expression. The interest that is vice, is four per cent. a month; and the interest that is virtue, one.

The common weight at Surat is the seer, which is about thirteen ounces; but their weights differ in almost every port, and sometimes even in the same port. We cannot, therefore, with any degree of accuracy, specify them.

The coss, with which they measure their land, is about an English mile and a half. In liquid and dry measures, one measure is a pint and a half; eight measures are one mercall, or twelve pints; and 400 mercalls are one garse, or 600 gallons.

### SECTION VIII.

*Chief Provinces and Cities of Hindostan. Dehli invaded by the Patans. City of Agra. Description of a Fight between Men and Beasts at an Entertainment given by the Great Mogul. Divers other Provinces and Cities of Hindostan.*

THE chief cities in the midland provinces of Hindostan, are those of Dehli and Agra. The city of Dehli, or Delli, capital of the province of Dehli, situated in the heart of the empire, is in 78 degrees east longitude from London, and in 26 degrees north latitude. It stands in the form of a crescent, on the river Gemma, which divides it; and it is distinguished into three towns, lying within about 120 miles north of Agra, in a fine plentiful country, where the air is more cool and salubrious than at Agra. The first town that was built is said to have had 9 castles and 52 gates. At some distance is a stone bridge, and a delightful plantation of trees, leading to the second town, which was taken from the Indians by the first Mogul conqueror. This was adorned and enriched by several magnificent sepulchres of the Patan princes, as well as other stately monuments, which were all demolished by Shah Jehan, father of Aurengzebe: but the latter rebuilt the town, and called it Jehan-Abad, transferring the seat of the empire hither from Agra, where the heat of the summer was too violent. The third town, which was erected close to the second, and formed out of its ruins, was called Dehli by the Indians, instead of Jehan-Abad, the basis of which was said to have been laid in blood, as the throats of malefactors were cut, by Jehan's order, "the better (he said) to cement the stones." He spared no expence whatever to adorn and beautify the gardens belonging to the royal palace, which were formed by an ingenious Venetian, after an Italian model.

The city of Dehli is entered by a long street, with arches on each side of it, under which are the shops of the tradesmen. This street leads directly to the palace, at the entrance of which are a couple of elephant figures, on whose backs ride two famous rajahs, representatives of two brothers, who lost their lives in bravely defending certain towns laid siege to by Eckbar. The palace is a very magnificent building, with brilliant porticos, elegant apartments, and every appurtenance that can conduce to use and ornament.

In this city is a spacious mosque, and a very magnificent caravansera. The latter of these was erected by a Mogul prince. It is situated in a large square, and surrounded by arches supporting open galleries, where the Persian, Usbec, and other foreign merchants lodge, and have also warehouses for their effects.

The houses of the great, which are on the banks of the river, or in the suburbs, are spacious and airy, having large courts, cellars, gardens, groves, ponds, fountains, and enormous fans on each side for the purpose of cooling the air.

The houses of the poorer sort of people are built with clay, and thatched, but have convenient courts and gardens. There are besides these a great number of small cottages, built of clay and straw, or mats joined together, and fastened to poles.

Mechanics are not numerous in this city, not from want of skill in the people, but from the ill treatment of the omrahs, who, if they can meet with them, oblige them to work, and reward them according to their own discretion.

Many of the principal inhabitants are wealthy; and their most inestimable possessions are jewels, which they take particular care shall be faithfully transmitted to their posterity.

The Patans, a people who live at the foot of Mount Imaus, to which they fled from the power of the Moguls, rendered themselves formidable against Nadir Shah; and after the latter had abandoned Hindostan, they themselves invaded the country in its then weak and defenceless state.

The Mogul no sooner heard of the march of the Patans towards his empire, than he called his great officers of the army together, and holding in his hand, agreeably with the eastern custom, a betel, he offered it to that general who should instantly take on him the command of his forces, to oppose the designs of the enemy: but such was the pusillanimity or perfidy of his officers, that not one of them would accept the offer made by their sovereign; upon which the young prince, who was then only about 18 or 19 years of age, being much concerned for the distressed situation of his father, solicited that he might be suffered to accept the betel. The emperor, however, refused it him; but the officers, or omrahs, joining in the intreaty of the prince, as he had so voluntarily made the offer, the emperor consented, and vested him with the command.

Piqued at the presumption and boldness of the young prince, the military officers entered into a conspiracy to betray and give him up to the enemy; but the prince being happily apprized of their design, laid them all under arrest, threw them into prison, and then vigorously attacking the invaders of his country, repulsed and drove them entirely away.

The conspirators getting out from prison in the meantime, caused a report to be circulated, that the prince was slain in the battle, and entering the palace gates with violence, strangled the emperor, and propagated a fresh rumour, that the sovereign, on account of his son's death, had put an end to his own life. At this fatal crisis it was, that the young victorious prince was returning in all the pomp of war to Dehli, when hearing of the horrible catastrophe which had happened, and apprehending his own life to be in imminent danger, he had recourse to stratagem. He affected to believe that his father had died a natural death, or had killed himself; and, assuming a faquir's garb, declared he should from that moment renounce the world, and not trouble himself in the least about government.

In consequence of this resolution the conspirators went forth to meet him, and acknowledged him their lawful sovereign. But the prince, however, assured them he should not succeed to his father's crown, but should retire to some sequestered place for meditation; to which end he begged their attendance that evening in the palace, in order to consult on the election of an emperor. The omrahs attended, the guards seized their persons, and the young Mogul, Amet Shan, triumphed over both his foreign and domestic enemies.

The tranquillity of Dehli, however, was soon after more effectually disturbed; for the Patans, considerably reinforced, again attacked the city, conquered it, plundered it, and seized on the royal treasury. They then marched home with their spoil, which consisted

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of almost all the riches left in the place after it was pillaged by Nadir Shah, and amounted to a very capital sum.

The Patan chief, when he halted at Lahor, drew a line from north to south, claiming a vast track of land to the west of that line, tributary to the empire of Hindostan; and leaving his son Timur there as generalissimo and governor of this extent of territory, he no farther molested Hindostan at that period. But as all the riches of the land were carried off, a general dejection ensued, the grounds lay fallow, and the manufacturers stood still: the people would not work for foreign plunderers, and want and famine were speedily felt. Thus did ambition oppress the fine region of Hindostan.

Many revolutions happened afterwards at Dehli, and, in the year 1757, Timur was placed on the imperial throne.

Agra is the capital of the province of that name. It was founded in the year 1566, by Eckbar, who called it Eckbarabat, and made it the metropolis of his empire. It is situated in 26 degrees north latitude, and 79 degrees east longitude, from London. It lies on the river Gemma, about 700 miles north-east of Surat, a journey which the caravans generally perform in nine weeks, and about 500 leagues north of Pondicherry, on the Coromandel coast. It stands in the middle of a sandy plain, which greatly adds to the heat of the climate. It is about eight miles long, but not near so broad, and no part is fortified but the palace. There are, however, generally a great number of soldiers here.

The houses are so situated as to command an agreeable prospect of the river. The buildings of the omrahs, and other great men, are of stone, and elegantly constructed. The great number of mosques, caravanseras, squares, baths, and reservoirs, intermixed with gardens, trees, and flowers, render this place extremely pleasant. The royal palace is a magnificent structure, situated in the form of a crescent on the banks of the river.

Around the palace are elegant gardens, with fine canals; and there are also extensive parks; so that the circumference of the whole is very considerable.

In 1638 here were no less than seventy mosques; and pilgrimages are at this time made to a famous mosque, in which there is the sepulchre of a saint 30 feet long, and near 16 broad.

Criminals pursued in order to be punished for offences fly directly to a mosque, and there find a certain shelter. Not even the emperor himself can hurt them after they have once flown to its sacred walls; for the attempt to punish, in this case, would be a direct violation of that profound respect and reverence due to such as have the title of saints.

In this city are 800 purifying baths; and near it stands that grand piece of architecture the mausoleum, which 20,000 men were twenty-two years in building.

The greatest part of the inhabitants of Agra are Mahometans and Moguls; and the city flourishes when honoured with a visit from the Great Mogul; but in general it has little to boast of with regard to commerce.

There is a very singular entertainment given by the Great Mogul to foreign ambassadors; it consists of wild beasts of various sorts fighting with each other, or combated by men, who engage in such dangerous enterprises to obtain the favour of the king. The manner of one of these fights, which was exhibited at Agra, when the Moguls kept their court there, is thus described. First two buffaloes were let loose at each other, and afterwards a lion and a tyger, the two latter of which fought desperately for some time. These being taken away, the governor arose and said, "The Great Mogul's will and pleasure is, that if any valiant heroes are minded to give proofs of their valour, in fighting against the wild beasts with shield and sword, let them come forth: if they conquer, the Great Mogul will shew high favour to them." On this three persons entered the list, and engaged to undertake the combat; when the governor calling out, said, "None must

fight with any other weapon than sword and shield: those who have a dagger about them must throw it away, and fight fairly." A lion was then driven into the ring, where one of the three stood ready to encounter him. The lion immediately ran to him with the greatest ferocity, but the man defended himself a considerable time, till his arms growing weary, the lion laid one of his paws on the shield, and the other on his arm. The man finding himself unable to use his sword, and seeing the danger he was in, with his left hand drew out his Indian stiletto, and gave the lion so violent a stab in the throat, that he immediately let go his hold; after which he severed his body almost in two with his sword, and, pursuing his victory, effectually killed him. The Mogul, however, smiling, said to the conqueror, "You are a brave soldier; you have fought valiantly; but did not I command you to fight fairly, with sword and shield only? but, like a thief, you have stolen the lion's life with a stiletto." After this the king ordered the man's belly to be immediately ripped open, and that his body should be carried on the backs of elephants throughout the city; which sentence was immediately executed.

A tyger was then brought to the ring, which was encountered by a very strong man; but the tyger was so active, that he suddenly leaped on his antagonist, and tore him to pieces. A very small person then engaged the tyger, and, at the first encounter, cut off both his fore feet, which obliged him to fall: he then pursued his efforts, and soon killed him. On this the king calling to him, asked his name; to which he answered, Geiby. The king then ordered one of his servants to carry him a cloth of gold, who, when he delivered it to him, said, "Geiby, receive this coat, which the Mogul of his bounty hath sent." The conqueror received the coat with great humility, kissed it seven times, and afterwards holding it up, prayed to himself for the Mogul's prosperity; which done, he cried aloud, "God grant the Mogul to grow as great as Tamerlane, from whom he is derived; may he live seven hundred years, and his generation continue for ever." After he had thus expressed himself, he was conducted by an eunuch to the king, who, on his going away, said, "Be praised, Geiby Khan, for your heroic exploits. This name you shall keep for ever. I am your favourable lord, and you my vassal."

There is a very formidable nation on the north of Hindostan called the Scheiks, who can bring into the field 60,000 cavalry. They possess the whole province of Punjal, the greatest part of the Moultan, and the Sindi, and all the country towards Dehli, from Lahor to Serhend. These people have found means to free themselves from the chains of despotism, though encompassed by nations of slaves. During the calamities of the Mogul empire, their number increased considerably by refugees from different nations. It is affirmed that they have a temple with an altar, on which stands their code of laws, and next to it a sceptre and a dagger. To be admitted amongst them, nothing more is required than to swear an utter abhorrence of monarchy.

Cashmere, or Cassimire, which is about 76 miles in length, and 30 broad, is one of the most pleasant countries in all India: it is divided from Tartary by Mount Caucasus, and is situated in the northern part of the empire. This place, though inconsiderable as to its revenues, was uniformly held in the highest estimation by the emperors of Hindostan. Thither they repaired in the plenitude of their greatness, when the affairs of state would admit of their absence, and there they divested themselves of form, and all the oppressive ceremonies of state.

The royal manner of travelling to Cashmere was grand, though tedious and unweildy, and shewed, in an eminent degree, the splendour and magnificence of eastern potentates.

The temperature of the air here, elevated, as it is, so much above the adjoining country, together with the streams which continually pour from its mountains, enables

enables the husbandman to cultivate with success the soil he appropriates to agriculture, whilst the labour of the gardener is amply repaid in the abundant produce of his fruit.

The rivers supply the inhabitants with almost every species of fish; the hills yield sweet herbage for the cattle; the plains are covered with grain of different kinds; and the woods are stored with variety of game. In this country, therefore, it is not to be wondered that the women are so singularly beautiful. The picture intended by nature would have been incomplete without them.

Adown their necks, more white than virgin snow,  
Of softest hue, the golden tresses flow:  
Their heaving breasts, of purer, softer white  
Than snow hills glist'ning in the moon's pale light,  
Except where cover'd by the sash, were bare;  
And love itself smil'd soft and panted there.

In almost every other part of Asia the Scythian feature is to be traced in a greater or less degree. It is not so here. The Cashmireans seem a race distinct from all others in the east. Their persons are more elegant, and their complexions more delicate, and more tinged with red.

Where beauty is, there ever will be love; and love will always be attended by poetry and music. Thus we find the Cashmireans cultivate those arts with extraordinary success; poetry in particular. No country of the east has produced more elegant effusions of imagination than Cashmire, nor has any been more celebrated in story or romance.

On the decline of the Mogul power in Hindostan, Cashmire felt some of the ravages of war. It is now, however, in peace, and the inhabitants are desirous of keeping it so. Industry, sprightliness, and goodfellowship, fill up the measure of their time. They gratefully return thanks to heaven for the blessings they enjoy. Their days are days of comfort, and their nights are crowned with tranquillity and repose.

To the north of Cashmire is the province of Lahor, situated in 32 degrees north latitude, which was subdued by the Patans. In this province are mosques, caravanseras, baths, pagodas, palaces, and gardens. There is, in particular, antique edifices here, once the residences of the Moguls, and on which are inscribed the exploits of many of those monarchs.

The province of Sindy, situated on the river Sind, is a very fruitful country. Here is a great plenty of cattle of all sorts, and numbers of tame and wild fowl. The province abounds in wheat, rice, and pulse. They never have a dearth, the Indus overflowing all the low grounds in April, May, and June, and leaving a fat slime that enriches the earth.

This country produces salt-petre, sal-ammoniac, borax, lapis-lazuli, lapis-tutia, assa-foetida, lignum-dulce, bezoar, opoponax, and raw silk.

The natives manufacture both silk and cotton, as well as chintz, and very handsome counterpanes. They also make fine cabinets, lacquered, and inlaid with ivory. They export a great deal of butter, which is put into duppas, or jars, containing from 5 to 200 lb. weight. The quota of forces furnished from hence to the Mogul, is 4000 horse, and 8000 foot.

The established religion of the people is Mahometanism. There are, however, ten Gentoos to one Mahometan.

They have here a particular festival, called the Feast of Woolly, when both sexes meet, and dance to the sound of drums, pipes, and cymbals. The women distribute sweetmeats, and the men squirt oil at each other.

The capital of the province, called Tatta, is situated in a large plain; it is about three miles in length, and about one and an half in breadth. Here is a palace for the nabob, and a citadel. The citizens are particularly celebrated for making extraordinary handsome palanquins.

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Near the city are several very large and magnificent tombs, which contain the remains of some of the ancient monarchs of Sindy. The largest, which is in the form of a cupola, is about 30 feet in height, and 21 in diameter. It consists of the most beautiful variegated porphyry, polished in the most exquisite manner.

The province of Guzurat, or Cambaya, lies to the south of Sindy, and is rendered a peninsula by Cambaya bay on the south-east, and Sindy bay on the north-west. From north to south it extends about 300 miles, and from east to west about 400 miles.

Amadab is the chief city of Cambaya, and lies about 140 miles to the northward of Surat, in 23 degrees north latitude, and 72 degrees east longitude, from London. It stands in a most delightful plain, watered by the river Sabremetty, and is surrounded by a wall of brick and stone, flanked with round towers, forty feet high, and has twelve gates. The town, including its suburbs, is about four miles in length. It is so intermixed with gardens and groves, that it has a most pleasing and rural aspect at a distance; and has upwards of 20 towns, and near 300 villages under its jurisdiction. One of the villages, called Serquech, is distinguished for the tombs and monuments of the ancient kings of Cambaya, or Guzurat.

The city of Cambaya is situated in 23 deg. north latitude, at the bottom of a gulph of the same name. It is about two leagues in circumference, and has very extensive suburbs, exclusive of fine gardens: the streets are spacious, and the houses well built with brick. The English and Dutch have factories here; though great part of the trade is removed to Surat; on which account the city is but thinly inhabited. It is surrounded by a brick wall, and has several sepulchres, besides a stately castle for the nabob.

The Banian inhabitants here shew a particular indulgence to monkies, which swarm, and are very mischievous. Originally there was an hospital for animals in this place, and the ruins of it are still visible. In the country are prodigious numbers of peacocks, which the natives catch after the birds have retired to rest. The flesh of the young ones is white, and the taste of it somewhat like that of a turkey.

The tide in the bay of Cambaya runs with such amazing rapidity, that it is said to exceed the pace of the swiftest animal.

Surat is a great commercial city situated in the province of Guzurat, on the river Tapta, a short distance from the ocean. The streets of this city are irregularly laid out, though wide at bottom. The shops have rather a mean appearance, the chief traders keeping their commodities in warehouses. Here are, however, a great number of very good buildings.

The building of this city was begun about the middle of the last century, and in a few years became a very considerable place. It is said to contain about 200,000 inhabitants.

Before the English East India Company possessed Bombay, the president and council managed their affairs at Surat, where a factory, which had been established there, was still continued, after the presidency was removed to Bombay. This factory had received from the Mogul government many valuable immunities; and Persians, Moguls, Indians, Arabs, Arminians, Jews, and Europeans, all resorted to Surat, where money was easily obtained, and bills of exchange were to be had for every market in India. Bags of money, ticketed and sealed, would circulate for years, without being weighed or counted; such was the honesty of the traders. Fortunes were proportionable to the ease and readiness with which they were to be obtained by commerce; and a fortune of 200,000l. was common.

In hot weather the principal people retire into the country; and the English factory have a very pleasant garden, kept in the most regular order.

This place abounds with all kinds of provisions; the soil of the country is extremely fertile, and produces the finest wheat in India. Here are great numbers of antelopes,

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antelopes, and some deer, with a great plenty of wild fowl.

The Moors, who have the government entirely in their own hands, tolerate all religions. When they take an European into their service, they never make any enquiry about his religion, or wish him to become a profelyte.

In the year 1664 Surat was plundered by Raja Savagi, who carried off no less than 1,200,000l. The plunder would have been much more considerable, had not the English and Dutch avoided the depredation, by having placed their richest commodities in the castle, which was out of the rajah's reach: they had, besides, well fortified their factories; so that the plunderer thought it prudent to retire, without attempting to attack them.

In consequence of the above loss, the inhabitants built walls round the city: not, however, that this precaution was attended with the advantages expected; for the English, in 1686, stopped all the ships that were fitted out at Surat for the several seas; and this oppression continuing a considerable time, Surat was deprived of almost every branch of commerce that was not its own immediate property.

However, notwithstanding these and other misfortunes, Surat is at this time a flourishing city. Of the produce of the manufactures of Guzurat, which are deposited in warehouses, a considerable part is carried into the inland countries, and the rest to all parts of the globe. The commodities most commonly known are blue linens, white linens, blue and white checks, printed callicos, silk and cotton stuffs, gauzes, shawls, and dutties. Surat receives in exchange for her exports great quantities of spices from the Dutch; iron, lead, cloth, cochineal, and hard-wares, from the English; silk from Bengal and Persia; masts and pepper from Malabar; slaves and perfumes from Arabia; teas, sugars, camphire, quicksilver, and toys, from China; and gums, dried fruits, pearls, and copper, from Persia. The manufacturers here have generally their work bespoke by the wholesale merchants; and this being the only sea-port of any importance in the Mogul's dominions that the Europeans do not possess, the inland trade employs great numbers of caravans for the distribution of the articles imported; and a continual intercourse is preserved from hence with Bombay, both by sea and land. The governor of Surat, who, in the administration of public justice, attends personally in the durbar, presides with great state, and decides on all actions of a civil and criminal nature.

Bilnagar, the capital of the kingdom of the same name, and which is about 200 miles to the east of Carwar, stands on the summit of a high mountain, and is surrounded by no less than three walls.

## SECTION IX.

*English Possessions and Settlements in the East Indies. Account of the Cruelties exercised on the English in the Black Hole at Calcutta.*

THE province of Bengal is well known by giving its name to the greatest gulph in Asia, which separates the two peninsulas of the Indies. It is bounded by Afem and Araccan on the east, by several provinces belonging to the Great Mogul on the west, by hideous rocks on the north, and by the sea on the south. It is upwards of 240 leagues from east to west, and is deemed the most fertile country in India for a variety of valuable articles, such as sugar, silk, gum-lack, salt-petre, rice, opium, pepper, fruits, &c. The greatest part of the Bengal silk is produced in the territory of Cossimbuzar, where the silk-worms are reared and fed in the same manner as in other places; but the natural heat of the climate hatches and brings them to perfection at all times of the year. Considerable quantities of silk and cotton stuffs are manufactured here, and circulated through part of Asia.

The English East India Company's forces established in Bengal are very considerable; and the whole kingdom may be said, in a great measure, to be entirely under their rule and guidance; as the Subah, and the other rajas and princes, can only act under their controul.

A late writer gives the following account of a review of the company's troops in the presence of the Great Mogul.

"On a great holiday among the Mahometans, by desire of the Great Mogul, the English troops were ordered out to be reviewed by him: but it appeared very extraordinary that he did not take the least notice of any thing, or even look on the troops while they were going through their evolutions: if he did, it was with an eye askant, much practised by the Mussulmen. It seems it is inconsistent with dignity to appear to observe. All the trappings of dignity were displayed upon this occasion. The Mogul himself was on an elephant richly covered with embroidered velvet, the howder magnificently lacquered and gilded; and his sons were likewise on elephants. The plain was almost covered with his attendants: the officers of his court, their servants, their servants servants, seapoys, peaders, &c. &c. did not amount to less than 1500 people. All, except the seapoys, were, according to custom, dressed in white jammers and turbans. The principal people were on horseback, and well mounted. The train was increased by a great number of state elephants, state palanquins, and led horses richly caparisoned. The gilding of the howders and palanquins, the gold stuffs of the bedding and cushions, the silver and gold ornaments, the tassels and fringe of various colours, some of them even mixed with small pearls, the rich umbrellas, trappings of the horses, and all together, glittered in the sun, and made a most brilliant appearance."

Patna, which is situated in the Upper Ganges, is thought to be the most famous place in the universe for the cultivation of opium; but it is far inferior in its strength to that made in Syria and Persia. The Indians in general are exceeding fond of it; though its use has been prohibited by the most severe penal laws. In the neighbouring islands, however, it is consumed in great quantities. They not only chew it, but intermix it with their tobacco when they smoke, which frequently intoxicates them even to a degree of insanity, and prompts them to commit outrages of the most prejudicial tendency.

Patna is the capital of the territory of the same name, and one of the largest cities in India. The English have a capital factory here, at which is bought up immense quantities of opium and salt-petre.

Dacca is situated in 24 degrees north latitude. The soil is rich, the situation fine, and to its market are brought the richest commodities of India and Europe. It receives considerable advantages from its cottons, from which are produced striped and worked muslins, more valuable in their texture than those made in any other part of India.

The factory of Fort William, at Calcutta, belongs to the English East India Company, and is the most capital settlement they possess on the continent of India, being the residence of their governor-general, who is assisted by a supreme council, of which he is president, and a board of trade. It is situated on the river Hughley, the most westerly part of the Ganges. Here are a great number of store-houses, magazines, and an hospital. Here is also a good garrison of soldiers. All kinds of provisions are very cheap at this place; tho' the air of Calcutta is unhealthy, the water brackish, the anchorage unsafe, and the neighbouring country affords but few manufactures; notwithstanding which, great numbers of the most wealthy merchants, invited by the prospect of security and liberty, have fixed their residence here.

In 1757 the Subah of Bengal, from motives of eastern haughtiness and despotism, invested Calcutta, which was then in a defenceless state. The governor, alarmed

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at the appearance of a very numerous army, abandoned the fort, and, with many of the chief inhabitants, repaired on board a vessel in the river. Mr. Holwell, however, who was second in command, assisted by a few intrepid officers, and a weak garrison, defended the place for some time, but was at length obliged to surrender; and the inhabitants, with the whole garrison, were all forced into a dungeon called the Black Hole, from which only 23, out of 146 persons, came out alive; the rest being suffocated by extreme heat.

The humane mind will easily paint to itself the most wretched situation of such a number of fellow-creatures crammed together in a cube of 18 feet, in a close sultry night, with scarce the faintest circulation of air. They had been but a few minutes confined, when every miserable captive fell into so violent a perspiration, as brought on a most raging thirst. They all stripped off their cloaths except Mr. Holwell and three other gentlemen; and a proposition was then made, that every man should sit down on his hams. This expedient was accordingly practised several times, and at each time many of the unhappy wretches, more weak than others, and who could not recover their legs when the word was given to rise, fell all along, and were instantly suffocated or trod to death. Repeated efforts had been made to force the door, but to no purpose. Before nine o'clock every man's perspiration and thirst was so excessive, that "water! water!" was the general cry; and an old jemmantadar, among the guards, being moved with compassion at their extreme sufferings, ordered some skins of water to be brought.

The tumult, madness, transport! the fury and avidity, the confusion and violence, the lunacy and ravings of the miserable captives on the appearance of water, cannot possibly be conveyed to our readers in a more striking view, than by quoting the words of Mr. Holwell.

"The water appeared! (says Mr. Holwell.) Words cannot paint to you the universal agitation and raving the sight of it threw us into. We had no means of conveying it into the prison, but by hats forced through the bars; and thus myself, who stood close to the bars, and Messrs. Coles and Scott, supplied our fellow sufferers as fast as possible. But those who have experienced intense thirst, or are acquainted with the cause and nature of this appetite, will be sufficiently sensible it could be no more than a momentary alleviation: the cause still subsisted. Though we brought full hats within the bars, there ensued such violent struggles and frequent contests to get at them, that before they reached the lips of any one, there would be scarcely a tea-cup full left in them. These supplies, like sprinkling water on fire, only served to feed and raise the flame.

"O, my dear friend! how shall I give you a conception of what I felt at the cries and ravings of those in the remoter parts of the prison, who could not entertain a probable hope of obtaining a drop, yet could not divest themselves of expectation, however unavailing! and calling on me by the tender considerations of friendship and affection, and who knew they were really dear to me! Think, if possible, what my heart must have suffered at seeing and hearing their distress, without having it in my power to relieve them! for the confusion now became general and horrid. Many forced their passage from the further part of the prison, and pressing down those who were too weak to withstand them, trampled them to death."

Mr. Holwell, from nine to near eleven, thus stood at the bars of the window, supplying the poor creatures with water, and was almost pressed to death. His two companions, and Mr. Parker, who had forced himself into the window, were really so; as were Messrs. Baillie, Jenks, Reveley, Law, Buchanan, Simpson, and several others who lay dead at his feet.

Mr. Holwell now calling out to his fellow prisoners, and begging, as the last instance of their regard, they would remove the violent pressure on him, and suffer him to leave the window, they gave way, and he, with

great difficulty, got into the middle of the prison, where the throng was less by the many that were dead, and by others who flocked to the windows; for by this time they had water also at another window.

In the prison there was a platform, raised between three and four feet from the floor, and open underneath. Upon this platform Mr. Holwell lay down among many dead bodies, hoping here speedily to breathe his last: but, alas! he had not lain many minutes before he was seized with a most violent pain in his breast, and palpitation of the heart, attended with a difficulty of breathing, and an increasing excessive thirst. Unable to bear these united pains, he made a vigorous effort to get to a window opposite to him, and gaining the third rank at it, with one hand seized the bars, and by that means gained a second. In a few moments the air from the window relieved the pain in his breast, as well as the palpitation and difficulty of breathing; but his thirst was as great as ever. He got some water; but this increasing, instead of abating his thirst, he contented himself with sucking into his mouth the perspiration from his shirt sleeves, and catching large drops as they fell from his face.

"Whilst I was at the window (says Mr. Holwell) I was observed by one of my miserable companions on the right of me, in the expedient of allaying my thirst by sucking my shirt sleeves, upon which he took the freedom to rob me from time to time of a considerable part of my store; though, after I detected him, I began upon that sleeve he was making free with, and our mouths and noses often met in the contest. This plunderer I found afterwards was a worthy young gentleman in the service, Mr. Lushington, one of the few who escaped from death, and since paid me the compliment of assuring me, he believed he owed his life to the many comfortable sucks he had from my sleeves."

About half after eleven, the majority of the surviving prisoners were in an outrageous delirium. Every possible abuse of the subah, and every insult against the guard, that could be thought of or spoken, in order to provoke them to fire into the prison, were repeatedly practised to no kind of effect. Indeed, even before nine o'clock, many insults were offered to the guard, to provoke them to fire.

"I need not, my dear friend, (says Mr. Holwell,) ask your commiseration, when I tell you, that in this plight, from half an hour after eleven, till near two in the morning, I sustained the weight of a heavy man, with his knees on my back, and the pressure of his whole body on my head; a Dutch serjeant, who had taken his seat on my left shoulder, and a black Christian soldier bearing on my right; all which nothing could have enabled me to support, but the props and pressure equally sustaining me all around. The two latter I frequently dislodged by shifting my hold on the bars, and driving my knuckles into their ribs; but my friend above stuck fast, and, as he held by two bars, was immoveable.

"The repeated trials and efforts I made to dislodge this insufferable encumbrance on me, at last quite exhausted me; and towards two o'clock, finding I must quit the window, or sink where I was, I resolved on the former, having borne, truly for the sake of others, infinitely more for life, than the best of it is worth.

"In the rank close behind me was an officer of one of the ships, whose name was Carey, and who behaved with much bravery during the siege, (his wife, a fine woman, country born, would not quit him, but accompanied him into the prison, and was one who survived.) This poor wretch had been long raving for water and air. I told him I was determined to give up life, and recommended his gaining my station. On my quitting, he made an attempt to get my place, but was prevented.

"Poor Carey expressed his thankfulness, and said he would give up life too: but it was with the utmost labour we forced our way from the window, (several in the inner ranks appeared dead, standing, unable to fall by

by the throng and pressure around.) He laid himself down to die; and his death, I believe, was very sudden; for he was a short, full, sanguine man. His strength was great; and I imagine, that had he not retired with me, I should never have been able to force my way. I was at this time sensible of no pain, and little uneasiness. I found a stupor coming on apace, and laid myself down by that gallant old man, the Rev. Mr. Jervas Bellamy, who laid dead with his son the lieutenant, hand in hand. When I had lain here some time, I still had reflection enough to suffer some uneasiness in the thought that I should be trampled upon when dead, as I myself had been obliged to trample upon others. With some difficulty I raised myself, and gained the platform a second time, where I presently lost all sensation. The last trace of sensibility that I have been able to recollect after my laying down, was my faith being uneasy about my waist, which I untied, and threw from me. Of what passed in this interval, to the time of my resurrection from this hole of horror, I can give you no account.

"When the day broke, and no intreaties whatever could prevail to get the prison door opened, it occurred to a gentleman, (I think Mr. Secretary Cook) to make a search for me, in hopes I might have influence enough to gain a release from this scene of misery. Accordingly Messrs. Lushington and Walcot undertook the search, and by my shirt discovered me on the platform, from whence they took me, and, imagining I had some signs of life, brought me towards the window I had first possession of. But as life was equally dear to every man, and the stench from the dead bodies was intolerable, no one would give up his station in or near the window; so they were obliged to carry me back again. Soon afterwards Captain Mills, who was in possession of a seat in the window, had the humanity to resign it. I was again brought by the same gentlemen and placed in the window.

"At this juncture the Subah, who had received an account of the havoc which death had made amongst us, sent one of his jemmantadars to enquire whether the chief survived. They shewed me to him, telling him I had the appearance of life still remaining, and that it was possible I might recover, if the door was soon opened. This answer being returned to the Subah, an order came immediately for our release, it being then near six in the morning."

Mr. Holwell then proceeds to relate, that from the number of dead bodies that were piled up against the door, which opened inwards, there was no possibility of opening it till the dead were removed; and that this work took up twenty minutes.

About a quarter after six o'clock, the remains of 146 souls, being only 23, came alive from the dungeon, among whom was Mrs. Carey. The dead bodies were dragged out of the prison by the soldiers, and thrown into a ditch.

The survivors were all set at liberty, except Mr. Holwell, Mr. Court, Mr. Walcot, Mr. Burdet, and Mrs. Carey; the first was ordered into the custody of an officer; and the last was detained on account of her personal beauty, to be the further victim of a fresh tyranny, the lust of some great officer.

Mr. Holwell was in a high fever when he came out of the prison, and was in this condition taken before the Subah; as he was unable to stand, they carried him to the tyrant, who said to him, "I hear there is treasure to a very considerable amount secreted in the fort; if you do not discover where it is, you must expect no mercy." Mr. Holwell assured him that he did not know of any treasure; and the Subah, finding no intelligence could be got, ordered Mhir Muddon, the general of his household troops, to take Mr. Holwell into his custody.

It was the voluntary opposition made by Mr. Holwell, after the governor (Drake) had quitted the fort, that so particularly enraged the Subah; and this led him to believe, that there must certainly be some con-

siderable treasure hidden; for Mr. Holwell, it was imagined, would not have undertaken a work of such danger, had he not been actuated to it by very interested principles.

Mr. Holwell and his companions were conveyed in a hackry to the camp, and there loaded with fetters: they were lodged in the tent of a Moorish soldier, which was so small, that they were under a necessity of lying, ill as they were, half in, and half out of the tent, during a most disagreeable and rainy night. The following day, however, their fever fortunately coming to a crisis, boils broke out on their bodies, and the day ensuing they were removed to the coast, from whence they were soon sent by sea to Muxadabad, to be disposed of as the Subah should think proper, who was expected to return to that capital from Calcutta.

On their arrival at Muxadabad, after a voyage of thirteen days, their boils had become running sores, and the irons on their legs had consumed their flesh nearly to the bone. Mr. Holwell now sent a letter to Mr. Law, chief of the French factory, with an account of their miserable situation, and Mr. Law was so humane as to send them every necessary they wanted.

They landed on the 7th of July, in the afternoon, and after walking some considerable way as a public spectacle, were placed upon a shed, not far from the viceroy's palace, where they were relieved with great humanity by the French and Dutch chiefs, as well as by the Arabian merchants.

On the 18th of July the Subah arrived, and on the 25th the poor prisoners were led to his palace to know their future fate; but it happened that no audience could be given them on that day: and in the evening the Subah's grandmother interceded for their restoration to freedom, at a feast celebrated in honour of the viceroy's return home.

The next morning, very early, the unhappy sufferers waiting the Subah's passing to his palace of Mooteejeel, and paying him, as soon as he came near them, the usual homage, he cast his eyes on them with an appearance of some compassion, and ordered their irons to be knocked off; he at the same time ordered two of his officers to conduct them wherever they should be inclined to go, and charged them to prevent any insult being offered to their persons.

As soon as Mr. Holwell and his friends obtained their discharge, they took boat, and arrived at Corcemadad, a Dutch settlement; whence they embarked, and sailed for England.

Messrs. Watson and Clive, soon after this dreadful catastrophe, made their appearance before Calcutta, and entirely reduced the place. The Subah, now more enraged than ever, led his army towards Calcutta, and encamped within about a mile of the town, when Colonel Clive attacked him so vigorously, that the viceroy was forced to retreat, after having sustained a considerable loss in killed, wounded, and prisoners.

The town of Calcutta is situated on the banks of the river Hugly, which is an arm of the Ganges. It is very large, but appears rather uncouth to the eye from the strange irregularity of its buildings. Every person who erects a house, pleases his own fancy with respect to the manner of the edifice, without paying any attention to the uniformity of the town; so that large and small, elegant and mean, are blended together. Near the centre of the town is the old fort, in which is the place of confinement called the Black Hole, where, as before mentioned, the unhappy English suffered the most wretched punishment by order of the Nabob Serajah Dowlah.

About a mile from the town, by the side of the river, is the new fort, which is a very handsome and strong building. It is surrounded with walls, and exceeding spacious, containing magazines for stores, barracks for soldiers, and elegant apartments for the respective officers; besides which, there are houses in it for the accommodation of the engineers and other officers who reside at Calcutta.

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In the environs of Calcutta are several beautiful villages, which contain many elegant buildings, the country residences of English gentlemen, who retire here, particularly in the hot season, to enjoy the benefit of the air, which is cooler, and much more wholesome, than in town.

Of the many diseases caused by the heat of the climate, the most fatal is that called the *pucker fever*, which carries off the person seized with it in a very short space of time. It is said that less women die here, in proportion, than men, which is attributed to the abstemiousness of the former, and the intemperance of the latter.

Madras, or Fort St. George, or Madraspatan, (signifying, in the Indian language, the town of Madras,) is a capital settlement of the English in India, and is situated in 80 degrees east longitude, and 13 degrees north latitude. It is near 4800 miles east of London; and the sun rises and sets six hours sooner at Madras than with us.

This place is by no means convenient; for the ocean beats with prodigious violence against the shore, and it is subject to inundations from a salt water river behind it; nor is there a drop of fresh water to be got within a mile of it. It has a fort and garrison, and in the middle of the fort is the governor's house, which is a handsome stone building.

In the town are several handsome streets, with good houses. The Europeans inhabit what they call the White Town, which forms an oblong square of about a mile long, surrounded by walls. The English church here is a very pretty structure, with an handsome altar, a carved gallery, and an organ.

The Black Town, occupied by Armenians, Indians, Portuguese, and others, is near two miles in circumference, and encompassed by a very thick brick wall, fortified in the modern manner. The streets are wide, but the houses mean. It is a place of considerable wealth, however, and very populous. In this town there is an Armenian church, as well as several small pagodas, to which belong great numbers of singing girls.

The trade of this colony is chiefly in the hands of Armenians and Jews. The articles the English deal in are diamonds, chints, callicos, &c.

Madras was taken by the French in 1746, but restored the following peace. In 1758 they attacked it again under General Lally, but were repulsed by the forces under the Generals Lawrence and Draper.

Some years since it was computed that the towns and villages belonging to Fort St. George contained 80,000 people, 5000 of whom were Europeans.

Trade is carried on from hence to all parts eastward of the Cape of Good Hope: but the largest ships use the Mocha, Persia, and Surat markets, with Bengal and China commodities, and touch on the voyage for pepper, cocoa, drugs, &c. on the Malabar coast. The European goods, which fetch the best market prices here, are wines, beer, ale, cyder, cheese, gold and silver lace, worsted and thread stockings, lead, flint ware, looking-glasses, &c. &c.

The nabob of Arcot has an elegant villa at a little distance from Madras, supported by pillars instead of walls. The apertures of colonades admit the light in lieu of windows, and open porticos serve the purpose of doors. The stile of architecture is thus elegantly airy and open, and the consequent coolness renders it a luxurious retreat in a climate so exceeding sultry.

Gingi, or Gingee, which is encompassed with mountains, consists of two towns, called Great and Little Gingee, both of which are surrounded by a wall and five lofty rocks; and on the top of each rock is a strong fortress. From east to west these towns are separated by a wall fortified with cannon, which one of the five rocks defends as a citadel.

Fort St. David is a colony and fort belonging to the English, situated four or five leagues to the south of Pondicherry. In the year 1686 this place was bought

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for the consideration of 90,000 pagodas, by the governor of Fort St. George, for the East India Company, and is esteemed a situation of great consequence to the English. In 1758 it was taken by the French forces under the command of General Lally, who blew up the fortifications; but fortune afterwards turning her back upon the victors, they were forced to give up to the English most of their possessions. Great quantities of chints, callicos, and muslins, are manufactured here.

Tanjore (the capital of the kingdom of Tanjore) is situated in 11 degrees north latitude. This kingdom is bounded by the ocean on the east, by Trichinopoly on the west, by the river Coleroon on the north, and on the south by the territories of two great personages, stiled polygars, or lords. The English have a fort, with land belonging to it, near the mouth of the Coleroon.

When General Lally made his appearance before this place in 1741, he privately erected batteries at the very time he was pretending to commence a negotiation with the prince, and even fired upon the town; when the inhabitants, inflamed with a just revenge, attacked the French with such spirit and vigour, as to drive them entirely away.

The fort possessed by the English at the mouth of the river Coleroon, and which is named Davecotah, was granted to them by the king of Tanjore.

Bombay is an island seven miles in length, and about 20 miles in circumference, situated in 18 deg. 41 min. north latitude, on the coast of Decan, and forms a commodious bay. The harbour will hold 1000 sail of shipping. This is one of the English East India Company's principal settlements in India, being well fortified, and having a good garrison.

Bombay formerly belonged to the Portuguese, who, in 1660, gave it up to King Charles II. on his espousing the Infanta of Portugal; and the king afterwards gave it to the East India Company.

They have wet weather at Bombay about four months in the year, which is commonly preceded by a very violent thunder storm. During this season most of the trading vessels are laid up. The rains begin about the latter end of May, and end in September, when the black merchants hold a festival, gilding a cocoa-nut, which they consecrate, and commit to the waves.

The town or city of Bombay is surrounded by a wall and ditch a mile long, and has a good castle. The land is laid out principally in groves of cocoas, rice fields, and onion grounds. This place is a great mart for cotton for the English trade to China.

There is not a place in the world where there is a greater medley of different nations than in the presidency of Bombay. This region being conveniently situated for commerce by sea with all maritime nations, and having also a communication by land with the Persian empire, here are, besides Europeans of all countries, Turks, Persians, Arabians, Armenians, and a mixed race, the vilest of their species, descended from the Portuguese, and the outcasts from the Gentoo religion.

There is a race of mortals in this country, that they call Caffrees, who are slaves to every other tribe. They have black woolly hair, and came originally from Caffria, in the south promontory of Africa. They are sensible of their inferiority, in education at least, if not in nature, to the Moors, Hindoos, and Christians, and seem contented with their situation. They are so habituated to slavery, that they seem to have lost all desire of freedom, and to be happier in the service of a good master, who is their protector, than they would be in a state of independence.

The natives of this country are more slim, and generally of a shorter stature, than Europeans. It is a curious sight to see their children running about naked, and speaking by the time they are half a year old. It must be astonishing to a traveller, on his visit to these parts, to be saluted by those little figures, who, after giving him the saalam, (putting their hands to their foreheads,

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foreheads, and bowing to the ground,) will ask for something; for all the children of the lower castes are great beggars, and they go stark naked until they are nearly at the age of puberty. Their mental faculties, as well as their bodily powers, arrive much sooner at maturity than those of Europeans, nor do they so soon decay as is commonly believed.

Children are all taught reading and arithmetic in the open air. They learn to distinguish their letters, and the figures they use in their arithmetic, by forming them with their own hands, either in the sand, or on boards.

In Bombay, where people of so many different nations are collected together, there is a kind of language which is composed of the most common words of the language of each nation, and of natural signs. Conversation is carried on, in a great measure, by gesticulation, pointing, and various distortions of countenance. This affords to a stranger a ludicrous spectacle; and as the Hindoos speak in a very loud tone of voice, it appears disagreeable to strangers, before custom (that reconciles us to every thing) renders it familiar. Yet their voices are not harsh, but naturally sweet and melodious.

The trade of a potter is an excellent one in this country; for the Gentoos never use the same pot or plate twice; that would be pollution: but as to plates, their place is generally supplied by the broad and tough leaves of banian trees, and they use no spoons. The carnivorous appetites of Europeans shock them; for, the warriors excepted, the Gentoos eat no flesh meat. Certain other castes are allowed to eat fish. Of the English, particularly, they say, shaking their heads, "Ah! Englishmen eat every thing, fight every thing."

The chief Islands near Bombay are Butcher's Island, Elephanta, and Salfette. The first is so called, from great numbers of cattle being kept on it for the use of Bombay; and the second has its name from the enormous figure of an elephant cut in stone, and which, at a distance, appears as if alive, the stone being exactly of the colour of that quadruped.

Salfette lies to the northward of Bombay, being about 26 miles in length, and 9 or 10 broad. Here is a ruined place called Canara, where are several caverns in rocks, which considerably gratify the curiosity of such Europeans as visit them. The soil of this island is extremely fertile, and abounds with great plenty of game. It was originally comprehended under the regality of Bombay, and of consequence became the property of the English crown when Bombay was given to Charles II. but the Portuguese defrauded them of it; though it is so connected with Bombay, that the people thereof cannot subsist without it, having almost all their provisions from it. The Portuguese, however, lost it by an invasion of the Marattas; and they ceded it to the English at the conclusion of a peace with them a few years back.

The Maratta nation are equally bred to arms and agriculture. The use of the former they have learnt of the Europeans; though they depend greatly on targets, which will turn the ball of a pistol, and even that of a musket, from some distance. If their muskets are but very indifferent, their swords are excellent, and they use them with great execution. Their targets are quite round, and rise in the center nearly to a point. The horses on which they ride are small, active, and will go through any fatigue.

We shall now give an account of the celebrated pirate, Konna Ji Angria, whose dominions were taken from him by the English.

This notorious and common disturber, about a century ago, from the humble condition of a private individual among the Marattas, rose to the elevated sphere of admiral, and served in the wars against the Mogul. Being, in consequence of his services, appointed governor of the little Island of Severndroog, he took the liberty to seize many vessels that he had once the com-

mand of, and became a very formidable enemy in time. He took several of the sea-ports belonging to his countrymen, and extended his depredations gradually near 60 leagues along the coast.

The successors of this man, by a series of good fortune on their side, became at length so powerful, and with their power so daring, that they seized not only the vessels of their countrymen, but likewise all European and Moorish ships that they met with; so that the East India Company were under the necessity of taking measures to crush these common robbers. No attempts against them, however, succeeded till the year 1755, when Commodore James, with a small fleet of six ships under his command, levelled six of Angria's forts with the ground, and destroyed several ships that were riding in his harbours.

It is here to be observed, that the successors of the first pirate, Angria, were all of the same family and name.

In February 1756, Rear Admiral Watson and Colonel Clive anchored in the road of Geriah (the strongest place belonging to Angria) and summoned the fort to surrender; but the answer was, that the fort would be defended to the last extremity. Next day, however, some relations of Angria came to the admiral, desiring the indulgence of a few days to consider upon this important matter. This was absolutely refused; and in the afternoon of the same day the fleet weighed, and stood in for Geriah harbour. The engagement commenced about two o'clock, and about seven Mr. Clive left the ships with the forces under his command; landed at a convenient place, eastward of the fort, and was soon joined by a considerable Maratta reinforcement.

The bomb vessels threw shells continually into the fort till the next day's dawn; and on this day a second summons was sent to the fort to surrender. The answer was, that the fort would be defended.

A general attack now began, and about two in the afternoon, a magazine in the fort blowing up, a flag of submission was displayed about four.

Upon this, the admiral demanded immediate admittance into the fort; but the messenger whom the admiral had sent returning with an answer by no means satisfactory, the attack was renewed, and they then soon hung out a flag of surrender.

Mr. Clive, who had considerably annoyed the enemy by land, then came on board the admiral's ship, in company with an officer from the fort, with articles of capitulation, which were agreed to, and Geriah became possessed by the English, with very little loss, there not being above twenty men killed.

Angria, who had prudently escaped from the fort before it was attacked, was now totally ruined. A prodigious quantity of stores and ammunition, rupees to the amount of 100,000 pounds sterling, and effects to the value of about 30,000 more, were found in the fort.

Angria left in the fort his mother, his wife, and two children; and a very affecting scene passed between these captives and the admiral, as the reader will find in the following quotation from Captain Ives's voyage to India.

"The admiral, with great humanity," says Mr. Ives, "visited these unfortunate captives. Upon his entrance they all made a reverential bow, even to the very ground, shedding many tears. The admiral bade them be comforted, promising them that they should suffer no injury. Angria's mother, strongly affected, cried out, that the people had no king, she no son, her daughter no husband, the children no father." Mr. Watson replied, "he would be their father and their friend."

Upon this, the youngest child, about six years old, innocently taking the admiral's hand, cried, "Then you shall be my father." The admiral, overpowered by the sensations of the moment, turned aside to conceal the tears that were ready to start from his eyes. It was



was his intention to settle these poor captives at Bombay; but they asked permission to remain at Geriah.

Trinchinopoly stands in a plain that was once encompassed by plenteous plantations of trees and opulent villas, but which now wears a much less pleasing aspect. The town is about four miles in circumference, fortified with a double wall, and defended by towers; it has a ditch near thirty feet wide. In this town there is a rock about 300 feet high, on the summit of which is a pagoda. Trichonopoly is the key of Tanjore and Madura, and gives them great influence. It was a principal scene of our military operations last war.

In the year 1753 the French made an attempt to take it by surprise: vainly surmising, that firing alone would terrify the garrison, they turned a couple of our 12 pounders on the battery against the town, having previously scaled the outer wall. They were, however, through the exertion of equal judgment and bravery, entirely repulsed, and upwards of 360 Europeans were made prisoners.

Madura, which was taken by the English in 1757, is the capital of the province of Madura, and is a large fortified town.

At Tellicherry the East India Company have a well defended factory. The town stands at the back of the fort, and has a stone wall round it. The religion of the place is that of the Gentoos; there are, however, some few black Christians who live protected by the factory. A fine deep purple opium is produced hereabout.

The English have also a factory with a fort and garrison at Anjengo, which is farther to the south.

## SECTION X.

### *Possessions of the French in India.*

**T**HE capital of the French settlements in India is Pondicherry, on the Coromandel coast; it is a large handsome town, situated in 80 deg. 30 min. east longitude from London, and 12 deg. 20 min. north latitude. The streets are all regular, and the principal one not less than half a league long. The city is surrounded by a wall, and has 6 gates, 10 or 18 bastions, and upwards of 400 cannon mounted, exclusive of mortars, bombs, &c.

Pondicherry stands upon a low ground, and vessels cannot anchor nearer than within about half a league; even the canoes cannot come up to it by some way; so that the blacks convey persons and mercantile articles to the fleet in flat-bottomed boats.

The chief buildings in Pondicherry are, the house of the Governor, the Jesuit's house, and an elegant structure in the Company's gardens. The houses in common consist only of one story, as is usual in most of the towns of the province. The Gentoos generally sleep in their courts, or on the tops of their houses: these people toil hard in their respective professions, such as weaving, painting, &c. for about a penny per day, and their usual food is boiled rice; for the country, notwithstanding its natural dryness, produces great quantities of that necessary of life, owing principally to the unwearied industry of the Gentoos, who at proper distances dig wells in the fields for refreshing the ground.

The Mahometans are never animated by the laudable spirit of industry in the Gentoos, but are as indolent and lazy as the former are assiduous and careful.

The governor, when honoured with a visit from any great personage, is attended by three hundred peons, or foot-guards; and when he goes out on any public occasion, he is carried on a palanquin, the canopy of which is embellished with the most superb ornaments.

Pondicherry, which in the year 1693 was taken by the Dutch from the French, and restored to them at the peace of Ryswick, was, in 1751, taken by the English, but restored in 1763. It was again taken by the

English in October 1770, but restored to them by the peace in 1783.

Karical is an ancient city and settlement belonging to the French, and lies in 40 deg. 34 min. north latitude, about four leagues south of Tranquebar, and 25 south of Pondicherry. The town contains five spacious pagodas, nine lesser ones, four mosques, between six and seven hundred houses, and about five or six thousand people.

Tiroumale Rayan Patuam, which is under the jurisdiction of Karical, and lies to the south of it, is a large town, containing four large pagodas, near 30 lesser ones, four mosques, and about 500 brick houses, exclusive of 24 public inns for the accommodation of travellers.

Chandernagore, belonging to the French, is surrounded by a wall, and well fortified; it was, however, reduced by Messrs. Watson and Pocock, in conjunction with Colonel Clive. Chandernagore has rather the disadvantage of being rather exposed on the western side; but its harbour is excellent, and the air is as pure as it can be on the banks of the Ganges. Here is a very considerable manufacture of handkerchiefs and striped muslins: this, however, has not made Chandernagore the rival of Calcutta, whose immense opulence enables it to engage in the most extensive commercial undertakings.

## SECTION XI.

### *Portuguese, Dutch, and Danish Possessions in India.*

**T**HE principal place belonging to the Portuguese in India is Goa, situated upon an island about 12 miles in length and 6 in breadth, surrounded by a river of salt water falling into the ocean a few leagues below the town, and forming a most excellent harbour. It lies in 15 deg. 20 min. north lat. and 74 deg. 20 min. east long. from London. The houses, which are of stone, are spacious and handsome; and there are 27 churches and convents, besides a cathedral, a noble hospital, a house of inquisition, and other public buildings.

Two vessels sail annually from Macao to Goa, laden with china and other articles, that are rejected at Canton; the owners of which are generally Chinese merchants.

The island produces a great variety of excellent fruits, though but little corn; and here is a plenty of hogs and fowls.

Great homage is paid by the slaves of Goa to their superiors, who attend them with umbrellas to shelter them from the sun. The ladies wear rosaries of gold and silver, golden bracelets, diamond pendants, and pearl necklaces. They wear no stockings, but have very elegant slippers.

The chief food here is roots and fruits, with rice and bread. The poorer sort of people subsist upon boiled rice, with a little salt fish, or fruit pickled. Very little butcher's meat is eaten; for the flesh in general is lean and unwholesome.

The religion of the people here is that of the Romish church; and the Court of Inquisition (that infamous tribunal) proceeds with a most cruel rigour against such as are styled heretics.

Diu, or Dio, is a city situated on an island that bears the same name in the Gulph of Cambaya; the island is three miles long, and two broad, and is divided from the continent by a narrow channel. The city is large, and surrounded with a stone wall well fortified; it has a very safe harbour, and was formerly a place of good trade: the harbour is defended by two strong castles on the land, and every approach on the sea side is prevented by prodigious rocks and cliffs.

The buildings in this city are superior in grandeur to those of most other cities in India, being principally built with free-stone and marble. The city stands on an easy ascent from the great castle, and has five or six



six fine churches, besides convents, elegantly adorned with paintings, &c. The churches form a most pleasing prospect from the sea, having their beautiful fronts towards it.

In 1670 Diu was attacked and plundered by the Muscat Arabs, who did it so much damage that it hath not to this day recovered its former splendor.

Meliapour, about three miles south of Fort St. George, was once the most considerable place on the Coromandel coast. The Portuguese raised it from the verge of ruin to a state of opulence and magnificence, but were driven from thence by the Moors, when it became subject to the king of Golconda, but was reduced by the French in 1666; the Dutch, however, in conjunction with the king of Golconda, about four years after, took it from the French; upon which the fortifications were entirely destroyed, and never repaired afterwards. The inhabitants are Gentoos, Portuguese, and Moors, and others of different nations.

Balicut, the capital of the kingdom of that name, is situated to the south of Tellicherry. It is surrounded by a brick wall: there are about 6000 brick houses, most of which have gardens.

Here all nations are admitted, though none have any sway. The sovereign is a Bramin; and this is almost the only throne in India that is filled by a person of the first class. He is stiled Samorin, or Emperor, and is the most potent of the Malabar princes.

No police is established here, and the trade, which is loaded with imposts, is almost entirely in the hands of a few of the vilest Moors in India. This was the first place at which the Portuguese landed in 1498, after their discovery of India.

Contiguous to the Prince's dominions is the country of the Raja of Sarimpatan; the natives of which are a civilized, just, and humane people; and it is said their country was never yet conquered.

Cochin, a city situated in a kingdom of the same name, lies in ten degrees north latitude. There are two towns of the name of Cochin, the Old and the New; the latter was built by the Portuguese, and had several very handsome houses, as well as churches and monasteries; many of which were destroyed by the Dutch, who took this place in the year 1662, assisted by the king of Cochin, who had been extremely ill used by the Portuguese.

The above monarch, at the time Cochin was taken from him by the Portuguese, had preserved his dominions, which have been repeatedly invaded by the natives of Travancor, a country extending from Cape Comoran to the frontiers of Cochin; and it is from necessity he dwells in the Old Town. His revenue is 144,000 livres, stipulated to be paid him by ancient capitulations, out of the produce of his customs.

The king of Cochin lives in the Old Town, which is situated on a river half a league from the sea, and has several pagodas.

In this place is a colony of industrious Jews, who are white men, and absurdly boast that their ancestors were settled here at the æra of the Babylonish captivity; they have, however, been certainly here a very considerable time. They have a synagogue, in which their records are preserved with great care.

Cananor is a considerable town in the kingdom of the same name, with a most commodious harbour, and is situated in 12 degrees north latitude. The Dutch have a fort here of great extent. This place was originally possessed by the Portuguese, from whom the Dutch took it in the year 1660. It is a very populous town, and inhabited principally by Mahometan merchants. The chief articles in trade here are pepper, ginger, cassia, ambergris, mirobolans, tamarinds, and precious stones.

At the bottom of the bay there is a large town independent of the Dutch, under the jurisdiction of a prince who can bring 20,000 men into the field.

Near Chandernagore is Chinsura, more generally known by the name of Dougli, where the Dutch have

a fort, but no other possession whatever, the territory round it depending on the government of the country.

To the north of Calcutta is Hugley. The Dutch have a factory here, erected in an open place, at a small distance from the river. It is defended by a strong fortress, and surrounded by a very deep ditch.

Saumelpour is a small place, but celebrated for its precious stones, which are not, as in other places, dug from mines, but found in the sands of the river. Great numbers of people are employed in searching for these valuable articles.

Bandel is a factory for the sale of women to the Moors and Dutch. It was formerly the chief seat of the Portuguese commerce; and there are some miserable wretches remaining, who employ themselves principally in the above shocking traffic, and are at the distance of about 80 leagues from the mouth of the Ganges.

Chaligan is a place where the Portuguese once established a sort of absolute or sovereign power, and formed an alliance with the robbers of different nations who took refuge here, and acknowledged no subordination to any prince whatever, not even to their own. The Mogul, however, finding them too troublesome to be borne with, sent a force against them, and totally extirpated them. The town has no considerable manufacture. It lies in 23 deg. north lat. near the mouth of the most easterly branch of the Ganges.

Tanquebar, a settlement on the coast of Coromandel, is claimed by the Danes. It is situated in 11 deg. 16 min. north lat. surrounded by a wall, and is about two miles in circumference. It was purchased of the king of Tanjore by the Danes in the year 1631. The streets are wide, and have a brick pavement on the sides. The habitations of the Danes, and other Europeans, are of brick and stone, but with only the ground floor. Those of the Indians are very mean.

The Danish missionaries here have a congregation which thrives, though vigorously opposed by the Popish missionaries. They have a school here for youth, who are instructed in the Protestant faith. They have also a printing-office and a paper-mill. The town is supposed to contain about 5000 inhabitants, and has a most agreeable prospect from the sea. It stood a six months siege in 1699, against the king of Tanjore's forces, assisted by the Dutch, and would, in all human probability, have been taken, had not Governor Pitt sent a reinforcement of English from Fort St. George to its relief.

The fondness for the manufactures of Coromandel, when it first began to prevail here, inspired the Europeans trading to the Indian Seas with a resolution of forming settlements there. The first colonies were established near the shore. Some of them obtained a settlement by dint of force. Most of them were formed with the consent of the sovereigns, and all were confined to a very narrow track of land. The boundaries of each were marked out by an hedge of thorny plants, which was their only defence. In process of time, however, fortifications were raised, the colonists increased, and each colony flourished in proportion to the prudence and opulence of the nation which founded it.

The greatest part of the trade of the coast of Coromandel is now in the hands of the Europeans: though for some time it was no object of their attention, being separated by inaccessible mountains from Malabar, where these bold navigators endeavoured to settle. Spices and aromatics, which principally engaged their views, were not to be found there. In short, civil dissensions had banished from it tranquillity, security, and industry. At this period the empire of Bishnagar, to which this extensive country was subject, was verging to ruin. The monarchs of that illustrious state falling gradually into an habit of withdrawing themselves from the sight of their people, and of leaving the care of government to their ministers and generals, the governors of dependent provinces threw off their subordination, and had assumed the prerogative of kings, just when the Europeans made their appearance upon the coast.

SECTION

## SECTION XII.

*The Kingdom of GOLCONDA.*

**T**HIS kingdom extends 260 miles along the bay of Bengal, in the form of a crescent, and is about 200 miles in the broadest part from east to west. It has Bisnagar on the south, the mountains of Gata on the west, and those of Orixá and Baligate on the north. It is famous for its diamond mines; in some of which the diamonds lie scattered within a few fathoms of the earth's surface; and others are discovered in a mineral in the rocks, more than forty fathoms deep. The workmen dig into the rock, and then, by means of fire, soften the stone, and so proceed till they find the vein, which often runs two or three furlongs under the rock. All the earth is brought out, and, after great care bestowed on it, produces stones of a considerable size, but of different shapes.

In order to discover the situation of these stones, the workmen build a cistern of clay: on one side, towards the bottom, is a small aperture, which, when closed up, the earth containing the diamond is thrown into the cistern: water is then poured in to soften the earth, and afterwards drawn off by means of the small drain. When the cistern is clear from mud, the gravelly sand is critically searched, during sun-shine, for the diamonds, the lustre of the stones themselves assisting the searchers in their endeavours to find them.

The superintendants are obliged to look after the workmen with the utmost vigilance, lest they should be tempted to embezzle any of the precious articles which they are employed to discover. One of them was once detected in putting a small stone into the corner of his eye; and there have been many instances of their swallowing the diamonds.

All diamonds that exceed the weight of a pagoda are the king's property; but all of an inferior weight appertain to the merchants.

The largest diamond ever found was presented to the Mogul: it weighed 279 carats, each carat being four grains.

There have been attempts to make artificial diamonds, but with no degree of success, the best of them falling very short of the genuine ones.

The real diamond is the hardest substance that hath hitherto been discovered: when polished it is perfectly clear, admirably pellucid, and exceeds all other precious stones in the splendor of its rays, and the lustre reflected from its surfaces: but in the dark it does not shine, as it hath no light of itself.

The chief harbour of this kingdom is Masulipatan; and the country extends from the gulph of Visapour. It once formed part of a very extensive empire, subject to the emperor of Bisnagar, and comprehended nearly the whole of the peninsula, from the northern extremity of Orixá to Cape Comorin.

The chief city is Golconda, situated about 238 miles west of Masulipatan, and about 200 north-west of Madras, in a good soil, and salubrious air. It is surrounded with stone walls and deep ditches, divided into tanks or ponds of clear water. It has many grand mosques, in which are the tombs of the kings of Golconda. It suffered greatly by an inundation in the year 1614, when about 5000 houses were washed away, and some thousands of people and cattle perished.

Masulipatan is situated on the north side of the river Nagundi, which separates Golconda and Bisnagar, in 81 deg. 40 min. east longitude from London, and 16 deg. 30 min. north latitude. It was, towards the close of the last century, one of the most thriving towns in India, and the most advantageous of the English factories. The Danes, Portuguese, and Dutch, had also factories here, and the customs amounted to 14,000 pagodas per annum, it being the most celebrated mart for callicos, indigos, diamonds, and other precious stones. The number of inhabitants were computed to be at that

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time about 200,000. It is now, however, only a Dutch factory for chints. It is surrounded by a wall and ditch, and towards the land side is a deep morass, over which is a bridge of wood.

The French were in possession of this city in the year 1759, under the Marquis de Conflans; but it was taken from them by the English forces under the command of Colonel Forde. Near the bar the waves of the sea are so rapid as to make a noise like the cataracts of the Nile, and sometimes have almost as great a fall. The heat here, especially in May, is so intense, that people dare not stir out of their houses in some parts of the day.

The English have a factory at Pettipoly, or Pentapooli, between 20 and 30 miles to the south-west of the city of Masulipatan. The printed and dyed stuffs of this place are highly esteemed: and in an island opposite to it grows a root which makes so deep a colour, that it is obliged to be mixed with other colours to make it lively.

The English have also a small factory about 100 miles farther south, called Coletore: and still a little farther south is a factory belonging to the Dutch, called Palicate.

## SECTION XIII.

## CONCISE HISTORY OF HINDOSTAN.

**T**HE opulence of this country attracted the notice of the first conqueror of the world, and furnished an ample field for the ancient Grecian mythology. The first authentic account of the invasion of this country is that of Alexander the Great, the celebrated Macedonian hero, who passed the river Indus without the least opposition, received the submission of one of the princes, vanquished Porus, whose dominions lay beyond the river Hydaspes, which he bravely defended, but afterwards restored him to them, for the courage he had shewn in defence of himself and people.

The Arabs, at the beginning of the eighth century, overran India, and subjected some few islands to their dominion; but they did not think proper to make any settlements.

Some barbarians from Chorassan, about three centuries afterwards, invaded India on the north side, and extended their ravages to Gazurat, carrying off immense spoils.

These were succeeded by Zingis Khan, who, at the head of his Tartars, invaded the western parts of India, about the year 1200, and made the emperor forsake his capital. Afterwards the Patans reigned over the fine country of Hindostan.

Towards the close of the 13th century, Tamerlane, from Tartary, made his appearance before the north side of Hindostan, and securing the northern provinces to himself, gave up the plunder of the southern to his officers. He appeared resolved to conquer all India, when, at the solicitation of the Christians, suddenly attacking Bajazet, emperor of the Turks, he subdued and deposed him, and found himself master, on uniting his conquests, of the vast track of territory from the coast of Smyrna to the borders of the Ganges.

The history of the successors of the mighty Tamerlane, who reigned over this vast track, with little interruption, more than 350 years, has been variously represented; but writers in general agree that they were powerful and despotic princes, and that they committed their provinces to rapacious governors, by which means their empire was frequently brought to a distracted state.

In the year 1667 the famous Aurengzebe ascended the throne of Hindostan, after staining his hands with the blood of his father, his brother, and nephews. Aurengzebe may be considered as the real founder and legislator of the empire. He was a great and politic prince, and the first who extended his dominion over the peninsula within the Ganges, and lived so late as the year 1707.

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After him the empire was disputed by several of his descendants, most of whom being slaves to their passions, duped by their governors of provinces, or taken off by the stratagems of their rivals, held the imperial sway but a short time of strife and confusion, till Shah Jehan was put in tranquil possession of the empire, but died in the year 1719.

He was succeeded by a prince of the Mogul race, who took the name of Mahommed Shah, and maintained the empire a considerable time against powerful opponents, till, abandoning himself to the same courses that had been so fatal to his predecessors, Nizam, his principal general, and considered as the first subject in the empire, invited Nadir Shah, otherwise Kouli Khan, the usurper of Persia, to invade Hindostan. The successes of Nadir Shah are well known, as well as the immense treasures he carried from Hindostan in 1739.

The invasion of Nadir Shah may be considered, indeed, as putting a period to the greatness of the Mogul empire in the house of Tamerlane. However, when Nadir had sufficiently enriched himself, he reinstated the Mogul, Mahommed Shah, in the sovereignty, and returned to his own country.

A general defection of the provinces soon after ensued, none being willing to yield obedience to a prince deprived of the power to enforce it.

This circumstance brought on another invasion from Achmet Abdallah, treasurer to Nadir Shah, who being assassinated in 1747, Achmet put himself at the head of a powerful army, marched against Delhi, and being opposed by the Mogul's eldest son, Prince Ahmed Shah, a war was carried on with various success, and Mahommed Shah died before its termination.

His son, Ahmed Shah, then ascended the imperial throne at Delhi, but the empire fell daily more into decay. Achmet Abdallah erected an independent kingdom, of which the river Indus is the general boundary.

Ahmed Shah reigned only seven years, after which much disorder and confusion prevailed in Hindostan, and the people suffered great calamities.

The power of the Great Mogul (so called from being descended from Tamerlane, the Mongul, or Mogul, Tartar) is little more than ideal. This very Mogul, who is stiled emperor of Hindostan, Conqueror of the World, The Ornament of the Throne, &c. &c. &c. from having been compelled, more than once, to make the most humiliating solicitations of assistance from the English, against the independent nabobs that surround him, is now little better than in a state of subordination to them, and is proportionally as poor as his predecessors have been wealthy.

*\* \* We hope our readers will not think us remiss in concluding our account of Hindostan without entering into the conduct of our late eastern governors, &c. which we consider as deviating from the plan of our work. Besides, it is a subject of so copious a nature, that a large volume would not contain it; therefore it is of course too prelix to be here admitted. We beg leave, however, to observe, that whatever transactions may take place, from the foregoing history to the conclusion of our work, shall be inserted by way of supplement in one of our latter numbers, tracing the history down to the latest period, (together with the rise and progress of the East India Company,) as well as every other interesting circumstance that can possibly contribute to information and entertainment.*

## C H A P. XX.

# ASIATIC ISLANDS.

## SECTION I.

### THE ISLANDS OF FORMOSA, HAINAN, &c.

**W**ITH respect to government, some parts of these islands are subject to the emperor of China, while others are under their own laws.

The word Formosa, which signifies beautiful, is peculiarly applicable to this island, it being remarkably fertile and fine. It is situated nearly opposite to the province of Fo-kien, in China, and is computed to be 216 miles in length, from north to south, and about 70 miles in the broadest part. Its longitude from Peking is from 3 deg. 20 min. to 5 deg. 40 min. east: so that when the sun is almost vertical over it, the climate is rather hot; but this is far from being disagreeable, as the violence of the heat is greatly mitigated by the situation of the island, which is so elevated as to receive the most agreeable advantages from the cooling breezes of the sea.

Thus while the sun with rays intense assail,  
The zephyrs hasten with a friendly gale,  
Glide through the fainting Formosan's retreat,  
And quench the rage of equinoctial heat.

That part of the Island of Formosa possessed by the Chinese produces great quantities of different kinds of grain, especially rice; and its fertility is accelerated by the numerous rivers, whose streams glide conveniently through it. As great a variety of fruits are to be found upon it as in any other part of the Indies, particularly oranges, cocoas, bananas, ananas, guavas, papayas, &c. Also several kinds of those produced in Europe, as peaches, apricots, figs, grapes, and chesnuts. They have likewise a sort of melon, which is of an oblong form, and much larger than those in Europe: they

contain a white or red pulp, and are full of a fine juice, very grateful to the taste. Sugar and tobacco also grow here to the greatest perfection; and the trees that produce these are so agreeably arranged, that they appear as if calculated to embellish the most beautiful garden.

There are but few wild beasts on this island, and those seldom seen, as they chiefly inhabit the inland parts of it, which are very mountainous, and seldom resorted to by the inhabitants. They have some horses, oxen, sheep, goats, and hogs. They have but few birds, the principal of which is the pheasant; but the rivers produce great plenty of various kinds of fish.

As the coasts about this island are very high and rocky, and have neither havens or sea-ports, it is almost impossible to effect an invasion. Teovang, or Tyowang, is the only bay in the whole island where ships of any bulk can approach, and this is situated at the mouth of a river so narrow, and defended by such high rocks and forts on each side, that no enemy could possibly enter it without being repulsed.

Those who inhabit such parts of the island as belong to the Chinese have the same manners and customs, and are under the same government, as those of China; so that a repetition of them would be here unnecessary; we shall, therefore, only describe the persons, manners, and customs of the natives.

The natives of this island, who are subject to the Chinese, are divided into 45 boroughs or towns, 36 of which are in the northern part, and 9 in the southern. They are in general of a low stature, have large mouths, and are very swarthy in complexion. They have a very high forehead, and are altogether greatly disproportioned; for the body is very short, the neck small, and the arms and legs remarkably long.

I

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*Supplied for BANKES'S 'New System of GEOGRAPHY,' Published by Lloyd, London.*



*(Plants, VEGETABLE PRODUCTIONS of the ASIATIC ISLANDS.)*  
*1. Mindanao. 2. Negros. 3. Java. 4. Sumatra. 5. Borneo.*





Their dress consists only of a rough piece of cloth tied round the waist, and reaching to the knees: but they adorn their bodies with the figures of trees, flowers, animals, &c. in doing which they undergo such violent pain, that only a small part of the operation must be performed at one time; so that it will take some months before the whole is completed. These embellishments, however, are only permitted to such as have distinguished themselves either by feats of activity or courage. The better sort avoid the punishment of obtaining these ornaments, by using the hair of animals intermixed with silk, and embroidered with gold and silver. They have all, however, liberty to ornament their arms and ears, which they do with the greatest profusion. On their heads they wear a kind of coronet, the top of which is terminated by a plume made of the feathers of cocks or pheasants. In short, the whole of their ornaments, with the awkwardness of their shape, form together a very whimsical appearance.

As the climate of the northern part is less temperate than the southern, the inhabitants are better clothed, their dress consisting of the skins of beasts, particularly stags, which they kill in hunting. This garment, however, is very uncouth in its form, being shaped like a vestment worn by priests, and without sleeves. They wear a kind of bonnet on their heads, made of the leaves of bananas, and adorned with coronets placed one above another, in the form of a pyramid: the whole is fastened with locks of hair of different colours, and the top of it, like those in the south, is terminated by a plume of feathers.

In the northern part the houses are built after the manner of the Chinese; but those of the south are mean cottages made of earth and bamboo covered with straw, and so close together, that they are only separated by a very slight partition. Their customs, however, in both parts are the same. They have neither chairs, tables, benches, or beds. Instead of the latter they use the leaves of trees, which they spread on the floor, and lay themselves down without any sort of covering. They dress their victuals in a kind of chimney, or stove, placed in the center of the room, and are exceeding filthy in their manner of eating it. They have neither dishes, spoons, or knives, so that when the provision is dressed, it is laid on a piece of wood, or mat, and they pull it to pieces with their fingers. They do not take much pains in dressing their meat, for the less it is done the better they like it; and some of them admire it most, when it is so raw as barely to have felt the effects of the fire.

Their food chiefly consists of boiled rice, which they eat instead of bread; the flesh of sheep and goats, and game, which they sometimes catch in the woods, by shooting them, or running them down: the latter is the most common method; for their agility is so great, that they will even out-run the swiftest horse.

Their weapons are bows and arrows, which they use with such dexterity, that they will kill a pheasant flying at an amazing distance.

Little ceremony is observed in their marriages. When a man fixes on any object that he wishes to be his wife, he goes several days together with music, which he plays for some time before the door; but he is not permitted to enter the house. If the object of his affections approves of him, she comes out, and they agree upon terms, which being made known to their parents, the marriage feast is prepared, and the friends of each party are invited. The feast consummates the marriage; after which, instead of the wife going home with her husband, he continues in his father-in-law's house, and provides as well for him as for himself, during the remainder of his life.

As to religion, they worship idols as in China, to whom they offer sacrifices, which consist of hogs, rice, &c.

Their manner of treating the dead before interment is very singular. When a person dies, they lay him on a kind of scaffold made of bamboo, which they place

over a slow fire for nine days, after which they wrap the corpse in a mat, and lay it on a higher scaffold, covered with a pavilion made of shreds of silk, cloth, &c. Here it remains for two years, at the expiration of which they dig a large hole in the ground, and bury it. Each of these ceremonies are accompanied with feasting, music, dancing, &c.

Such is the notion of humanity with which these people are possessed, that if a person is exceeding ill, or afflicted with any painful disorder, which is not likely to be removed, they think it a kindness to dispatch him.

The government of each town or borough is confined to itself. Three or four of the most ancient, who are known to be men of integrity, are appointed as judges over the rest, who determine all differences; and he who refuses to submit to the decision is banished the town; nor can he either return, or be admitted into any of the others, so that he is obliged to finish his days without ever again participating of the natural enjoyments of society.

The inhabitants of this island pay an annual tribute to the Chinese, which consists of certain quantities of grain, the tails and skins of stags, and other productions of the country.

The capital city, which is in the possession of the Chinese, is called Tai-ouan-fou. It is large and populous, and carries on so extensive a trade, that it is little inferior to some of the most opulent in China. It is plentifully supplied with all kinds of provisions, either of its own product, or commodities brought from other countries, as rice, cotton, sugar, wine, tobacco, and dried venison; the latter of which is greatly admired by the Chinese, and considered as the most delicious food. They have likewise all kinds of fruits, medicinal herbs, roots, gums, &c. with plenty of linen, silk, and cotton of various sorts.

The houses are in general very small, and are built of clay, covered with thatch. The streets are long and spacious, and the buildings on each side have awnings, that join in such a manner as to cover the street; but these are only used during the hot months, to keep off the excessive heat of the sun. Some of the streets are near three miles in length, and between thirty and forty feet broad. These streets are chiefly occupied by dealers, whose shops are furnished with all kinds of goods, ranged and displayed to the greatest advantage. These shops appear very brilliant, and many people walk in the streets merely to gratify themselves with the sight of so great a variety of the richest commodities.

The city is not defended either by walls or fortifications; but it has a good garrison of horse and foot, consisting of 10,000 men, who are principally Tartars. These are commanded by a lieutenant-general, two major-generals, and a number of inferior officers, who are at liberty to relinquish their situation after having served three years, or sooner, if occasion should require.

The harbour is tolerably good, and sheltered from the winds; but the entrance to it is dangerous for ships of burthen, the bottom of it being rocky, and the water not above ten feet deep at the highest tides.

The Island of Formosa was first inhabited by the Japanese, about the beginning of the last century. These people were so pleased with the appearance of the country, that they built several small towns, and soon settled a colony. They were but a short time on the island, however, before they were interrupted by the Dutch, a ship belonging to whom being accidentally forced into the harbour, the people landed on the island, in order to obtain refreshments, and repair the damage the vessel had sustained by the storm. Pleased with the apparent fertility of the country, and the wholesomeness of the climate, they formed a plan of circumventing the Japanese, and getting the island into their own possession. This they would have done by force, as their power was superior to that of the Japanese, but were fearful of offending them, lest it should be injurious to their trade.

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However, after several solicitations for a small spot of ground on the island to build a single habitation, which proved ineffectual, they accomplished their purpose by stratagem, out-witting their rivals by policy, and thereby gained a sufficiency on which to erect a little town, consisting of several strong buildings, and a good castle, which they called Zealand, situated on so advantageous a spot, that it was impossible for any ship to enter it, of whatever force, without being repulsed. The Japanese, either offended at the great progress the Dutch had made, or not finding the advantages they expected, soon quitted the island, and left the Dutch in sole possession of it, after which the latter erected other fortifications opposite to their new fort, and raised such other defences, as made them complete masters of the island.

The Dutch, however, with all their policy, continued on the island but a few years; for one of the Chinese generals (a man of an enterprising genius) being defeated by the Tartars, who were then at war with the Chinese, fixed his views on Formosa, formed a resolution of ousting the Dutch, and establishing a new kingdom on the island. Accordingly he sailed from China with a very considerable fleet, and arriving near the mouth of the harbour he landed some of his men, and began to attack the fort of Zealand. The Dutch, not being apprehensive of any danger, were ill provided for the attack of so powerful an enemy. However, they held out a three months siege; at the end of which time they agreed to abandon the island, on condition they were permitted to take all their valuables with them, which was agreed to by the Chinese general, who was now left sole possessor. He, however, immediately acknowledged submission to the emperor, and several other towns were soon built on different parts of the island, the inhabitants of which have ever since been subject to the government of China.

The island of HAINAN (great part of which also belongs to the Chinese) is of considerable extent, and some of their towns are very populous. It is situated between 107 and 110 degrees east longitude, and between 18 and 20 degrees north latitude. It is bounded on the east by the Chinese Sea; on the west by the coast of Cochin-China; on the north part by the province of Quang-tong, to which it belongs; and on the south by the channel of Paracel, which joins the eastern coast of Cochin-China. It is about 200 miles in length from east to west, near 150 in breadth, and about 400 in circumference.

Kiun-tcheou, the chief city, is so situated, that ships lie at anchor close to its walls, with the greatest security. The streets are very uniform, and some of them at least a mile in length, but the houses in general are low mean buildings.

There are several other considerable cities on the island, all of which are situated near the sea-side, and subject to the jurisdiction of Kiun-tcheou, which is governed by mandarins of two orders, those of learning, and those of arms.

On the southern part of the island is a fine port, the bay of which is near twenty feet deep. There is also another very convenient port on the northern part, the entrance to which is defended by two small forts, though the depth of water does not exceed twelve feet. Here the barks frequently come from Canton with various commodities, in exchange for which they take several kinds of minerals, the natural produce of the country: for in some parts of the island there are gold and silver mines, as also mines that produce the lapis-lazuli, which the natives of Canton use in painting the blue porcelain. Between the two forts that defend the entrance of the northern fort, is a large plain, on which are several handsome Chinese sepulchres.

Though the soil is tolerably fertile, the climate of this island is in general very unhealthy, particularly the northern part. The southern and eastern parts are exceeding mountainous; but the vallies beneath are rich, and produce great plenty of rice. Here are likewise

several sorts of very valuable trees, particularly the rose or violet-tree, which is so fragrant in its scent, that it is purchased at a very high price for the sole use of the emperor. There is also another tree little inferior to this: it produces a kind of liquid, which is called dragon's blood by the natives, and, if thrown into the fire, diffuses a scent of the most agreeable nature.

Sugar, tobacco, cotton, and indigo, grow very plentifully on this island; and they have a great variety of the most delicious fruits.

Horses, sheep, cows, and hogs, are the chief animals on this island. On the mountains, and in the woods, are prodigious numbers of apes. It also abounds with various kinds of game, particularly deer and hares: also of different kinds of birds, as partridges, woodcocks, snipes, turtle-doves, and most sorts of water-fowl, all of which are little inferior to those of Europe. They have likewise most sorts of fish in great abundance. Among these is a little blue fish found on the rocks, which is so beautiful as to be esteemed of greater value than the gold coloured fish; but they will live only a few days out of their natural element.

The natives are short in stature, of a reddish complexion, and some of them greatly deformed. Their chief weapons are bows and arrows, in the use of which they are not so expert as the inhabitants of Formosa. They have also a kind of hanger fastened with a girdle to their waist, which they generally use to clear the way in forests, or other woody places.

Those natives who occupy the center part of the island, which is very mountainous, live independent, being subject only to their own laws and modes of government. They are seldom seen by the Chinese, except when they make an attempt to surprize any of the neighbouring villages. This, however, seldom happens; and when it does, they are naturally such cowards, that half a dozen Chinese will defeat at least an hundred of them.

Near Formosa and Hainan are a number of small islands, called the Piscatores, or Fisher Islands, which are situated in 23 deg. north latitude. On the west side of one of these islands is a large town, with a fort, defended by a garrison consisting of 300 Tartars.

Between Formosa and Luconia are a set of islands called the Five Isles, the northernmost of which lies in 20 deg. 20 min. north latitude. The largest of these is uninhabited, on account of its being a barren country; but the others have several good towns in them, and are very populous.

The hills of these islands are rocky, but the vallies are very fertile, being well watered with running streams. They produce plenty of pine-apples, plantains, bananas, sugar-canes, cotton, pumpions, and potatoes; and there are also great numbers of goats, oxen, and hogs.

The inhabitants of these islands are of an olive complexion, are short in stature, with round faces, low foreheads, and thick eye-brows. They have black hair, which they cut so short that it barely touches their ears. The men wear only a cloth about their middle, and have no covering on their heads. The women wear a short petticoat made of coarse callico, which reaches from the waist to the calves of their legs. Both sexes wear rings in their ears, made of a metal resembling gold, which they dig out of the mountains.

Their houses are small, and consist only of a few posts, bound together and covered with boughs of trees. The fire-place is at one end, and here they lay boards, on which they sleep. The houses are built in rows one above another, on the sides of the rocks, and they ascend to them by the help of ladders. There is a kind of street to each row of houses, which runs parallel with the tops of the buildings in the row beneath.

These islanders are naturally ingenious: they understand the use of iron, which they work into various forms, and build very neat boats, that resemble those with us called yawls. They have likewise some large vessels, which they row with twelve or fourteen oars,

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Their language is peculiar to themselves. The only weapons they use are lances headed with iron. When they go on the mountains in pursuit of beasts, they wear a kind of armour made of a buffalo's skin, which has sleeves, and reaches down to the calves of the legs. It is wide at the bottom, but close about the shoulders, and is of such solid substance as hardly to be penetrated.

In general they are a very civil people, and will neither engage in quarrels among themselves, or with strangers. The men are chiefly employed in fishing, and the women in husbandry. Each man is prohibited from having more than one wife, who treats him with the greatest respect. The boys are brought up by their fathers to fishing, and the girls work with their mothers in the plantations, which are in vallies, where every person plants as much ground as is sufficient to supply the necessities of the family. They have no stated laws, neither have they occasion for any: every family has one superior, to whom the rest are subservient; and children behave with the greatest respect to their parents. In short, these people appear to enjoy real felicity, by seeking that happiness in their own minds, which is not to be found independent of ourselves. They have no ambition, and therefore are not desirous of leaving their own home to look after imaginary baubles. They content themselves with the situation in which Providence has placed them, and each succeeding day contributes to increase their happiness.

If solid happiness we prize,  
Within our breast this jewel lies;  
And they are fools who roam:  
The world has nothing to bestow;  
From our own selves our joys must flow,  
And that dear hut our home.

## SECTION II.

### THE MARIAN, OR LADRONE ISLANDS.

THESE islands derived the appellation of Ladrones, or Islands of Thieves, (from Magellan, who discovered them in 1521,) on account of the thievish disposition of the natives. They obtained the name of Marian Islands from Mary, queen of Spain, who reigned at the time of their being first inhabited by her subjects.

The Ladrone Islands lie about 600 leagues to the east of Canton in China, 700 leagues east from the Philippines, and 7300 west from Cape Corientes in America. The principal parts of them have been for many years uninhabited, notwithstanding they are all pleasantly situated, and the soil in general is very fertile. The only one that can properly be said to be now inhabited by the Spaniards, is Guam, where a governor resides, and where there is a very strong garrison kept. It is at this island that the Manila register ship generally takes in fresh provisions and water in her passage from Acapulco to the Philippines.

Tinian and Rota were once very populous places; but the former is now quite uninhabited; and the latter contains only a few Indians, who are employed in cultivating rice for the inhabitants of Guam.

Guam is about 40 miles in length, and 90 miles in circumference, and the number of inhabitants are estimated at 4000; out of which, it is supposed, 1000 live in the city of San Ignatio de Agona, where the governor usually resides. It is pleasantly situated, and affords a fine landscape when viewed from the sea. The soil being rather dry, it produces little rice; but they have several kinds of excellent fruit, particularly pine-apples, melons, and oranges. They have likewise plenty of cocoas, yams, and a fruit about the size of an apple, which, when baked, is exceeding good, and is used instead of bread.

The natives of this island are strong and well shaped, but of an olive complexion. They have thick lips, a long visage, and a stern countenance. They wear long

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black hair, anoint themselves with the oil of the cocoa-nut, and paint their teeth with red and black colours. Their houses are chiefly built of stone and timber, and the tops of them are covered with tiles. Their food chiefly consists of cocoa-nuts, bananas, fowls, fish, and pork; the latter of which is peculiarly sweet in its taste, the hogs being principally fed with cocoa-nuts, which grow here in great abundance.

In many parts of these islands the indigo plant grows wild, as do several other articles, which would be very valuable if properly cultivated: but as the other islands are uninhabited, and too remote, so the Spaniards indulge their natural indolence, by not taking any notice of them.

The natives formerly used slings and lances as weapons of defence; but they have for some years been restrained from exercising the latter; instead of which, they now use pieces of clay, made of an oval form, and baked so hard as to be little inferior in substance to stone. They throw these with great dexterity, and seldom miss the object. Some of these pieces or balls are so large, and thrown with such force, that they will kill a man at a considerable distance.

As the natives of Guam are not always upon terms of friendship with the Spaniards, the latter always keep here three companies of foot soldiers. They have likewise two small castles, each mounting only five guns; and on an eminence near the sea is a small battery, consisting of five pieces of cannon.

The other islands here, though uninhabited, afford a great plenty of provisions; but neither of them have any commodious harbour.

Though the Island of Tinian is uninhabited, yet it is one of the most delightful spots in the universe. It is divided into hills and dales, both of which are beautifully diversified with woods and lawns. The woods consist of tall trees, whose spreading branches yield the most delicious fruits; and the lawns, which are in general very broad, are covered with fine trefoil, intermixed with a variety of the most fragrant flowers. Among the fruits is one of a peculiar nature, called Rhyma, and, when roasted, is used by the natives of Guam instead of bread. Here are also many other vegetables of a very useful nature, as scurvy-grass, sorrel, mint, dandelion, creeping purslane, and water melons, all of which are efficacious for many disorders, particularly those of a scorbutic nature.

This island likewise abounds with cattle; and in the woods are great plenty of different sorts of poultry. The cattle are so numerous, that it is no uncommon thing to see some hundreds of them grazing together, which, when the island is viewed from the sea, greatly enhances the beauties of the prospect. The flesh of these animals is well tasted, and very easy of digestion. The poultry is also exceeding good, and very readily obtained. They are in general large, and can hardly fly an hundred yards at a time, so that they are frequently caught by being run down, which is the better effected from the openings of the woods, that in some parts are very considerable.

There are two large pieces of water near the center of the island, which are well stocked with plenty of wild fowl, as ducks, teal, curlews, and a bird called the whistling plover. The natives of Guam catch these with snares, which are ingeniously projected; and this is the only method whereby they can obtain them, as they are restrained from the use of fire-arms.

Upon this island are great numbers of musketos, and other species of insects, which, if they happen to fix on the skin, will produce an immediate inflammation, and, if proper remedies are not soon applied, will be productive of the most fatal consequences. There are likewise some scorpions and centipedes, but these are so few that they are seldom seen.

This island was once exceeding populous, and is said to have contained at least 30,000 inhabitants. It was in this situation about the beginning of the present century, when a dreadful mortality raging among the inhabitants,

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inhabitants, prodigious numbers of them died: and the mortality raging with equal violence in the Islands of Rota and Guam, the Spaniards obliged those that remained at Tinian to remove to Guam, in order to make good the deficiency by the number of souls that had perished in that island; since which time Tinian has been totally uninhabited.

The Island of Rota has not any thing in it that demands particular attention. Its chief produce is rice, which is cultivated by a few Indians, who live there undisturbed, but are subject to the Spanish governor that resides at Guam.

The other islands, though uninhabited, are in general exceeding fertile, the air good, and the climate temperate. They also produce plenty of provisions; but they are seldom visited, on account of the great inconvenience arising from the want of water for anchorage. That which has the greatest convenience in this particular is Tinian; but even there it is very unsafe, particularly from June to October, which is the season of the western monsoons.

### SECTION III.

#### THE PHILIPPINE ISLANDS.

**T**HESE islands, which are numerous, were discovered by Magellan in 1519. They lie from 5 to 19 degrees north latitude, and from the 114th to the 130th degree of east longitude, being situated in the Pacific Ocean, 300 miles to the south-east of China. In general they abound with every delicacy, and the soil is inconceivably fertile; but the excessive heat from their vicinity to the line; the innumerable noxious insects, and venomous reptiles; the dreadful earthquakes, and the frequent eruptions from many of their mountains, which are volcanos; the great number of poisonous herbs and flowers, from which the most pernicious vapours exhale; and the terrible storms of thunder, lightning, and rain, which spread shocking devastations around, combine to render them neither safe or desirable. In fine, this cluster of islands resembles a fair person with a foul temper.

Beauties can thus enchanting smiles impart,  
While secret malice lurks within the heart,  
'Till lost in tears the hapless lover drowns,  
Martyr'd by falsehoods, sacrific'd by frowns.

The principal of these islands are the following:

1. Luconia, or Manila. This island is the largest of the Philippines, being near 400 miles in length, and above 180 in breadth, is situated in 15 deg. north lat. and deemed more healthy than either of the others. It has many mountains which contain gold, fertile plains, fine pastures, and springs of the most excellent water in the universe. It produces buffalos, sheep, hogs, goats, horses, fruit, &c.

The city of Manila lies upon an excellent bay, which is circular, and near 90 miles in circumference; the port is of course remarkably good, and well situated for the Chinese and East India trade. It contains about 3000 inhabitants; and, during the war of 1762, was taken by Admiral Cornish and Sir William Draper. It was, however, stipulated to be ransomed; but the ransom money has never yet been entirely discharged. It is a handsome city, containing several spacious streets, good houses, elegant churches, decent convents, and tolerable colleges. The seat of the Spanish government is here. The Indians pay a poll-tax; and a considerable sum of money is annually allowed for the support of female orphans, born of Spanish and Indian parents. To this island the Spaniards bring divers commodities; such as silver from New Spain, Mexico, and Peru; diamonds from Golconda; silks, teas, Japan and China ware, and gold dust, from China and Japan. The Spaniards send two large ships every year from hence to Acapulco in Mexico, with merchandize, and return back with silver.

2. St. John lies between 7 and 8 deg. north lat. is above 110 miles in length, and about 70 miles over in the broadest part. The soil is fertile; but, with the other islands, it partakes of the general inconveniences before recited. The inhabitants are good-natured and humane, but exceedingly ignorant. Their marriage ceremony is nothing more than putting earth upon the head of the woman, in token of her subordinate state, and the necessity of implicit obedience to her husband. They call themselves Christians. They wear only a loose robe of cotton or callico, which hangs to their feet: the men throw it over their shoulders, and wrap it round their waists; the women cover their heads with it like a hood, and close it at their breasts; but the men go bare-headed, and the children naked. In this island there is only one town, which is erected upon posts, but it is both inconsiderable and mean, and the furniture of the houses despicable.

3. Mindanao is 180 miles in length, and about 130 in breadth: the hills are stony, but produce many trees; the vallies are fertile, and well watered; and the inhabitants are plentifully supplied with all the necessaries, and many of the luxuries of life.

This island is governed by a sultan, subordinate to whom are several petty sovereigns, who rule over various districts. The monarch, when he goes abroad, is carried in a palanquin, and has a strong guard to attend him, who are armed with lances, swords, and bayonets.

The chief trade of this island is to Manila and Borneo; and the Dutch come from the Moluccas to purchase of them rice, tobacco, bees-wax, &c. The common people are always boasting of their honesty, but practise roguery: they steal whatever they can lay their hands on; and the magistrates, instead of punishing the delinquents, will protect them in order to partake of the booty.

The inhabitants of the various districts, or subjects of the several petty kings, speak different languages, but have a general resemblance in persons and features. They are short of stature, have tawny complexions, small eyes, little noses, wide mouths, thin lips, black teeth, and lank hair. They are ingenious, yet indolent; active, yet lazy; and good humoured, though revengeful. They live on the flesh of buffalos, most kinds of fowls, all sorts of fish that their seas and rivers afford, with rice and sago. They are, however, but slovenly in their cookery, and eat without either knives, forks, or spoons.

Some settlements in this island formerly belonged to the Spaniards, but they were driven from hence by the natives, who have been ever since extremely jealous of any foreigners making settlements among them.

The inhabitants in general are Mahometans. Those who reside in the interior parts of the country are called Hilanoons, and possess several gold mines. The people of the north-west part of the island are the most savage, and, in making war, neither give or take quarter. They allow of polygamy. The diseases they are subject to are fluxes, agues, cholics, and the scurvy.

Mindanao, the capital, is situated on the south side of the island, in 6 deg. 20 min. north lat. and 123 deg. 15 min. east long. It is watered by a small river that will not admit of ships of any considerable burthen; and those that do come up to the city, are greatly in danger of having their bottoms destroyed by worms, which abound in that river, unless they are well sheathed. The city is square, being about a mile each way: the houses are built upon posts near twenty feet high, with ladders to ascend them, according to the usual fashion of building in the Philippine Islands: they consist of but one floor, but are divided by partitions into many apartments. The sultan's palace is supported by 150 wooden pillars, or rather posts, and is much higher than any other house in the city, having iron cannon in the hall, and a broad fixed stair-case to ascend it. The Malayan, as well as the language proper to the island, is spoken in this city. All the floors of the houses



houses are matted, upon which the people sit cross-legged. The principal trades are ship-builders, goldsmiths, and blacksmiths.

4. Bohol is situated to the north of Mindanao, being about 120 miles in circumference: it produces cattle, fish, roots, rice, and gold.

5. Layta is about 270 miles in circumference, and is situated about 20 leagues north of Mindanao: a chain of mountains runs through the middle, and occasions such a singular variety in the climate, that while the northern side is benumbed with the chilling blasts of winter, the southern parts are cheered with the genial warmth of summer. The soil is in general fertile, and the people tolerably civilized.

6. Paragon, by some called Little Borneo, lies between 9 and 11 deg. north lat. and 114 and 118 deg. east long. and is the remotest of the Philippine Islands to the south-west: it is 240 miles in length, and 60 in breadth. Different parts of it have different masters: the interior districts belong to the native Indians, the north-east parts to the Spaniards, and the south-west to the sovereign of Borneo. The Indian inhabitants are Mahometans, and possess the greatest military spirit of any people who are natives of the Philippines. It produces prodigious large figs, a smaller sort, which is superior in quality, and plenty of rice.

Three inconsiderable islands, called Calamines, lie to the north and north-east of Paragon, which are not remarkable for any thing but plenty of wild birds.

7. Mindora is about 60 miles long, and 36 broad, and extends from 12 to 13 deg. north lat. and from 119 to 120 east long. It produces gold and pepper, and is divided from Luconia by the Straits of Mindora.

8. Tandaya is one of the most easterly of the Philippines: it is separated from Manila by a narrow strait, and is 125 miles in length, and 100 in breadth. On the northern coast there is a volcano, which throws out fire and flames.

9. Philippina was the first that was discovered of this cluster of islands, and consequently gave name to the rest. It lies between 12 and 14 deg. 30 min. north lat. and is the most fertile and pleasant of all the Philippines, exhibiting a scene of perpetual verdure; for here the sun is powerful without being disagreeable.

10. Sebu, south-west of Layta, is 60 miles long, and 38 broad. On the east side of it is the town of Nombre de Dios. The Spanish standard was first set up here by Magellan, the primitive circumnavigator of the world, who was afterwards murdered in this island by the natives. The town of Nombre de Dios is guarded by a considerable garrison, defended by a strong fort, and has a good haven. The island produces cotton, bees-wax, garlick, onions, and the abaca plant, of which cordage and packthread are made.

11. Panay lies between 10 and 11 deg. north lat. and 120 and 121 deg. east long. and is about 300 miles in circumference, and has the name of being the most populous of all the Philippines. It is watered by many rivers, and is exceeding fruitful, particularly in rice, of which it produces about 100,000 bushels annually above what the natives consume. Almost adjoining to this is the little Island of Imavas, which is not remarkable for any thing but producing a considerable quantity of far-faparilla.

12. Negroes Island lies between 9 and 11 deg. north latitude, and is about 300 miles in circumference. The natives are the most black of any of the inhabitants of the Philippines, from which circumstance the island is called Negroes Island. Bees-wax and cocoa-nuts are the only produce of the place. The bees are remarkably fine and large, and the people uncommonly skilful in managing them; but, in other respects, the natives are rude, brutish, and ignorant, which has given rise to this proverbial expression: *Negroes Island is inhabited by blacks and bees; but the winged natives are wiser and better governed than the walking natives.* Indeed, the prudence, decorum, and various regulations of these sagacious little insects are truly astonishing.

Of all the race of animals alone,  
The bees have common cities of their own,  
And common sons; beneath one law they live,  
And with one common stock their traffic drive.  
Each has a certain home, a sev'ral stall:  
All is the state's, the state provides for all.  
Mindful of coming cold, they share the pain,  
And hoard, for winter's use, the summer's gain.  
Some o'er the public magazines preside,  
And some are sent new forage to provide.  
All with united force combine to drive  
The lazy drones from the laborious hive.  
Their toil is common, common is their sleep:  
They shake their wings when morn begins to peep,  
Rush through the city gates without delay,  
Nor ends their work but with declining day.

13. Xolo is the most south-westerly of all the Philippines, and is governed by a sovereign prince of its own. It produces great quantities of rice and elephants teeth, and, indeed, is the only island among the Philippines in which elephants are bred. The air in this island is tolerable, being refreshed by frequent rains. The sea yields pearls; and great quantities of ambergris are found upon the shores. The soil is fertile in fruits, rice, and pepper; and numerous herds of cattle graze in the pastures.

14. Masbate, which lies almost in the center of the Philippines, is 93 miles in circumference, and abounds in gold, civit, bees-wax, and salt.

These islands produce great quantities of gold and other metals, pearls, ambergris, loadstones, ivory, pepper, bees-wax, and an excellent fruit called tanter, of which a most delicious pickle is made; mangos, durians, oranges, which are both larger and better than those of Europe; lemons, both sour and sweet; palm-trees, of which there are forty species, the principal being the fago; tamarinds, plantains, bananas, the cassia-tree, and ebony; most of the common timber trees, sugar-canes, tobacco, indigo; odoriferous and medicinal herbs, admirable flowers, and culinary vegetables, particularly potatoes, &c.

There is a singular species of cane-trees about the mountains of these islands, which being cut, yield water in great plenty. These canes afford great relief and refreshment to the natives, who would otherwise be parched with thirst, as no running streams or springs are found in any of the mountains where they grow.

They have one plant that has all the properties of, and is used as a substitute for, opium; of this the natives are very fond, and frequently intoxicate themselves with it.

The camondog-tree is of such a poisonous nature, that death instantly seizes any living creature who tastes either its fruit or leaves. It suffers no verdure to grow beneath its shade, and, if transplanted, poisons all vegetables that are near it, except a shrub, which is an antidote to it. The natives make an incision in this tree, from whence a liquor flows, into which they dip the points of their arrows and darts, in order to poison them; after which, a wound received from any of those weapons proves mortal. Besides this tree, there are many poisonous herbs and flowers.

The Philippines likewise abound in cattle of all kinds; wild beasts, whose flesh and skins are valuable articles; horses, sheep, civit-cats, game-fowls, fish, &c.

Alligators here are very dangerous; and the ignana, a kind of land alligator, does a great deal of mischief. Here are abundance of snakes, scorpions, centipedes, &c. The peacocks, parrots, cocatoos, and turtle-doves, are very beautiful; the Xolo bird eats like a turkey; the camboxa is a well tasted fowl, peculiar to these islands; and they have another kind of fowl, whose flesh and bones are quite black, but are, nevertheless, delicious food. The herrero, or carpenter, is a fine large green bird. It is called carpenter because its beak is so hard, that it digs a hole in the trunk, or some large branch of a tree, in order to build its nest. The tavan,

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a sea-fowl, lays its eggs in the sand, to be hatched by the heat of the sun.

Monkeys and baboons here are very sagacious. During the season, when there is no fruit to be got, they go down to the sea-side to catch oysters. That the fish may not pinch their paws, they put a stone between the shells to prevent their shutting close.

In general the natives of these islands are composed of native blacks and tawnies; Chinese, or the posterity of Chinese, who have long settled among them; Malaysians, Portuguese, Spaniards, other Europeans, and a mongrel breed from the whole: the make, features, complexions, and manners of the people, consequently vary from each other.

Rice, fish, and fruit, are the common food of the natives, who eat very little flesh. They drink water, palm wine, and spirits distilled from cocoa and palm-trees. The Spaniards, however, live luxuriously, eating flesh at noon, and fish at night, and indulging themselves with all manner of Asiatic delicacies. Spaniards, as well as natives, smoke tobacco; but the latter chew betel and areka.

Swimming, bathing, dancing, music, and dramatic performances, are their amusements. Their weapons are bows, arrows, lances, daggers, and darts; and they defend themselves with helmets, shields, and breast-plates.

Polygamy is permitted among some of the Indian nations, but in others it is not allowed, except in cases of barrenness. They admit of divorces, which frequently happen. The husband buys the wife from her father, or nearest relation: a beast is sacrificed, an entertainment made of the flesh, and the bride and bridegroom having eat together out of the same trencher, are deemed lawfully married.

Children are either named after herbs or flowers, or from some accidental circumstance that occurs at the time of their birth: but as soon as they marry they chuse new names, and their parents are obliged to make use of their old ones.

The bodies of the dead are washed and perfumed, wrapped in silk, and put in a close coffin, near which a chest is placed, that contains the arms of a man, or domestic utensils of a woman. Mourners are hired to assist in making a dismal noise: but as soon as the body is buried, an entertainment is made, and all is converted to mirth and festivity. In general they mourn in black garments, and shave their heads and eye-brows. The real natives are exceedingly superstitious, profess the most gross idolatry, and their religious tenets are a jumble of ideas ridiculous and absurd.

The only accounts we have of the Caroline or New Philippine Islands, are those written by two priests, Father Clan and Father Gobien, which were composed at Manila, and founded on a description of them given by some of the natives, who were driven by stress of weather upon the Island of Tandaya.

These accounts place those islands between 6 and 12 deg. north lat. and 127 and 138 deg. east lon. Those gentlemen inform us, that they are exceeding populous, and governed by a king, who resides in one of them, named Lamaree; that the natives resemble the Malaysians, go almost naked, paint their bodies, speak a language somewhat like the Arabic, are without any form of worship, make no set meals, live temperately, &c. They have a few fowls, plenty of fish, and fertile lands, but they are without quadrupeds of any kind. The women adorn themselves with necklaces, bracelets, and rings, all made of tortoise-shell. They are of so placid a disposition, that no quarrel ever happens among them, and war is totally unknown.

We may conclude, from this brief account, that these are the most happy people that have ever yet fallen under our observation. They have no foes to fight, quarrels to decide, beasts to hunt, or game to kill; but each succeeding day enjoy the bounties of Providence without bodily labour, and insensible of any anxiety of mind.

## SECTION IV.

### THE CELEBES, OR ISLAND OF MACASSAR.

**T**HIS island, which lies under the equator, is divided from Borneo by the streights of Macassar, as it is by the ocean from the Molucca Islands on the east, and the Philippines on the north. Its extent from north to south is upwards of 300 miles, and in the broadest part it is near 240. It is divided into six petty kingdoms or provinces, the principal of which are, the Celebes on the north-west, and Macassar, the latter of which takes in all the southern part of the island. But as all the other provinces are subject to these two, the island is sometimes called by the name of one, and sometimes by the other.

As the climate is both hot and moist, it is therefore unhealthy, except at the times of the northern monsoons. The western part lies low and flat, but the southern part is very high. In the rivers here is found gold dust, which is washed down in the sands from the neighbouring hills by the great torrents of water that sometimes fall after excessive rains.

Here is great plenty of various kinds of vegetables, all excellent in their qualities: the rice in particular is said to be much superior to that cultivated in any other part of the Indies. Their fruits and flowers are much the same as those in the Philippines. They have pepper, sugar, betel and areka, with the best cotton and opium; and their cattle are much larger and finer than any to be met with in other eastern countries. Their oxen and buffalos are used only for draught, and they have very small horses for riding; but the natives use no other saddle than a painted cloth, without stirrups or bridle, having only a cord fastened to a bit made of wood. These horses have very hard hoofs, and are never shod.

There are prodigious numbers of monkeys and baboons in the woods and forests, which are so large, and go together in such considerable bodies, that they are very dangerous to travellers; but they have one enemy by whom they are sometimes conquered, namely, serpents, which are here of a most extraordinary size, and have such agility and strength, that they will pursue them to the very tops of trees, and frequently destroy them.

There is but one large river in the island, and that is dangerous, by reason of its being greatly infested with crocodiles. It runs from north to south into the bay of Macassar, where it is about half a league broad, and washes the walls of the city of that name: its channel is deep enough in some places to admit the largest vessels, but in others it is very shallow.

The natives are rather short in stature, and of a light olive complexion: they are particularly fond of having flat noses, insomuch that they practise methods in their infancy to obtain that distinguished form, with as much labour and attention as the Chinese women do to acquire small feet. Neither men or women wear any covering on their heads; but their hair, which is of a fine shining black, is ingeniously tied up, and from it hang curls that lay gracefully on the neck and shoulders. The men ornament their hair with jewels, but the women do not: the latter only wear a gold chain round their necks. Both sexes, however, dye their nails red, and their teeth either black or red, both of which they consider as very material ornaments.

The lower sort of people wear a loose garment made of cotton, which reaches below the knees; but none use either shoes or stockings. The women have a garment made of muslin, with strait sleeves that button at the wrists; besides which they wear a kind of drawers made of cotton, that are fastened round the waist, and reach to the ancles. The garments of the better sort are made of scarlet cloth, or brocaded silk, with large buttons of solid gold. They have likewise a very handsome

some sash made of silk, and embroidered, which contains their dagger and purse.

The diet of the common people consists principally of rice, herbs, roots and fish; and their usual drink is water or tea: the better sort eat flesh and poultry, the former being generally beef or kid, which are both exceeding fine; and they drink tea, coffee, and chocolate, the latter of which they get from the Spaniards in the Philippine Islands; they also use palm wine, arrack, and other spirituous liquors. They have but two meals a day, one in the morning, and the other about sunset, the latter of which is the principal: in the intermediate space they refresh themselves by chewing betel and areka, or smoking tobacco intermixed with opium. They sit cross-legged on the floor at their meals, and have very low tables for their provisions, which are set on them in plates or dishes made of wood; but they use neither knives or spoons.

Their houses, which are small but very neat, are chiefly built of ebony, and other wood of variegated colours. They have but little furniture, except the necessary utensils for dressing their provisions; but what they have is always kept exceeding clean; and to prevent the house being made filthy, they have vessels to spit in when they chew betel or smoke tobacco.

In general the men are very robust, and naturally so courageous, that they are esteemed the best soldiers in India; for which reason they are frequently hired into the services of other princes. Their arms are sabres and daggers, the latter of which they often infect with poison; and they have trunks from which they blow poisoned darts: these darts are pointed with the tooth of a fish dipped in the venomous juice of certain drugs that grow in the country, and it is said they will strike a mark with them at near 100 yards distance.

These courageous islanders were the last enslaved by the Dutch, who, however, could not effect a conquest till after a very long and expensive war, in which were employed almost all the forces they had at that time in India. The Dutch first joined the natives to oppose the Portuguese, who made an attempt to subdue this island; but the latter being soon conquered, the Dutch immediately took sole possession of it, and have preserved an absolute dominion over it ever since.

The Portuguese, and after them the Dutch, endeavoured to subdue this island, because it is situated near the Molucca and Banda Islands, which produce such great plenty of cloves and nutmegs, the possession of which they could not have secured without being masters of this island.

The natives, if well used, are loving and faithful in their disposition; but, if ill treated, will not be satisfied till they have had revenge on the party by whom they were injured. They are hasty and passionate, but have such just notions of honour, that when they discover themselves to be wrong, they will condemn their own conduct, and be glad to comply with any submission that may be thought necessary, as a recompence for the offence committed.

The women of this island are obliged to be very circumspect in their carriage, and very careful not to be seen in company with any other man than their husband. When this happens to be the case, the husband is indemnified if he kills the man he finds with his wife. On the contrary, the husband is permitted to have as many wives and concubines as he thinks proper; and the more children he has, the greater he is considered as being useful to society.

Both sexes are rendered active by a custom practised during their infancy. Every day their nurses rub them with oil, or water just warm; and these unctions encourage nature to exert herself with the most extensive freedom. Male infants are taken from the breast when a year old, their parents having an opinion, that if they sucked longer, it would greatly prejudice their understandings. When they are five or six years old, children of any distinction are entrusted to the care of some relation or friend, that their courage may not be weak-

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ened by the caresses of their mothers, and a habit of reciprocal tenderness. They do not return to their parents till they arrive at the age of fifteen or sixteen, when the law allows them to marry: but this is a liberty they seldom use, till they are thoroughly versed in the exercise of arms. The boys are sent to school to the priests, who teach them reading, writing, arithmetic, and the precepts of the Koran; for though they retain many Chinese ceremonies, they are professed Mahometans. The girls are taught to read and write, to spin, cook, and make cloaths; for as there are not any tailors here, the women not only make their own cloaths, but also those worn by the men; and some of them are so industrious and expert, that they will obtain very handsome fortunes by that profession.

These people are so little addicted to infamous practices, or litigious disputes, that they have neither lawyers, attornies, or bailiffs. If any differences arise, the parties apply personally to the judge, who determines the matter with expedition and equity. In some matters of a criminal nature they are permitted to do justice to themselves. If a man detects another in the commission of adultery, murder, or robbery, he has a right to execute justice himself, by destroying the culprit.

The husband, on marriage, receives no other portion with his wife than the presents she received before the ceremony, which, as soon as the priest has performed, the new married couple are confined in an apartment by themselves for three successive days, having only a servant to bring them such necessaries as they may have occasion for; during which time their friends and acquaintances are entertained, and great rejoicings made at the house of the bride's father. At the expiration of the three days the parties are set at liberty, and receive the congratulations of their friends; after which the bridegroom conducts his wife home, and each apply themselves to business, he to his accustomed profession, and she to the duties of housewifery.

These islanders are all of the Mahometan religion. Many of them are great pretenders to magic, and carry charms about them, on a supposition of their securing them from every danger.

Funeral ceremonies are performed here with great decency; to secure which, the meanest person makes provision while in health, by assigning a certain sum to defray the incidental expences. As soon as a person is dead, the body is washed, and being cloathed in a white robe, is placed in a room hung with white, which is scented with the strongest perfumes. Here it continues for three days, and on the fourth it is carried on a palanquin to the grave, preceded by the friends and relations, and followed by the priests, who have attendants that carry incense and perfumes, which are burnt all the way from the house to the grave. The body is interred without a coffin, there being only a plank at the bottom of the grave for it to lie on, and another to cover it; and when this last is placed, the earth is thrown in, and the grave filled up. If the person is of distinguished quality, a handsome tomb is immediately placed over the grave, adorned with flowers; and the relations burn incense and other perfumes for forty successive days.

This island was formerly under monarchical government; and in order to prevent the crown falling on an infant, the eldest brother succeeded after the death of the king. All places of trust in the civil government were disposed of by the prime ministers; but the officers of the revenue, and of the household, were appointed by the sovereign. The king's forces, when out of actual service, were not allowed any pay, but only their cloaths, arms, and ammunition. It is said that in some former wars he has brought into the field 12,000 horse, and 80,000 foot.

Assemblies are held at particular times on affairs that concern the general interest, and the result of their determinations becomes a law to each state. When any contest arises, it is decided by the governor of the

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Dutch

Dutch colony, who presides at this diet. He holds a watchful eye over these different sovereigns, and keeps them in perfect equality with each other, to prevent any one from aggrandizing himself to the prejudice of the company. The Dutch have disarmed them all, under pretence of hindering them from injuring each other; but, in reality, with a view only to keep them in a state of subjection.

The only foreigners permitted to come to this island are the Chinese, who bring hither tobacco, gold-wire, china, and unwrought silks; in return for which they take opium, spirituous liquors, gum, and linens. They get but little gold from hence, but great quantities of rice, wax, slaves, and tripam, a species of mushroom, which the rounder and blacker, the more excellent it is esteemed. The customs bring in upwards of 80,000 livres to the company: but they obtain a much larger profit from their trade, and the tenth part of the territory, which they hold in full right of sovereignty.

The chief city, Macassar, is situated on the banks of a river of the same name, near the south-west corner of the island. Here the Dutch have a very strong fort, mounted with a great number of cannon, and the garrison consists of 800 men.

In general, the streets of the city are very long and spacious, and are planted on each side with trees; but there are not any of them paved. The mosques and houses of the quality are built with stone; but those of the common people are of wood, and elevated from the ground with pillars. They are made of wood of various colours, and the tops of them are covered with palm or cocoa leaves. Here are large markets for the sale of provisions and other commodities. The markets are opened twice a day, viz. in the morning and evening, before the rising and setting of the sun. The provisions are brought to market and sold by women only; for if a man was to be seen in that character, he would be treated with the most distinguished contempt. The number of inhabitants in this city were formerly estimated at 160,000 men able to bear arms; but since the Dutch deprived them of their trade, great numbers have forsaken it: and the other towns and villages, which were proportionably populous, have been greatly deserted for the same reason.

Jampandam, the only principal place on this island, exclusive of the city of Macassar, is situated about 15 miles to the south of Macassar river. This was the first place of any importance taken by the Dutch, who have a good fort here; and there is as commodious an harbour as any to be met with in the Indian Seas.

Of the several islands about the Celebes that go by the same name, the principal is situated about five leagues from the south-east corner. This island is about 80 miles long, and 30 broad. On the east side of it is a large town and harbour called Callacassong, the streets of which are spacious, and enclosed on each side with cocoa-trees. The inhabitants are Mahometans, speak the Malayan tongue, and are governed by an absolute prince.

To the north-east of this island are the Straits of Patience, so called from the great difficulty in passing them, which arises from the violence of the currents, and the contrariety of winds.

## SECTION V.

### THE SUNDA ISLANDS.

#### ISLAND OF BORNEO.

**B**ORNEO, the largest of the Sunda Islands, was discovered by the Portuguese in 1521. It is of great extent, being situated between 7 deg. 30 min. north lat. and 4 deg. 10 min. south, under the equinoctial line, which divides it into two unequal parts, 7 deg. 30 min. lying northward of it, and 4 deg. 10 min. southward; so that it is 700 miles in length, and 480 in breadth. It is bounded on the east by the Celebes,

on the west by Sumatra, on the north by the Philippines, and on the south by the Island of Java.

Considering the situation of the country, the air is tolerable, particularly in those parts next the coast, which are refreshed every morning by cooling breezes from the sea, otherwise the heat would be insupportable. These parts, however, are very unwholesome, as they lay on a flat for many hundred miles, and are annually overflowed. When the waters retire, a muddy slime is left on the surface of the earth, which the sun shining upon with perpendicular rays, occasions thick fogs, that afterwards turn to rain, with cold chilling winds; so that the air at this time is very unwholesome. Another circumstance that contributes to this, is the great number of frogs and other vermin left on the mud, which being destroyed by the heat of the sun, produce an intolerable stench.

In April the dry season begins, and continues till September, during which time the wind is easterly between the south coasts of Borneo and the Island of Java; but from September to April the winds are westerly, attended by violent storms of rain, thunder, and lightning. These storms are so continual, especially on the south coast, that it is thought very extraordinary to have two hours fair weather in the course of 24.

Exclusive of rice, which is very plentiful, the produce of this country consists of frankincense, musk, aloes, pepper, cinnamon, and other spices; also various kinds of fruits, with excellent mastic, and other gums, wax, cassia, honey, cotton, and the best camphire.

Borneo produces great quantities of excellent timber, with the cotton shrub, canes, and rattans. In the rivers, particularly that of Succadanea, are found excellent diamonds, and great quantities of gold dust are gathered from the sands. The loadstone is also found here; and the wild ape produces the richest bezoar stones that are any where to be met with. Here are also mines of iron and tin, which are said to be excellent in their qualities.

The animals of this country are oxen, buffalos, horses, deer, and goats; besides which there are several sorts of wild beasts, as elephants, bears, tygers, monkeys, and baboons.

There are various kinds of parrots and paroquets, one of which is called by the Banjareens *luree*, and is admired for its beauty. They have also several other kinds of birds, but not any like those in Europe, except the sparrow. During the time of the western monsoons, the sky is frequently darkened with bats, which fly in prodigious numbers. They are called by some *flying cats*, and, in colour, shape, and smell, much resemble a fox, though not so large; but their wings, when extended, are not less than six feet from the tip of the one to that of the other.

The natives of this island may be considered as of two classes, differing as well in their persons and dress, as in their customs and religion. Those who inhabit the sea-coast are Mahometans, and called Banjareens, from the town of Banjar, to which most nations resort to purchase the various commodities of the country. The Banjareens are rather low in stature, and of a swarthy complexion, but, on the whole, very proportionably made. The common people have no other covering than a small piece of linen fastened round the waist; but the better sort wear a kind of waistcoat made of silk, or European cloth, over which they throw a loose garment of silk or betella, that reaches to the knees. They also wear a pair of drawers, but have neither shirt, shoes, or stockings. Their hair is tied up in a roll, and covered with a piece of muslin or callico; and when they go abroad, they always carry a dagger with them.

The women are smaller than the men, and their features much more delicate: they are also much fairer in complexion; and, contrary to the mode of most Indian women, walk very upright, and step with a graceful air. They are very constant after marriage, but are apt to bestow favours with great freedom when single: but however

however indiscreet they may have been in this point, they are not considered the worse for it by their husbands; nor dare any one reproach them for the faults they have committed previous to their marriage.

The chief part of their food is rice, but with it they eat venison, fish and fowl. The better sort are served in vessels made of gold or silver, but the poorer sort use dishes made of earth or brass. They all sit cross-legged at their meals upon mats or carpets: both sexes chew betel and areka, and are very fond of smoking tobacco, with which they often mix opium made into pills, after being boiled in water till it comes to a consistency. The whole company usually smoke out of the same pipe: the master begins, and after having smoked two or three whiffs, he gives it to the person nearest him, from whom it passes round till it comes to the master again.

Their principal diversions are dancing and comedies, which are performed after the manner of the east. Their rural sports are shooting at a mark and hunting. They travel chiefly in the night, on account of the coolness of the air at that time: the common people usually go in covered boats, but the better sort travel by land on elephants and horses.

The salam, or lifting the hands to the head, and bending the body, is their mode of salutation. When they appear before their superiors, they raise their hands above the forehead; and if before a prince they prostrate themselves on the ground, and retire backwards on their knees.

Those who inhabit the inland parts of this island are taller, and much more robust than the Banjareens. They are called Byajos, and are pagans in their religion. Their complexion is more swarthy than the inhabitants of the coast; and their time is chiefly employed in hunting and attending their cattle. They go almost naked, having only a small piece of linen fastened round the waist: they paint their bodies of a blueish colour, and besmear them with stinking oil. Some of them are very fond of having large ears, to obtain which they make holes in the soft parts of them when young; to these holes are fastened weights about the breadth of a crown piece, which continually pressing on the ears expand them to an immoderate length. The better sort pull out their fore teeth, and place artificial ones in their stead, made of gold; but their greatest ornament consists of a number of tigers teeth, which are strung together, and worn about the neck.

The Banjareens, in burying their dead, always place the head to the north, and throw into the grave several kinds of provisions, from a superstitious notion that they may be useful to them in the other world. They fix the place of interment out of the reach of the floods, and the mourners, as in Japan and China, are dressed in white, and carry lighted torches in their hands.

Pagans as well as Mahometans allow a plurality of wives and concubines. They in general live to an advanced age, which is attributed to their frequent use of the water, for both men and women bathe in the rivers once in the day; from which practice they are very expert in swimming. The Malayan is the language of those on the coast.

They are strangers to the use of physic; and the letting of blood, however desperate the case of the patient, is to them a circumstance of the most alarming nature. An instance of their great timidity on this occasion is thus given by Capt. Beckman, who was under the necessity of submitting to that operation. "One day, says he, being indisposed, I ordered the surgeon to bleed me: Cay Deponattee, and several others of the natives, being in the room, and strangers to the operation, were in great amazement to know what we were about, till at length the vein being opened, they saw the blood gush out: at this they were so frightened that they immediately ran out of the room, crying out, in their language, "the man's heart or mind is foolish;" after which they told us, we let out our very souls and lives willingly, which they said was very ill done. To

this I answered, that their diet being mean, and their drink only water, they had no occasion for bleeding; but that we who drank so much wine and punch, and fed upon so much flesh, which rendered the blood hot and rich, had an absolute necessity of doing it, otherwise we should be sick. "Ay, says Cay Deponattee, I think that shews you to be still greater fools, in putting yourselves to such expensive charges, on purpose to receive pain for it." This was certainly a very trite observation, and fully evinced, that if they wanted faith in the utility of this expedient, they were not defective in natural understanding.

As they suppose most of their distempers to arise from the malice of some evil demon, when a person is sick, instead of applying to medicine, they make an entertainment of various kinds of provisions, which they hold under some conspicuous tree in a field: these provisions, which consist of rice, fowls, fish, &c. they offer for the relief of the persons afflicted: and if he recovers, they repeat the offering, by way of returning thanks for the blessing received; but if the patient dies, they express their resentment against the spirit, by whom he is supposed to have been affected.

They know nothing of astronomy, and when an eclipse happens, they think the world is going to be destroyed. They likewise know little of arithmetic, and their only method of calculating is by parallel lines and moveable buttons on a board.

Their current money is dollars and half and quarter dollars; and for small change they have a sort of money made of lead in the form of rings, which are strung on a kind of dry leaf.

The towns and factories to which the Europeans trade are built on floats of timber on the river: each town consists of one long street; and, to secure them from being carried away by the stream, posts are driven into the ground near the shore, to which they are fastened with cables made of rattans. Each house consists only of one floor divided into different apartments, according to the number in family: the sides of the building are made with split bamboo, and the roof is covered with leaves of trees; the walls are made high for the benefit of the air, and from their tops hang coverings that reach within five feet of the logs, and are made in a sloping form, to keep off the scorching heat of the sun. The floats are made of large logs of wood, and the houses are so light in their construction, that a great part of the float is seen above the surface of the water.

The houses of the poorer sort are built on piles of bamboo, in the mud on each side, and are ranged in an uniform manner behind those on the floats. At high water they get to their houses with boats; and when the water is low, they go from one to the other on logs of timber. It sometimes happens, at ebb tides, when the current is excessive strong, that these houses will be removed a considerable distance, and with great difficulty brought back to their original stations. Instances have been known of their being driven to sea and totally lost.

The city of Borneo on the north, Passer on the east, Succadanea on the west, and Banjar Massen on the south, are the principal places for trade on this island. The last of these is the most considerable on account of the river Banjar, which is so commodious, as to admit ships of the greatest burden. This river runs from north to south above half through the island, and towards its mouth is near two miles broad. Its banks are planted with thick groves of evergreens; and one branch of it is called the China River, from the Chinese junks constantly passing it.

The inland part of this country is divided into several petty kingdoms, each of which is governed by a rajah, or king. Formerly all the rajahs were subject to the rajah of Borneo, who was esteemed the supreme king over the whole island; but his authority has been of late years greatly diminished; and there are other kings equal, if not more powerful than himself, particularly the king of Caytonge. The town where this prince



prince resides is situated about 80 miles up the Banjar river. His palace is a very elegant building, erected on pillars, and is open on all sides. Before the palace is a large building, consisting only of one room, which is set apart for holding councils, and entertaining foreigners. In the center of the room is the throne, covered with a rich canopy of gold and silver brocade. About the palace are planted several cannon, which are so old, and mounted on such wretched carriages, that they are neither ornamental or useful.

The superiority of this prince is derived from the customs he receives at the port of Banjar Masleen, which are estimated at 8000 pieces of eight per annum.

Next in rank to the above, is the king or sultan of Negaree, whose palace is situated at a place called Metapoora, about 10 miles from Caytonge. Before the gates of his palace is an handsome armoury, which contains a great number of fire-arms, and several cannon. He is always on good terms with his neighbour the prince of Caytonge, and to these two princes the rest are subordinate.

The natives pay great homage to these princes, and it is difficult for a stranger to get access to them. The only means to effect this is by complimenting them with some valuable present; for avarice is their darling passion; and the stranger will be treated with respect in proportion to the present he makes.

The mountaineers live independent of any of these kings: they are divided into different clans under their respective chiefs, and are subject to a government peculiar to themselves. They are seldom seen, as they live in the woods and forests, where they are so secure, that it would be difficult to attack them; and they are so savage, that an attempt would, in all probability, be attended with the most fatal consequences. Their arms are a dagger, and a trunk about seven feet long, thro' which they shoot poisoned darts made of brass, and barbed on each side. Their dress consists only of a piece of cloth wrapped round the waist, and a rag about their heads. They often come down to Tatas to get commodities from the Banjareens, in exchange for which they give gold, bezoar, rice, wax, &c.

The Dutch possess the principal parts on the coast of this island, and are masters of the best ports, and most valuable articles in traffic; but there are many creeks about the island, where others have free commerce without molestation. As this country produces a great variety of articles, whose value are more estimable to other nations than to the Dutch, numbers of foreigners resort here for those commodities that are best adapted to the trade of their own nation. The Chinese and Japanese come here for spices; the Malaysians for gold; and those from the Mogul country in search of diamonds. As the Dutch reckon the pepper, cloves, and cinnamon, as inferior to those of the other spice islands, so they suffer them to be sold without interruption. The natives are supplied by the Dutch with the manufactures of India; in exchange for which they receive gold, diamonds, and other valuable commodities.

Pepper, gold, precious stones, and a gum called dragon's blood, which is said to be finer here than in any other part of the world, are the principal articles purchased by the English merchants.

The European commodities taken here consist of guns, pistols, gunpowder, sheet-lead, iron and steel bars, nails of different sizes, hangers, knives, and other cutlery wares, boots made of red leather, spectacles, looking-glasses, clock-work, callimancos, and various sorts of linens.

The capital city, Borneo, is situated on the north-west corner of the island, and lies in 112 deg. 2 min. east long. and in 4 deg. 55 min. north lat. On the east side of it is an excellent harbour, adjoining to which is a large river, capable of accommodating ships of the greatest burthen. The town is very large, the streets spacious, and the houses well built: they are, in general, three stories high, covered with flat roofs. The sultan's palace is an elegant and extensive building.

This place is the chief seat of commerce in the island, and the port belonging to it is continually crowded with ships from various nations, particularly from China, Cambodia, Siam, and Malacca: and there are prodigious numbers of boats that come from the Philippine and other islands. The Dutch import here glass, cinabar, cloths, woollens, and iron, in exchange for which they take camphire, gold, and precious stones. The Portuguese and English have some trade here, though no settled factory: but there are merchants of both nations who correspond with the company's factors on the coast of Coromandel.

Here it may not be improper to observe, that those who barter with the natives of Borneo must carefully examine the goods they purchase, and see that the weight or measure is just; for they are arrant cheats; and such strangers are they to any remorse of conscience, that he thinks himself the most ingenious, who commits the most distinguished fraud. They make compositions to imitate some of the most valuable articles, particularly bezoar and bars of gold; the latter of which is so artfully executed, that unless a penetration is made entirely through them, the deception cannot be discovered.

## SECTION VI.

### ISLAND OF JAVA,

*As described by our Countryman Captain Cook.*

**T**HIS island is situated between 102 and 113 deg. east long. and between 5 and 8 deg. of south lat. being about 700 miles in length, and 200 in breadth. It is bounded on the east by the Island and Straits of Bally, on the west by the Straits of Sunda, (from whence it is called one of the Sunda Islands,) on the north by the Island of Borneo, and on the south by the Indian Ocean.

The Island of Java produces goats, sheep, hogs, buffalos, and horses. The horse which is said to have been met with here when the country was first discovered, is a small, but nimble animal, being seldom above thirteen hands high. The horned cattle of this country are different from those of Europe; the flesh is extremely lean, but of a very fine grain. Both the Chinese, and the natives of the island, feed on the buffalo; but the Dutch will neither taste the flesh or the milk, from a ridiculous idea that they are productive of fevers. The sheep are tough and ill-tasted, and they have long hanging ears. A few sheep from the Cape of Good Hope being at Batavia, Captain Cook bought some of them at the rate of 1s. per pound.

Formerly this island produced no kind of spices but pepper, and the quantity which the Dutch bring annually from thence is very considerable; but the quantity used in the country is very small, as the people there give the preference to Cayan pepper. The inhabitants are very fond of nutmeg and cloves, but they bear too high a price to be much in use, as the trees which produce them are all become Dutch property.

The natives of Java profess the religion of Mahomet, and of course do not indulge in wine, at least publicly; but, not to be exceeded in the vice of drunkenness by their Christian neighbours, they are almost constantly chewing opium, which is well known to intoxicate in a high degree.

The most distinguished city in this island is Batavia, situated in 6 deg. 10 min. south lat. and 106 deg. 50 min. east long. from the meridian of Greenwich. It is built on the bank of a large bay, something more than twenty miles from the Streight of Sunda, on the north side of the island of Java, in low boggy ground. Several small rivers, which rise forty miles up the country in the mountains of Blauwen Berg, discharge themselves into the sea at this place, having first intersected the town in different directions. There are wide canals of nearly stagnated water in almost every street,



and as the banks of these canals are planted with rows of trees, the effect is very agreeable; but these trees and canals combine to render the air pestilential. Some of the rivers are navigable more than thirty miles up the country; and, indeed, the Dutch appear to have chosen this spot to build the town on, for the sake of water-carriage, in which convenience Batavia exceeds every place in the world, except the towns of Holland.

The streets being wide, and the houses large, it stands on more ground than any other place that has only an equal number of houses.

In dry weather a most horrid stench arises from the canals, and taints the air to a great degree; and when the rains have so swelled the canals that they overflow their banks, the ground-floors of the houses, in the lower parts of the town are filled with stinking water, that leaves behind it dirt and slime in amazing quantities. The running streams are sometimes as offensive as the stagnant canals; for the bodies of dead animals are frequently lodged on the shallow parts, where they are left to putrify and corrupt the air, except a flood happens to carry them away. This was the case with a dead buffalo, while the crew of the *Endeavour* were there, which lay stinking on the shoal of a river in one of the chief streets for several days: indeed, the air of this place is so very unwholesome that it is represented by *Captain Cook* as the grave of European navigators.

Any number of ships may anchor in the harbour of Batavia, the ground of which is so excellent, that the anchor will never quit its hold. This harbour is sometimes dangerous for boats, when the sea breeze blows fresh; but, upon the whole, it is deemed the best and most commodious in all India.

The environs of Batavia have a very pleasing appearance, and would, in almost any other country, be an enviable situation. Gardens and houses occupy the country for several miles; but the gardens are so covered with trees, that the advantage of the land having been cleared of the wood with which it was originally covered, is almost wholly lost; while these gardens, and the fields adjacent to them, are surrounded by ditches which yield not the most fragrant scent, and the bogs and morasses in the adjacent fields are still more offensive.

At near forty miles from the town the land rises into hills, and the air is purified in a great degree: to this distance the invalids are sent by the physicians, when every other prospect of their recovery has failed, and the experiment succeeds in almost every instance, for the sick are soon restored to health; but they no sooner return to the town than their former disorders visit them.

Pine apples grow here in such abundance, that they may be purchased, at first hand, for the value of an English farthing. Our people bought some very large ones for a half-penny apiece at the fruit shops.

There are plenty of mangos, but their taste is far inferior to that of the melting-peach of England, to which they have been compared.

The tamarinds are equally cheap and plentiful; but as the method of preserving them, which is in salt, renders them a mere black lump, they are equally nauseating to the sight and palate.

The Batavians, as well as the natives of other parts of the Island of Java, strew an immense number of flowers about their houses, and are almost always burning aromatic woods and gums, which is done by way of purifying the air; the stench that arises from the canals and ditches being exceeding nauseous and disagreeable.

The hogs here, especially those of the Chinese breed, are exquisitely fine food, but so very fat, that the lean is always sold separate.

The Portuguese make a practice of shooting the wild hog, and deer of two kinds, with which the neighbourhood of Batavia abounds. These are all good eating, and are purchased at very moderate prices. The goats of this country are as bad food as the sheep. Dogs and cats abound on the island, and wild horses and other

cattle are found on the mountains at a considerable distance from Batavia.

Few monkeys are seen near the towns, but there are many on the mountains and desert places, where are also a few rhinoceroses, and great numbers of tigers.

The quantity of fish taken here is astonishingly great, and all the kinds of them are fine food, except a few which are very scarce; yet such is the false pride of the inhabitants, that these few sorts are sold at very high rates, while those that are good are sold for a mere trifle, nor are they eaten but by the slaves. A gentleman with whom *Captain Cook* dined told him, he could have bought a finer dish of fish for a shilling than what he had given ten for; but that he should have been the ridicule of all the polite people, if he had gone to so good a market.

Mr. Banks, while here, shot a lizard five feet long, which was exceeding well tasted; and our adventurers were informed, that some of these animals had been seen, which were full as thick as the thigh of a man.

*Captain Cook* was informed that, at the time he was there, the whole place could not furnish fifty women who were natives of Europe, yet the town abounded with white women who were descended from Europeans, who had settled there at different times, all the men having paid the debt of nature; for so it is, that the climate of Batavia destroys the men much faster than the women.

Mercantile business is conducted at Batavia with the slightest trouble imaginable. When a merchant receives an order for goods of any kind, he communicates the contents of it to the Chinese, who are the universal manufacturers. The Chinese agent delivers the effects on board the ship for which they are bespoke, and taking a receipt for them from the master of the vessel, he delivers it to the merchant, who pays the Chinese for the goods, and reserves a considerable profit, without the least trouble, risk or anxiety.

The Indian inhabitants of Batavia, and the country in its neighbourhood, are not native Javanese, but are either born on the several islands from whence the Dutch bring their slaves, or the offspring of such as have been born on those islands: and these having been made free, either in their own persons, or in the persons of their ancestors, enjoy all the privileges of freemen. They receive the general appellation of *Dranlam*, which implies, "Believers of the true faith."

The hair of the people, which is black, without a single exception, grows in great abundance; yet the women make use of oils and other ingredients, to increase the quantity of it: they fasten it to the crown of the head with a bodkin, having first twisted it into a circle, round which circle they place an elegant wreath of flowers, so that the whole head-dress has a most beautiful appearance.

It is a universal custom, both with the men and women, to bathe in a river once a day, and sometimes oftener, which not only promotes health, but prevents that contraction of filth, which would be otherwise unavoidable in so hot a climate.

Almost every person has heard or read of the *Mohawks*; and these are the people who are so denominated, from a corruption of the word *Amock*, which will be fully explained by the following story and observations. To run a muck is to get drunk with opium, and then seizing some offensive weapon, to sally forth from the house, kill the person or persons supposed to have injured the *Amock*, and any other person who attempts to impede his passage, till himself is taken prisoner, or killed on the spot.

While *Captain Cook* was at Batavia, a person whose circumstances in life were independent becoming jealous of his brother, intoxicated himself with opium, and then murdered his brother, and two other men, who endeavoured to seize him. This man, contrary to the usual custom, did not leave his own house, but made his resistance from within it; yet he had taken such a quantity of the opium, that he was totally delirious,

rious, which appeared from his attempting to fire three musquets, neither of which had been loaded, or even primed.

During Capt. Cook's stay several instances of the like kind occurred; and he was informed by an officer, whose duty it was to take such offenders into custody, that hardly a week passed in the year in which he was not obliged to exercise his authority: the Captain was also told, that jealousy of the women is the usual reason of these poor creatures running a muck, and that the first object of their vengeance is always the person whom they suppose to have injured them. The officer, whose business it is to apprehend these unhappy wretches, is furnished with a long pair of tongs, in order to take hold of them at such a distance from the point of their weapons, as to ensure his personal safety. When he takes one of them alive he is amply rewarded; but this is not often the case, as they are so desperate as not to be easily apprehended: when they are killed in the attempt to take them, the officer has only the customary gratification. Those who are taken alive are broken on the wheel, as near as possible to the place where the first murder was perpetrated; and, as they are seldom apprehended without being previously wounded, the time of their execution is sooner or later, according to the opinion of the physicians, whether the wounds are, or are not mortal.

There are many instances of the superstition of these people that might be thought very extraordinary; but the following will appear much more so. They are possessed with an idea, that when one of their wives is brought to bed, a crocodile is born, as a brother to the infant; and they imagine that the midwife conveys the young crocodile to an adjacent river, into which she puts it with the utmost care and tenderness. Those who suppose themselves honoured by the birth of this new relation, fail not to put food in the river for his subsistence; but this is the peculiar duty of the twin-brother, who performs this service regularly, at fixed periods, during the whole course of his life; firmly believing at the same time, that sickness or death would be the consequence of an omission on his part.

In the islands of Boutou and Celebes the natives keep crocodiles in their families; and it is conjectured, that the strange idea of the twin crocodile was first conceived in one of those islands: it extends, however, to Java and Sumatra westward, and among the islands to the eastward as far as Ceram and Timor. It is a matter of perfect astonishment, how even the most ignorant and credulous of the human race should firmly believe an utter impossibility to occur daily; yet it is certain, that not one of the Indians whom Captain Cook questioned on the subject, entertained the least doubt about the matter. The crocodiles supposed to be thus born are distinguished by the name of Sudaras; and our readers cannot fail of being entertained with the following story respecting them, which Mr. Banks heard from a young woman who was born at Bencoolen, and having lived among the English at that place, had learnt to speak as much of our language as was sufficient to make her story intelligible.

She said that, when her father was on his death-bed, he laid the strongest injunctions on her to feed a crocodile that was his Sudara; that he told her the name by which he might be called up, and the particular part of the river where she would find him. Soon after the death of her father she hastened to the river, and calling Radja Pouti (which signifies white king) the Sudara crocodile made his appearance, and she fed him with her own hands. She described him as being more beautiful than crocodiles are in general, for he had a red nose, and spots on his body; his ears were adorned with rings, and his feet with ornaments of gold. This story will appear the more extravagantly ridiculous when it is recollected that crocodiles have not any ears.

A man whose mother was a native of the island of Java, and whose father was a Dutchman, was engaged in the service of Mr. Banks during his residence at Ba-

tavia. This man told his master, that several Dutchmen, and many Javanese, as well as himself, had seen such a crocodile as was described by the girl who told the preceding story, and that, like her's, its feet were adorned with gold. On Mr. Banks's remarking the absurdity of these tales, and saying that crocodiles had not ears, he replied, that the Sudaras differed considerably from other crocodiles; that they had ears, though he acknowledged they were small, that their tongues filled their mouths, and that on each foot they had five toes.

While Captain Cook was at Batavia, Spanish dollars sold at five shillings and five pence each, and the price is seldom much lower. The Chinese would give only the value of twenty shillings for an English guinea that was almost new, and for those that were old, and much worn, only seventeen shillings.

Captain Cook observes, that a remarkable subordination prevails among the people in Batavia. Every house-keeper has a certain specific rank, according to the length of time he has served the company. The different ranks thus acquired are distinguished by the ornaments of the coaches, and the dresses of the coachmen: some ride in plain coaches, some are allowed to paint them with different devices, and some to gild them. The coachmen also are obliged to appear in clothes quite plain, or ornamented in various manners and degrees.

The chief officer in this place has the title of governor-general of the Indies, to whom the Dutch governors of all other settlements are subordinate; and they are obliged to repair to Batavia in order to have their accounts passed by him. Should they appear to have been criminal, or even negligent, he detains them during pleasure; sometimes three years; for they cannot, without his permission, quit the place. The members of the council, called by the natives *Edle Heeren*, and by the English, *Idoleers*, are next in rank to the governor-general. These assume so much state, that whoever meets them in a carriage are expected to rise up and bow, and after this compliment they drive to one side of the road and stop, till the members of the council have passed: their wives and children expect also the same homage, and it is commonly paid them by the inhabitants. Some English captains have considered this as a slavish mark of respect, derogatory to their dignity as servants of his Britannic majesty, and for this reason have refused to pay it: nevertheless, when in an hired coach nothing but a menace of immediate death could prevent the coachman from honouring the Dutch grandee, at the expence of their mortification.

With respect to the distribution of justice, it is administered in Batavia by the lawyers, who have peculiar ranks of distinction among themselves. Their decisions in criminal cases seem to be severe with respect to the natives, but lenient in a partial degree to their own people. A christian is always indulged with an opportunity of escaping before he is brought to trial, whatever may be his offence, and when convicted, he is seldom punished with death. On the contrary, the poor Indians are hanged, broken upon the wheel, and even impaled alive. As to the Malays and Chinese they have judicial officers of their own, named captains and lieutenants, who determine in civil cases, subject to an appeal to the Dutch tribunal. The taxes laid upon these people by the company are very considerable, among which, that exacted for liberty to wear their hair is not the least. The time of payment is monthly, and to save the charge and trouble of collecting them, notice is given of this by hoisting a flag upon the top of a house in the middle of the town, and the Chinese find it their interest to repair thither when a payment is due without delay.

About 80 miles east of Batavia is Cherebon, a place of considerable extent, and where the Dutch have a factory. The country is very fertile, and produces most kinds of provisions, particularly rice. The inhabitants are

are under the dominion of four great lords, called sultans, one of whom is particularly attached to the Dutch, and for that reason is distinguished from the rest by the name of the company's sultan.

Bantam, which was once the metropolis of a great kingdom, is the principal place of commerce at the western part of this island. It stands in a plain at the foot of a mountain, from whence issues a river that divides itself into three streams, one of which runs thro' the town, and the others surround it. It is 12 miles in circumference, and, before it was reduced by the treachery of the Dutch, (who first joined the natives against their king, and then stripped the latter of all legal power,) was very populous, well fortified, and adorned with several elegant buildings and palaces. At this time, however, it is a very ruinous place, inhabited only by the poorest people.

Palamboan, the capital of a kingdom or principality of the same name, is situated in 114 deg. east longitude, and in 7 deg. 30 min. south latitude, on the Straits of Bally, through which the East India ships sometimes pass when they are homeward-bound from Borneo.

Mataram, an empire that once extended over the whole island, and even now takes up a considerable part of it, is under the government of the Dutch, and was the last reduced to subjection by them on this island. The country of Mataram is in general very fertile, and produces great quantities of rice, as also plenty of fruit. There are likewise various sorts of animals, particularly horses, sheep, goats, and remarkable large oxen. The rivers abound with fish, and the woods produce great plenty of game. But the most valuable articles of this country are rice, pepper, cadjang, cotton, yarn, cardamon, and indigo; the latter of which is esteemed to be as good in quality as any found in the Indies.

Mataram, the capital of the kingdom, is the usual residence of the king. His palace is a very handsome spacious building, adjoining to which are many good houses belonging to his nobles, who every day wait on him; and his subjects in general pay him the greatest homage.

Though these princes are vassals, yet they are permitted to live in as great state as if they were really monarchs; and the orders of the Dutch are always executed in their names. They therefore assume a dignity not inferior to the most despotic prince; and when they go abroad are attended with every distinguished mark of royalty.

Japara is situated at the bottom of an eminence called the Invincible Mountain, on the top of which is a fort built of wood. It is a very considerable place, and has a good road, secured by two small islands. The English had once a factory here, but they were driven from it by the Portuguese.

The natives of this country are very fond of diversions, particularly the representation of comedies; and they are such slaves to cock-fighting, that, by the large sums they bet, they are often reduced to the most abject distress.

The inhabitants of Japara are chiefly Mahometans, as is also the chief, who generally resides at a place called Kattasura, where the Dutch have a fort and garrison. This prince reigns absolute among his subjects, who are very faithful, and pay him the greatest homage. Like most eastern monarchs, he is constantly attended by women, and takes as many wives and concubines as he thinks proper. When his courtiers obtain an audience, they approach him with the greatest humility.

## SECTION VII.

### ISLAND OF SUMATRA.

**T**HIS most considerable of the Sunda Islands is situated in the Indian Ocean, between 93 and 104 deg. east long. and 5 deg. 30 min. north lat. It is bounded on the east by Borneo, on the north by Malacca, on the south-east by Java, and on the west

by the Indian Ocean. It is long and narrow, reaching in a direct line from the north-west to the south-east, and is about 750 miles in length, and 175 in breadth. It is the first of the remarkable islands that form the Great Archipelago of the east, the entrance of which is, as it were, blocked up by this island and Java, which form a barrier, separating the Indian from the Chinese Ocean; with this exception, that in the center, between the two islands, there is an opening, which appears as if purposely designed to admit a free passage for the advantage of commerce. This opening is called the Straits of Sunda, the south part of which is the north of Java, and called Java Head; and the north point is the south of Sumatra, called Flat Point. These two are about six leagues asunder, between which ships pass from Europe directly to Batavia or China, without touching in the Indies. They stretch away east from the Cape of Good Hope, and make no land till, having traversed the whole Indian Sea, they arrive at Java Head.

The air of this island is in general very unwholesome, arising chiefly from the two extremes of heat and cold, and the intermixture of wet from very heavy rains. The day and night are equal; and the inconveniences that occur from the excessive heat of the former are greatly increased by the cold chilling winds of the latter.

A chain of mountains run through the whole island from the south-east to the north-west, and here the air is more wholesome than on the coast. There are also considerable mountains on the west coast, in one of which is a volcano, that frequently throws out flames of fire.

The monsoons, or periodical winds, shift here at the equinoxes, as they do in other parts of the Indian Seas, blowing six months in one direction, and six months in the opposite direction. Near the coast there are other periodical winds, which blow the greatest part of the day from the sea, and in the night, and part of the morning, from the land; but these scarce extend seven miles from the coast.

Of the many small rivers on this island, none are navigable; and their waters are very unwholesome. The river Indapura, which falls into the sea on the west coast, has a water tinged with red, occasioned, as it is said, by the great quantity of ochre that grows on its banks, which are always covered at the time of the floods. The waters of all the rivers that overflow the low countries are very foul, and not fit for use till they have been boiled, and infused with tea, or some other wholesome herbs.

Pepper, rice, sugar, camphire, gold dust, bezoar, canes, and cotton, are the most valuable produce of this island. The soil is in some parts very fertile, and well watered with rivulets; but in the low lands, next the sea, are abundance of bogs and marshes, which produce only reeds and canes of bamboo.

Most kinds of fruits abound here, arrive to the greatest perfection, and are equal to any found in the Indies; as cocoa-nuts, limes, oranges, mangos, plantains, guavas, jakas, durians, pine-apples, mangoes, and other tropical fruits. They have also melons, peas, beans, potatoes, yams, radishes, pot-herbs, sallads, and plenty of all kinds of garden stuff. There is likewise a plant grows here called bang, which is somewhat like hemp, and, when infused in liquor, operates much like opium. This is sometimes used by the natives, particularly when they are engaged in war, as it animates them to persevere in the most dangerous undertakings.

The animals here are horses, buffalos, deer, goats, hogs, oxen, and hog-deer, from the latter of which is obtained a species or kind of the bezoar stone. This stone is of a dark brown colour, and has two small coats, the innermost of which is covered with small strings, but the outer coat is quite smooth. When the stone is dissolved in any liquor, its taste is exceeding bitter; but if a small quantity of it is taken by those who have an oppression of the stomach, a foul blood, or a want of appetite, it will remove the complaints; and is also

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very efficacious in other disorders incident to human nature.

There are several sorts of wild animals in the woods and mountains, as tygers, elephants, rhinoceroses, monkies, and wild boars. There are also squirrels, guanos, po. cupines, alligators, serpents, scorpions, musketos, and other venomous insects: and this is said to be the only island in the East Indies where there are bears.

Here are several sorts of poultry, particularly fowls and ducks; also pigeons, doves, parrots, paroquets, mackaws, and a great variety of small birds.

The rivers abound with fish, among which are mullets, craw-fish, shrimps, eels, oysters, &c. and they have plenty of turtles. But some of the rivers are greatly pestered with crocodiles.

Great quantities of gold are got out of the rivers and mountains on the north part of the island; and the trade of Achen principally depends on this valuable commodity. There are also mines of tin, iron, brass, copper, &c. It has not any wheat or rye, but great quantities of barley, honey, wax, sugar, ginger, and pepper, with which they load their vessels every year; and they send their pepper and gold in exchange for rice and opium, which our merchants send them from Bengal and other parts.

The inhabitants on the coast are Mahometans; the mountaineers, or natives, are Pagans. They are in general of a moderate stature, and very swarthy complexion. They have black eyes, flat faces, and high cheek bones. Their hair is long and black, and they take great pains to dye their teeth of the same colour. They likewise besmear themselves with oil, as in other hot countries, to prevent being stung by the insects; and let their nails grow exceeding long, scraping them till they are transparent, and dying them with vermilion.

The poorer sort have a small piece of cloth fastened round the waist; and about their heads they wear a piece of linen, or a cap made of leaves, resembling the crown of a hat; but they have neither shoes or stockings. The better sort wear drawers or breeches, and a piece of callico or silk wrapped about their loins, and thrown over the left shoulder; and when in towns they wear sandals on their feet.

They are very proud and revengeful; and so indolent, that they will neither endeavour to improve themselves in arts, sciences, or husbandry; but suffer their manufactures to be neglected, and their lands to lie without cultivation.

Their flying proas, or sailing vessels, are greatly admired for the neat and convenient manner in which they are constructed. They are very expert in building their houses, but in all other mechanical arts they are very deficient.

Sumatra is divided into several kingdoms and principalities; but the most considerable is Achen, which comprehends the whole northern part of the island.

Besides the king of Achen, who is the greatest monarch in the island, there are several orancayas, or great lords, in this kingdom, who exercise sovereign authority in their respective territories: but they all acknowledge the king of Achen their superior, and accept the great offices in his court. In former times the kings have exercised such despotic power as to displace some of these, and depose others; and, on the contrary, instances have been known where these princes have deposed the king, and placed another on the throne.

The king of Achen and these princes have often struggled for sovereign power; and if the former has been absolute in some reigns, he has had a very limited authority in others. The king has the power of disposing of the crown during his life to such of his children as he thinks proper, whether born of a wife or a concubine: but if the king does not dispose of it in his lifetime, there are sometimes several competitors for it; and he who is most favoured by the orancayas, or vassal princes, usually carries his point; and in these cases the crown is elective.

The capital city of this kingdom is Achen, situated in 93 deg. 30 min. east long. and 5 deg. 30 min. north latitude. It stands on a plain about five miles from the sea, 1000 miles south-east of Fort St. George, in India, and about 450 miles north-west of the city of Malacca. The harbour, which is capable of containing any number of the largest ships, is commanded by a spacious fortress, encompassed with a ditch, well fortified according to the Indian manner, and mounted with cannon. There are seven gates belonging to the city, besides which there are other redoubts and fortifications in the adjacent marshes.

In Achen are about 8000 houses, which are built on posts two feet above the ground, on account of the great rains that sometimes so overflow the city, that the inhabitants go from one house to another in boats. The floors and sides are made of split bamboos, and they are covered with reeds, cocoa or palmetto leaves. They are chiefly divided by pallisadoes, except in two or three particular streets set apart for trade, and one that is particularly inhabited by the Chinese. The Europeans live as near each other as they can, in a long street near the river. They consist of English, Dutch, Danes, and Portuguese, who, with the Guzurats and Chinese, are the chief traders in the city.

The king's elephants and magazines are kept in the outer courts of the palace; and at proper distances are several small forts, well guarded, and stored with artillery and fire-arms. But the king's greatest strength consists in his elephants, which are very numerous, and so trained, that they will stand unmoved at the firing of artillery. It is said, that when they pass the king's apartments, they will salute him by bending their necks, and raising their trunks.

The king has also a great number of horses, all of which, as well as the elephants, have rich and magnificent trappings.

He is not at any expence in times of war; for, at his command, all his subjects are obliged to march at their own expence, and carry with them provisions for three months. If they are in the field longer than that time, he supplies them with rice for their support. On their going out he furnishes them with arms, a register of which is kept, and they are obliged to restore them at their return.

This monarch must be very rich, for he is at much less expence than any other prince in the Indies. In war he is only at the expence of arms, powder, lead, and rice, which is very trifling; and in peace it does not cost him any thing, even for the maintenance of his family. He has more flesh, fowl, and all kinds of provisions, paid him by his subjects, than are consumed in his palace; and the surplus is sold at the market for his benefit. He divides hereditary estates among his subjects, whom he obliges to furnish him with a certain quantity of rice every year. This he puts into his magazines, and exports to places where there is a scarcity of that article.

He is not at any expence either for his own cloaths, or those of his concubines; for, on a certain day in the year, all who have any office or place in the city, are obliged to make him a present of one or more garments, according to the income of their places. If the king disapproves of what is presented, he returns it back; and the officer that gave it is sure to be turned out of his place, unless he adjusts the matter by complimenting him with a sum of money.

He is heir to all his subjects who die without male issue. If they have any daughters unmarried, he sends them to the palace. He is also heir to all foreigners that die within his territories; for when such a person is known to be ill, the king's officers take possession of his house, and, on his death, remove his effects to the castle. He has the estates of all those put to death; and almost every day produces an instance of some innocent man's suffering purely to gratify his unbounded avarice. If it is a wealthy person in office that is pitched on, he is accused of mal-administration; and, to prevent



prevent their alienating their estates or goods, he takes them by surprize, and has their wives, children, slaves, cattle, and all their moveables lodged in the castle, before they know their sentence. Such is the tyranny of this despotic prince!

The natives of Achen are proud, envious, and treacherous; despise their neighbours, and yet pretend to have more humanity than the inhabitants of any other nation. Some of them are good mechanics, especially in building gallies; and they are very dextrous in doing all kinds of smith's work. They also work well in wood and copper; and some of them are skilled in making artillery. They live very abstemiously, their chief food being rice, to which some of the better sort add a small quantity of fish, and their usual drink is water. They are very fond of tobacco, though they have but little of their own raising and, for want of pipes, they smoke in a *bueno*, which is the leaf of a tree rolled up with a little tobacco in it; this they light at one end, and draw the smoke through the other, till it is nearly burnt to the lips. These rolls are very curiously formed, and great quantities of them are sold in the public markets.

As Mahometans, agreeable to the laws of the Koran, they are permitted to marry as many women as they please; but the first is entitled to the preference, and the children by her are esteemed the lawful heirs. If any disputes arise between the husband and his wives, they may separate, provided they mutually request it; but the solicitation of one only will not be sufficient.

The rites of marriage among the Sumatrans consist simply in joining the hands of the parties, and pronouncing them man and wife, without much ceremony, except the entertainment given upon the occasion. But little apparent courtship precedes the marriages; their manners do not admit of it, the young people of each sex being carefully kept asunder, and the girls being seldom trusted from under the wings of their mothers. The opportunities which the young people have of seeing each other, are at the public festivals. On these occasions the persons who are unmarried meet together, and dance and sing in company. The men, when determined in their choice, generally employ an old woman as their agent, by whom they make known their sentiments, and send presents to the female of their choice. The parents then interfere, and the preliminaries being settled, a feast takes place. The greater the concourse at these festivals, the more is the credit of the host, who is generally the father of the girl.

Mothers do not carry their children on the arm as our nurses do, but straddling on the hip, and usually supported by a cloth, which ties in a knot on the opposite shoulder. The children are nursed but little, not confined by any swathing or bandages, and being suffered to roll about the floor, soon learn to walk and shift for themselves. When cradles are used, they swing suspended from the ceilings of the room.

At their funerals the corpse is carried to the place of interment on a broad plank, which is kept for the public service, and lasts many generations. It is constantly rubbed with lime, either to prevent its decay, or keep it pure. No coffin is used, the body being simply wrapped in white cloth. In forming the grave, after digging to a convenient depth, they make a cavity in the side at bottom, of sufficient dimensions to contain the body, by which means the earth lies light upon it; and this cavity, after strewing flowers in it, they stop up by two boards, fastened angularly to each other; so that the one is on the top of the corpse, while the other defends it on the open side, the edge resting on the bottom of the grave. The outer hole is then filled up with earth, and little white flags, or streamers, are stuck in order around. They likewise plant a shrub bearing a white flower, and in some places marjorum. The women, who attend the funeral, make a hideous noise, not unlike the Irish howl.

It appears from the accounts of W. Marsden, Esq. secretary to the president and council of Fort Marlboro',

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that the people of Batta, in the Island of Sumatra, eat human flesh; not as a gluttonous delicacy, like the New Zealanders, but as a mode of shewing their detestation of crimes, and an horrid indication of revenge and insult to their unfortunate enemies. The objects of this barbarous repast are prisoners taken in war, and offenders convicted and condemned for capital crimes. The unhappy object, whether prisoner of war or malefactor, is tied to a stake: the people assembled throw their lances at him from a certain distance, and when mortally wounded, they run up to him as if in a transport of passion, cut pieces from the body with their knives, dip them in a dish of salt and lemon juice, slightly broil them over a fire prepared for the purpose, and swallow the morsels with a degree of savage enthusiasm. Instances have been known where, with barbarity still aggravated, they have torn the flesh from the carcase with their mouths. It is, however, but justice to observe, that though there have been instances of their eating the bodies of their enemies slain in battle, that horrid practice but rarely takes place.

Their method of destroying tigers is extraordinary, and worthy of notice. Torches, made of dried bamboos, are carried with a view to frighten away the tigers, which are alarmed at the appearance of fire; and for the same reason it is common to make a blaze with wood, in different parts round their villages. These animals prove to the inhabitants, both in their journeys, and even their domestic occupations, most fatal enemies. The number of people annually slain by these rapacious tyrants of the woods is almost incredible. Instances have been known of whole villages being depopulated by them; yet, from a superstitious prejudice, it is with difficulty the natives are prevailed on by a large reward, which the India Company offers, to use methods of destroying them, till they have sustained some particular injury in their own family or kindred. Their traps, of which they can make variety, are very ingeniously contrived. Sometimes they are in the nature of string cages, with falling doors, into which the beast is enticed by a goat or dog enclosed as a bait. Sometimes they manage that a large timber shall fall in a groove across his back. Sometimes he is noosed about the loins with strong rattans. Sometimes he is led to ascend a plank nearly balanced, which, turning when he is past the center, lets him fall upon sharp stakes prepared below.

The size and strength of the species which infest this island are prodigious. They are said to break with a stroke of their fore paw the leg of a horse or a buffalo; and the largest prey they kill is, without difficulty, dragged by them into the woods. This they usually perform the second night, being supposed on the first to gratify themselves with sucking the blood only. Time is, by this delay, afforded to prepare for their destruction; and to the methods already enumerated, may be added that of placing a vessel of water, strongly impregnated with arsenic, near the carcase, which is fastened to a tree, to prevent its being carried off. The tyger having satiated himself with the flesh, is prompted to assuage his thirst with the tempting liquor at hand, and perishes in the indulgence. Their chief subsistence is most probably the unfortunate monkeys, with which the woods abound. They are described as alluring them to their fate by a fascinating power similar to what has been supposed of the snake, the alligator, and the crocodile.

In this island every old man and woman is a physician, their rewards depending on their success. The mode of practice is either by administering the juices of certain trees and herbs inwardly, or by applying outwardly a poultice of leaves, chopped small, upon the breast, or part affected, renewing it as soon as it becomes dry. For internal pains they rub oil on a large leaf, of a stimulant quality, and heating it before the fire, clap it on the body of the patient as a blister, which produces very powerful effects. They never use bleeding. The small-pox sometimes visits the island, and makes terrible ravages. It is looked upon as a plague, and

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drives from the country thousands whom the infection spares. Their method of stopping its progress (for they do not attempt a cure) is by converting into an hospital, or receptacle for the rest, that village where lie the greatest number of sick, whither they send all who are attacked by the disorder from the country round. The most effectual methods are pursued to prevent any person escaping from the village, which is burnt to the ground, as soon as the infection has spent itself, or devoured all the victims thus offered to it. Inoculation seems to be an idea not thought of. The venereal disease, though common in the Malay country, is, in this island, almost unknown. A man returning to his village with the infection is shunned by the inhabitants as an unclean and interdicted person. The Malays cure it with a decoction of a China root, called by them gadoong, which causes a salivation.

Robberies and murders are more frequent here than in any other part of the Indies, notwithstanding the laws are of the most severe nature. All offenders are brought to a speedy trial, and the punishment is inflicted immediately after their conviction. If the offence be of a trifling nature, the punishment, for the first time, is the loss only of a hand or foot, and the same for the second; but for the third, or if they rob to a considerable amount, they are impaled alive. When the hand or foot is to be cut off, the limb is laid on the edge of a broad hatchet, and the executioner strikes it with a large mallet till the amputation is perfected; and then they put the stump into a hollow bamboo stuffed with rags or moss, to prevent the criminal from dying by the loss of blood. After he has thus suffered, whether by the king's command, or the sentence of the judge, all the ignominy of his crime is wiped off; and if any one upbraids him with it, he may kill him with impunity. Murder and adultery are punished with death; and, in this case, the criminal has many executioners, he being placed amidst a number of people, who stab him with their daggers: but female offenders are put to death by strangling. The king is frequently a spectator of these punishments, and sometimes acts himself as executioner: and though such a spectacle must, to a feeling mind, appear of the most horrid nature, yet so little does he seem to be affected by it, that instances have been known of his executing a criminal, and immediately going to entertain himself with cock-fighting, a diversion more universally esteemed than any other in the country. A gentleman, lately arrived from this part of the world, has favoured us with the following particulars relative to that amusement. The cock-pit (if the expression may be used) is a spot on the level ground, on a stage erected and covered in. It is enclosed with a railing, which keeps off the spectators, none but the handlers and heelers being admitted within side. A man who has a high opinion of, and regard for his cock, will not fight him under a certain number of dollars, which he places in order on the floor. His poorer adversary is perhaps unable to deposit one half: the standers by make up the sum, and receive their dividends in proportion, if successful. A father on his death-bed has been known to desire his son to take the first opportunity of matching a cock for a sum equal to his whole property, upon a blind conviction of its being invulnerable. Cocks of the same colour are never matched, but a grey against a pile, a yellow against a red, and the like. Great pains are taken in rearing and feeding. Contrary to our laws, the owner is allowed to take up and handle his cock during the battle, to clear his eye of a feather, or his mouth of blood. The cocks are never trimmed, but matched in full feather. The artificial spur used in Sumatra resembles the blade of a scymetar in shape, and proves a more destructive weapon than the European spur. It has no socket, but is tied to the leg, and in the position of it the nicety of the match is regulated. As in horse-racing weight is proportioned to inches, so in cocking a bird of superior weight and size is brought to an equality with his adversary, by fixing the steel spur so many scales of the leg above the natural spur,

and thus obliging him to fight with a degree of disadvantage. It rarely happens that both cocks survive the combat.

Having thus noticed the particulars relative to the kingdom and city of Achen, we shall now point out the other places that are distinguished in this island, beginning with those on the western coast. The first of these is Bencoolen, a settlement belonging to the English, but chiefly inhabited by people of other nations. This town is situated in 103 deg. east longitude, and 3 deg. 10 min. south latitude. The adjacent country is mountainous and woody; and in some parts are volcanos that frequently issue out fire. The air is very unwholesome, and the mountains are generally covered with thick clouds, that burst in storms of thunder, rain, &c. The soil is a fertile clay, and the chief produce is grass; but near the sea it is all a morass. The natives build their houses on bamboo pillars as at Achen, but the English build theirs with timber, not only from their being in want of stone, but on account of earthquakes, which very frequently happen in this part of the island.

There is a small river on the north-west side of the town, by which the pepper is brought here from the inland part of the country; but there is a great inconvenience in shipping it, on account of a dangerous bar at the mouth of the river. The road is also dangerous for ships, as it has no other defence from the violence of the sea during the south-west monsoons, than a small place named Rat Island, which, with the land of Point Sillabar, makes the haven. The town is about two miles in circumference, and is known at sea by a very high slender mountain, called the Sugar-Loaf, which rises in the country twenty-nine miles beyond the town.

A few years after the English first settled on this island, which was about the year 1685, the East-India Company built a fort, and called it Fort York. In 1690 a contagious distemper raged with such violence, that the governor and council all died in a very short space of time, which was attributed to the town being situated on so unwholesome a spot as not to be borne by an European constitution. In consequence of this calamity, the English, in 1719, began to build a new fort in a more healthy part, and better adapted for regular fortifications; but they had no sooner raised the walls of it, than the natives, who had a long time been at enmity with them, attacked the place, and set fire to the principal part of their buildings; on which the governor, with his small garrison, precipitately embarked for Batavia, leaving behind them several chests of money, and all the artillery, arms, ammunition, &c. The natives, however, finding themselves greatly injured by the absence of the English, and not having any method of disposing of their pepper, in a short time after invited them to return, and again take possession of their new settlement. This invitation being accepted, the fort they had begun was soon completed, under the name of Marlborough Fort; and they have been in quiet possession of the place from that time to the present.

Sillebar is an English settlement, situated about 15 miles from Bencoolen, where they constantly keep a detachment from Marlborough Fort. The town is tolerably large, and before it is a convenient harbour; but it has not any building, or other matter, that demands particular attention.

They have also other settlements to the north-west of the above, particularly at Cattoun, situated about 40 miles from Bencoolen; Ippo, about 30 miles farther to the north; Bantall, which is upwards of 100 miles north of Bencoolen; and Mocho, situated a little to the south of Indrapour.

The Dutch have likewise several good settlements on this island, the most considerable of which is Palimbang, or Pullambam, situated about 120 miles north-east of Bencoolen. The chief article of trade here is pepper, of which the Dutch have prodigious quantities.

The Dutch factories here are,

Bancalis,

Bancalis, situated nearly opposite to Malacca, on the banks of a spacious river of its own name. The chief articles sold by the company here are cloth and opium, in return for which they receive gold dust.

Siaak is situated on the river Andraghina, but is an inconsiderable place, on account of the unwholesomeness of the air.

Padang is situated about 60 miles south of the equator, and has a fine river, where large ships may come up, and ride in safety; but it is the most insignificant settlement the Dutch have on this island.

Priaman, situated nearly opposite to Padang, about 100 miles north-west of Indrapour. It is very populous, and plentifully supplied with most kinds of provisions. The natives carry on a considerable trade in gold with the inhabitants of Manimbabo. The Dutch had a factory here for some years, but were at length driven from it by the king of Achen.

Ticow is situated about seven leagues from Daffaman, in 20 deg. south lat. The inland part of the country is very high, but that next the sea is low, covered with woods, and watered with several small rivers, which render it marshy. There are, however, many pleasant meadows well stocked with buffalos and oxen, which are purchased at a very easy price. It likewise affords plenty of rice, poultry, and several sorts of fruits, as durians, ananas, oranges, citrons, pomegranates, melons, mangos, cucumbers and potatoes. But its most valuable produce is pepper, with which it abounds, and is in quality esteemed superior to that of any other place on the island; for which reason those parts are exceeding populous. The city is situated about two miles from the sea, opposite to a small island. It is but a mean place, for the city and suburbs do not contain 800 houses, which are chiefly built with reeds, and are neither strong or convenient.

Barros, one of the most considerable places on the west coast belonging to the king of Achen, is situated on a fine river near about the center between Ticow and Achen. The Dutch and English, as also the inhabitants of the coast, buy up the camphire here, in order to carry it to Surat, and the Straights of Sunda.

Andrigi is a small province, but is remarkable for producing great quantities of pepper; and gold is cheaper here than in any other part of the island.

Jambay also produces great quantities of pepper, which is said to be much superior in quality to that of Andrigi.

Pedir is a large territory situated about 30 miles from Achen, and has the advantage of an excellent river. The soil is very fertile, and the country produces such quantities of rice, that it is called the granary of Achen.

Passaman is a large place situated at the foot of a very high mountain, but is remarkable only for producing pepper.

There are several islands belonging to that of Sumatra, among which is one called by the inhabitants Pulo Lanchakay, and by the natives of Achen, Pulo Lada, or Island of Pepper, from its producing such a prodigious abundance of that article.

Lingen Island is situated about 60 miles north-east of Jamby, and about the same distance to the south-east of Johore. It is 50 miles in length and 10 in breadth: the interior part of it is very mountainous, but that next the sea lies low, and is very fertile. It produces pepper and canes, and in some parts of it are great numbers of porcupines.

Banca Island is large, being at least 150 miles in length, and about 20 in breadth. The natives, like most of the Malaysians, are treacherous, and very inhospitable to such strangers as unfortunately happen to be shipwrecked on the coast. At the mouth of the Straights of Banca is Lucipara, a small island, but so barren that it has but few inhabitants, and only produces a small quantity of pepper.

There are several other small islands belonging to Sumatra, some of which are uninhabited, and the rest so trifling as not to admit of description.

## SECTION VIII.

## THE MOLUCCAS, or SPICE ISLANDS.

THESE islands are called Moluccas from the word Moloc, signifying *head*, and referring to their situation at the head or entrance of the Archipelago of St. Lazarus. They are denominated Spice Islands from their abounding in spices, particularly nutmegs and cloves, which grow in no other countries in the known world. They lie between 5 deg. north, and 7 deg. south lat. and from 121 to 130 deg. east long.

The principal of these islands are the following, viz. Banda, Pulloway, Pulorin, Nera, Gumanpi, and Gullaien, all of which produce nutmegs, and are distinguished under the name of the Banda Islands. Ternate, Tidore or Tidor, Motir, Machian, Bachian, Amboyna, Bouro, Ceram, Gilolo and Bouton, mostly produce cloves, &c.

The spices of these islands were known to the Europeans long before the passage to the East Indies by the way of the Cape of Good Hope had been found out, being brought to the Mediterranean by the way of the Red Sea, or sometimes through Persia and Turkey. But the Portuguese discovering the before-mentioned passage, and penetrating to these islands in 1511, the emperor Charles V. claimed them as his own; but the Portuguese would not give them up: they were, however, driven out by the Dutch, who are at present in possession of them, and destroy great quantities of the spices annually, in order to keep up the price, and not glut the markets.

The nutmeg resembles a peach, and the clove a laurel-tree, only the leaves are smaller than either: the fruit of the former is both nutmeg and mace, the nutmeg being the kernel, and the mace a kind of leaf that incloses the nutmeg-shell, and the whole is contained in a large coat like that of a walnut: but the cloves appear in clusters; the blossom changes gradually from white to green, red and brown, which latter is the characteristic of its ripeness; but when it is dried in the sun it receives a blackish hue. The clove is gathered from September to February, and the nutmeg in April, August and December. The April crop is, however, deemed the best; and the nutmegs, when gathered, are boiled in lime to prevent their being worm-eaten.

The Banda Islands, or those which produce the nutmegs, lie near each other. Banda, the principal of them, is about 20 miles long and 10 broad. Besides the large forests of nutmeg and clove trees, which grow spontaneously, and require not the least trouble, the soil is fertile in a variety of delicious fruits. The island is in the shape of a crescent, and the concavity of it forms an excellent bay, near which stands the principal town. Several brooks which flow from a small mountain water the whole country, and render it exceeding pleasant.

The natives are strong in their persons, disagreeable in their features, malicious in their tempers, and melancholy in their dispositions. The Dutch say,

They are ugly and strong,  
And bear malice long.

The Island of Banda is divided into three districts: the religions are Mahometanism and Paganism. The natives have ships of some force, containing a few cannon in each, and use bucklers, back and breast-plates as defensive, and carbines, darts, lances, scymeters, &c. as offensive weapons. The men are very idle, and oblige the women not only to do all the domestic drudgery, but to cultivate the land. They have three harvests in the year, but make fruit a principal part of their diet.

The Dutch have a fort at the western part of the island, erected upon the top of a mountain, and ascended to by 324 stone steps. At the foot of the mountain

mountain stands a negro town, the principal factory of the Dutch being at Nera, which is well fortified, as are all the landing places in the island; and the whole are under the direction and superintendence of a governor and council.

The imports into this and the other Banda islands are, gold chains, gold coins, enamelled and damasked sword blades, silver cups gilt, guns, china ware; broad cloth, velvets, damasks, flannels, rice, &c. The exports are spices and fruits.

Nothing can be said of the other Little Banda islands, but what is included in the above general description of Banda.

Ternate is not above 24 miles in circumference; but though inferior in size to some of the other Moluccas, it is deemed the principal both by the Dutch and natives, as the Dutch make it the head seat of their government, and the chief prince of these islands the place of his residence.

This island produces cloves in great abundance, admirable almonds, delicious fruits, a few goats, and some poultry, but not rice or any other grain; for the excessive heat which is requisite to ripen spices, and meliorate fruit, parches the earth so as to render it incapable of bearing wheat, barley, or rice: for here the sun is seen in all his splendor and power, and his influence is so greatly felt, that his rays penetrate thro' the pores of the earth, and warm the soil to a considerable depth beneath the surface:

For like a giant strong, or bridegroom gay,  
The sun springs dancing thro' the gates of day;  
He shakes his dewy locks, and hurls his beams  
O'er the proud hills, and warms the eastern streams:  
His fiery couriers bound above the main,  
And whirl the car along th' ethereal plain;  
The fiery couriers and the car display  
A stream of glory, and a flood of day.

The natives have a substitute for bread, which makes the most wholesome and exquisite cakes in the universe, that is, the pith of a tree called Sago, whose salubrious qualities are well known in Europe. This excellent tree is not only of utility with respect to its medicinal virtues, and for yielding them bread, but it affords them likewise drink, cloathing and shelter; for by incision, a liquor is drawn from it that exceeds most wines; the leaves being a kind of cotton, the smaller are converted into garments, and the larger used to thatch their houses. This bread contributes to the longevity of the natives, most of whom live to an hundred years of age.

All the Moluccas are subject to a king, who receives tribute from every one of the islands. The natives struggled against the encroachments of foreigners many years, but were totally subdued by the Dutch in 1680; and the latter have at present so many forts, and such strong garrisons, that the former do not entertain the least idea of driving them from their country.

The houses in general are built of cane; some few of the better sort, indeed, have wooden houses. With respect to their furniture, a mat serves them instead of a bed, chair and table; for they lie on it, eat and drink on it, and sit on it. This, and a pot to dress their victuals, a hatchet to cut their wood, and a calabash to hold their water, make the whole catalogue of their household utensils: their windows are not glazed, nor are their doors secured by locks. They wear silk or callico, and all persons make their own garments, the king and grandees excepted. Their fuel is odoriferous woods, and even their smiths use nothing in their forges but almond shells. The king resides at Malaya, a little town fortified with a mud wall; but the suburbs, in which the Dutch factory have a fine garden, is pretty large, and well inhabited by blacks. The palace is but a trivial building, but the gardens belonging to it are very pleasant, and contain an aviary filled with a great variety of beautiful birds, whose harmonious notes are delightful to the ear.

The waters in this island are remarkably clear, and the fish very delicious.

Ternate produces parrots, which are handsomer and speak more distinctly than those of the West-Indies; but the most remarkable of the feathered race in this island is the bird of paradise, which is justly deemed the most beautiful bird in the universe. The head is like that of a swallow, but the bill considerably longer; the body is small, but the plumage displays such admirable colours, as are inconceivably pleasing to behold.

There is a volcano in this island, which casts out a sulphurous fire three months in the year, and sometimes does great mischief. We have the following recent account of its dreadful devastations in a letter from a merchant at Batavia, dated Oct. 18, 1776.

"On the 4th of June 1775, there were more than 100 shocks of earthquakes felt here, some of which were so violent that they seemed to threaten the destruction of the whole island. About the 20th of August they were felt again, and the burning mountain, after a dreadful explosion, threw out hot stones, cinders, and lava in abundance; and on the 5th of November the earth was never still for three hours; the mountain seemed all on fire, and the most dreadful storm of thunder and lightning fell in every part of the island, which threw the inhabitants into such a consternation, that they ran from one part to another for shelter, but none was to be found: the sea was so dreadfully boisterous that destruction was there inevitable, and on the land the earth opened and trembled under them, as if the whole island was going to be annihilated; but by the providence of the Almighty a calm was restored, and the inhabitants had time to see what damage had been done, when it appeared that the Dutch settlement had suffered but little; but it will be some years before the islanders recover their loss. The king has made a report, that a large track of land on the north side of the island, in the district of Xulla Tacory, has been swallowed up, by which 16 plantations have been totally destroyed, and 141 persons either burnt, or drowned in the sea, where many of them took refuge in their boats. This report has been confirmed by about 30 of the unfortunate inhabitants, who are rendered dreadful objects by wounds and burns in this shocking event. On the 5th and 6th of November the earthquakes, and effusions of fire, stone and sulphurous smok from the mountains began as bad as ever, but no lives were lost. The horrors of this night are not to be described, for the thunder, lightning, and most shocking earthquakes continued without interruption for 12 hours, with the most terrible violence: from this dreadful night there were no more earthquakes till July 1, 1776, when they were again felt for two hours, but not violent."

The islands of Tidor, Motir, Machian and Bachian are remarkable only for producing nutmegs and cloves.

Amboyna, which is better than 70 miles to the northward of Banda, is about 72 miles in circumference, and lies in 3 deg. 8 min. south lat. and 127 deg. 10 min. east long. It contains at present above 50 protestant churches, and many of the natives, who have been sent over to Holland for education, officiate as clergymen and missionaries, by which means proselytes are exceeding numerous. The soil is very fertile, producing in abundance nutmegs, cloves, oranges, lemons, citrons, potatoes, millet, tobacco, sugar, bamboos, &c. but the air is unwholesome: there is a good bay, which penetrates very far into the land, and by that means forms a commodious harbour. The people extract a spirituous liquor, and a kind of oil from green cloves, which are both good in paralytic cases. The men wear only a piece of cloth about their waists, and are mighty proud of having large whiskers. They purchase their wives, but, in case of barrenness, divorce them. The women are both of a loose and of a malicious disposition. On account of the earthquakes the houses are all built very low. The strong and important fortress called Fort Victory, is the staple of the Dutch East India Company in those parts. It is defended

fended by four bulwarks, a broad ditch, and a garrison of 800 men. The English had formerly factories here as well as the Dutch; but, in 1623, the latter massacred the former, and usurped the dominion of the Spice Islands, which had been ceded to the English by the natives themselves. In putting the English and some Japanese to death, they used the most horrid cruelties, in order to extort confessions concerning a pretended plot, which they accused them of having formed: and, to the shame of King James I. and King Charles I. no satisfaction was obtained for the villainous barbarity. Oliver Cromwell was not, however, so easy about the matter; for he frightened the Dutch into the payment of 300,000*l.* as some kind of retribution. There are several populous villages in the island, in the churches and chapels of which religious service is performed both in the Dutch and Malayan tongues. It contains likewise many mountains, with springs of excellent water.

Bouro, in 2 deg. 30 min. south lat. and 125 deg. 30 min. east long. is about 75 miles in length, and 30 in breadth. The Dutch have a strong fort here; though the island is perfectly secure from the singularity of its coast, which rises in a high ridge, and encompasses the whole as with a wall. It contains some prodigious high mountains, but is, nevertheless, very fertile, producing cloves, nutmegs, cocoa-trees, bananas, plantain, green ebony, beans, peas, potatoes, tobacco, Indian wheat, lime-trees, herbs, flowers, &c. Among the beasts are the civit-cat, and a singular kind of roe-buck, whose flesh is very delicate. The natives are black, and go entirely naked till they are twelve years of age, at which period they tie a piece of cloth round their waists, and never wear any other garment. They are Mahometans and Pagans, but, upon the whole, have very little sense of religion. When a relation dies, they appear very sad till the corpse is in the ground, and then they seem merry to an excess; but do not forget to make a kind of sepulchre of stone and clay, to cover the grave of the defunct. The next day after the women are delivered of children in this island, they go about their ordinary work, while the men indulge themselves in bed, and pretend to be vastly ill. Instead of a cradle, they put their infants in a kind of net-work hammock, which they hang upon a peg whenever they are too busy to dandle it in their arms.

Ceram is in 2 deg. 30 min. south lat. and in 127 deg. east long. and produces cloves and nutmegs, but is woody and mountainous. The Dutch factory, called Ambay, is defended by a strong fort and good garrison. The inhabitants, who are Pagans and Mahometans, own the king of Ternate as their sovereign, though they have a prince of their own who dwells at Cambello.

Gilolo extends from 1 deg. south, to 2 deg. north latitude; and from 125 to 128 deg. east longitude; and is 190 miles long, and 110 broad. The air is unhealthy, and the soil produces rice and sago, but no spices. The inhabitants are strong and tall, but barbarous and cruel, and have an independent sovereign of their own.

Bouton lies between 4 and 5 deg. south lat. and in 121 deg. 30 min. east longitude. It is 75 miles in length, and 30 in breadth. It has a good harbour, and contains a large town with tolerable houses, built in the manner of those of Mindano. This town is enclosed by a stone wall, and surrounded by groves of cocoa-trees. The natives are governed by a prince of their own, speak the Maylayan language, and profess the Mahometan religion.

#### SECTION IX.

#### ISLANDS ADJOINING TO JAVA, WITH THE ISLAND OF TIMOR.

SEVERAL islands border on the coast of Java, where the European vessels, in their voyages to Borneo, meet with refreshments at a much easier rate than at Batavia. The Dutch have forts in most of

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these islands, and the inhabitants are subject to their government.

Opposite the easternmost point of Java is the Island of Mandura, the most valuable produce of which, for foreign markets, are deer skins. Its principal town is Araba, situated near a deep bay, about eight leagues from the westernmost land of Java. The soil of this island is very fertile, and produces several sorts of grain, particularly rice; also various kinds of the most delicious fruits. The chief animals are buffalos, horses, sheep, and oxen, the latter of which are remarkably large, and the flesh little inferior to those of Europe. The buildings of the inhabitants, and their maxims and customs, are much the same as in other Indian nations; but they are divided in their religion, some of them being Mahometans, and others Pagans. The men are in general very robust and courageous, for which reason they are called upon by the Dutch, when occasion requires, to recruit their forces at Batavia, or such other of their settlements, where there is any deficiency in the fixed number of their troops.

Bally, an island, by some called Lesser Java, is situated to the east of Java, from which it is divided on the west by the Straits of Bally. It is small, but produces a great plenty of all kinds of provisions; and the natives are very strong and bold. The straits are narrow and dangerous; and it is with great difficulty that a passage can be made from Mandura to this island, owing to the violence of the winds, that blow from the south once in 24 hours.

To the east of Bally is the Island of Lambock, which is also very small, but produces every necessary article for the enjoyment of the inhabitants, though not any particular one for foreign markets.

Near Lambock are the Straits of Allafs, so called from a town of that name on the shore, opposite to which lies the Island of Combava. This is a much larger island than either of the former two, notwithstanding which it does not produce any particular article for exportation.

There are two small islands to the east of Combava called Sappi, but they are not of any account in commerce. Adjoining to these is the Island of Flores, which is tolerably large, being 150 miles in length, and upwards of 50 in breadth. At the west end of this island is a town called Larrentoucka, the inhabitants of which are distinguished for the infamous practice of poisoning strangers.

At a small distance from Flores is the Island of Solor, where the Dutch have a factory; and to the east of this lie the Islands of Leolana, Panterra, and Misomby, all of which are only remarkable for producing a small quantity of sandal wood, and some cassia-lignea.

Timor lies about 50 miles from the three last mentioned. It extends almost north-east and south-west, and is situated betwixt 124 and 128 deg. of east long. and the middle of it is in 9 deg. of south latitude. It is upwards of 200 miles in length, and more than 50 in breadth, and is divided into several principalities or kingdoms. It has not any navigable rivers or harbours, but there are several bays, where ships may ride, at some seasons of the year, with the greatest safety, as the shore is good, and free either from rocks or shoals. The Dutch and Portuguese have both factories on this island, but the latter is the most considerable.

This island is very fertile, and produces a variety of valuable articles, particularly cocoa-nuts, which grow here in great abundance. There are also several sorts of trees that make excellent timber for ship building; and in some parts of the island are sandal wood and cotton-trees. They have likewise many kinds of fruit, as pine-apples, mangos, jakas, plantains, pomegranates, oranges, lemons, limes, and wild tamarinds.

The animals here are oxen, horses, goats, sheep, buffalos, wild boars, and different kinds of monkeys. There are also great numbers of lizards, scorpions, and serpents of various sorts, some of which are exceeding large, and much dreaded by the natives.

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They have also different sorts of poultry, among which are ducks and geese; and the seas and rivers produce great plenty of fish.

The natives are of a low stature, and very swarthy in complexion; but they are strait, and their limbs rather delicately constructed. Their dress consists only of a small piece of cloth tied round the waist, and on their heads they wear a cap or bonnet made of palmetto leaves. The better sort decorate their heads with a kind of coronet made of thin plates of silver or gold, scalloped or indented on the edges, and the inside of it is curiously ornamented with feathers of various colours.

Hunting and fishing are their usual employments, in the former of which they are very expert. Their weapons are swords, darts, and lances, and with these they go into the woods in pursuit of buffalos, which they run down, and then kill them with their darts.

Land is of little value here; for the natives, in general, are too indolent to be at the trouble of cultivating it; but those who do are rewarded by the land becoming their own property.

They know little of arts or sciences, and are very poor mechanics, their principal ingenuity consisting only in building the implements and materials for which they receive from the Chinese, who also bring them rice, tea, iron, porcelain, and raw and wrought silk; in exchange for which they take bees-wax and sandal-wood.

The Malayan, and a corruption of the Portuguese, are the most general languages used by the inhabitants of this island; but the natives have a language of their own. It is said, those who are independent of the Dutch and Portuguese, have a peculiar enmity to European strangers, and that when any land on the coast, if they have an opportunity, they will not hesitate to murder them.

The fort belonging to the Dutch here is called Concordia, situated on a rock near the sea, between two and three miles from the south-east point of the island. It is a plain building, and poorly fortified; but the natives are so well affected to them, that they are not under any apprehension of danger.

The Portuguese have a settlement on this island which is called Laphao, and situated by the sea side, about three leagues to the east of the Dutch fort. It is a very small place, containing only a few mean houses, and a church made of boards, covered with palmetto leaves. There is, indeed, a kind of platform here, on which are six iron guns; but the whole are so much decayed, as to be rendered almost useless. The people in general speak the Portuguese language; and the natives have been so intermixed with the Portuguese by marriages, that it is difficult to know one from the other. They are very fond of being called Portuguese, and most of them profess the Roman Catholic religion: but in other parts of the island they are either Mahometans or Pagans. Some trade is carried on at this place by the Chinese, who come here annually with their junks, and take the commodities of this country in exchange for those of their own. But the place where the greatest trade is carried on is Porto Nova, situated at the east end of the island, and where the Portuguese governor usually resides. This town, with that of Concordia, belonging to the Dutch, were some years ago attacked by a pirate, who plundered, and then destroyed several of the buildings.

Among these islands is an important one called Savu, situated in 10 deg. 35 min south lat. and 237 deg. 30 min. west long. *Captain Cook*, who touched at it in his voyage in the *Endeavour*, in 1770, observes, that it had before been very little known, or very imperfectly described. The following account, therefore, as taken from the journal of that celebrated navigator, to which we are happy in referring on every possible occasion, we presume will be acceptable to our readers. At the time the *Endeavour* lay there it was near the end of the dry season, when it had not rained for almost seven months, nor was there a running stream of fresh

water to be seen, and the natives were supplied only by small springs, situated at a distance up the country. The rains in this country cease in March or April, and fall again in November; and these rains produce abundance of indigo, millet, and maize, which grow beneath the noblest trees in the universe.

Besides these articles, the island produces tobacco, cotton, betel, tamarinds, limes, oranges, mangos, Guinea corn, rice, callevances, and water melons. A trifling quantity of cinnamon was seen, and some European herbs, such as garlic, fennel, celery, and marjoram. Besides which, there are fruits of various kinds, and particularly the blimbi, which has a sharp taste, and is said to be a fine pickle, but it is not eaten raw.

Several buffalos were seen on this island, which were almost as large as an ox; and from a pair of enormous horns of this animal which Mr. Banks saw, it was conjectured that some of them were much larger; yet they did not weigh more than half as much as an ox of the same apparent size, having lost the greater part of their flesh through the late dry weather: the meat, however, was juicy, and of a delicate flavour. The horns of these animals bend backwards: they have no dewlaps, nor scarce any hair on their skins, and their ears are remarkably large. The other tame animals on the island are dogs, cats, pigeons, fowls, hogs, goats, sheep, asses, and horses.

Few of the horses are above twelve hands high, yet they are full of mettle, and pace naturally in an expeditious manner; the natives ride them with a halter only. The sheep are not unlike a goat, and are therefore called cabritos. The sea-coast furnishes the inhabitants with turtle, but not in any great abundance.

The natives of the island of Savu are rather below the middle stature: their hair is black and strait; and persons of all ranks, as well those that are exposed to the weather, as those that are not, have one general complexion, which is dark brown. The men are well formed and sprightly, and their features differ much from each other. The women, on the contrary, have all one set of features, and are very short and broad built.

The men have silver pincers hanging by strings round their necks, with which they pluck out the hair of their beards: and both men and women root out the hair that grows under the arms.

The dress of the men consists of two pieces of cotton cloth, one of which is bound round the middle, and the lower edge of it being drawn pretty tight between the legs, the upper edge is left loose, so as to form a kind of pocket, in which they carry their knives and other things: the other piece being passed under the former, on the back of the wearer, the ends of it are carried over the shoulders, and tucked into the pocket before. The women draw the upper edge of the piece round the waist tight, while the lower edge, dropping to the knees, makes a kind of a petticoat: the other piece of cloth is fastened across the breast, and under the arms. This cloth, which is manufactured by the natives, is dyed blue while in the yarn; and, as it is of various shades, its look, when it comes to be worn, is very beautiful.

The ornaments of the natives of Savu are very numerous, and consist of rings, beads worn round the neck and on the wrists, and chains of plaited gold wire, likewise hung round the neck. These things are worn by both sexes; but the women have also girdles of beads round their waists, which help to keep up the petticoat.

The houses on the Island of Savu are of different lengths, from 20 feet to 400, according to the rank of the inhabitant, and are fixed on posts about four or five feet from the ground. The houses are generally divided into three rooms of equal size, the center room being set apart for the use of the women; and sometimes smaller rooms are enclosed from the sides of the building, the whole of which is thatched with the leaves of the palm-tree.



The natives eat of all the tame animals which the island produces, but they prefer the hog to all the rest. Next to the flesh of hogs they admire that of the horse, to which succeeds the buffalo, and then the poultry: and they like the flesh of cats and dogs much better than that of goats or sheep. They seldom eat fish.

The fan-palm is the most remarkable, and most useful tree that grows on the island, its uses being equally great and various. Soon after the buds put forth, the natives cut them, and tying under them little baskets formed of the leaves of the tree, a liquor drops into them, which has the taste of a light wine, and is the common liquor of all the inhabitants. The leaves of the tree are applied to the various uses of making tobacco-pipes, umbrellas, cups, baskets, and the thatching of houses. The fruit is nearly of the size of a full-grown turnip; but the natives are not fond of it.

The island consists of five divisions, each of which has a rajah, or chief governor, of its own. These divisions are called Timo, Massara, Regeewa, Laai, and Seba. It was on this last division that our English adventurers went on shore, the raja of which was between thirty and forty years of age, and remarkable for his corpulency. He governs his people with the most absolute authority, but takes on him very little of the parade or pomp of royalty.

The natives are so expert in the use of their lances, that they will throw them with such force and exactness, as to pierce a man through the heart at the distance of sixty or seventy yards.

The inhabitants of Savu are divided into five ranks, the rajas, the land-owners, manufacturers, labourers, and slaves. The land-owners are respected in proportion to the extent of their lands, and the number of their slaves, which last are bought and sold with the estates to which they belong; but when a slave is bought separately, a fat hog is the price of the purchase. Though a man may sell his slave in this manner, or convey him with his lands, yet his power over him extends no farther; for he must not even strike him without the raja's permission.

The natives in general are robust and healthy, and have the appearance of being long-lived. The small-pox has found its way to this island, and is as much dreaded as the pestilence. When this disorder attacks any person, he is carried to some spot at a great distance from any house, where his food is conveyed to him by means of a long stick, for no one will venture very near the invalid, who is thus left to take his chance of life or death.

The Island of Savu having been visited by the Portuguese almost at their first falling into this part of the world, they established a settlement upon it; but in a little time they were succeeded by the Dutch, who, tho' they did not formally possess themselves of the island, sent a number of trading vessels to establish a treaty of commerce with the natives. The principal object of this treaty is, that the rajas should furnish the Dutch, for the consumption of their spice islands, with rice, maize, &c. annually, and they are to return the value in arrack, cutlery wares, linen, and silk. In this agreement the rajas stipulated that a Dutch resident should be constantly on the island, to observe that their part of the contract was fulfilled.

Once every two months the resident is attended by fifty slaves on horse-back, and in this state visits each of the rajas. He constantly takes with him a quantity of arrack, by which he makes advantageous bargains with the rajas. He had (says Captain Cook) been on this island ten years, during all which time he had not seen a white person, except those who came annually in the Dutch ship to carry off the rice. He was married to an Indian woman, a native of the Island of Timor, and he lives in the same manner as the inhabitants of Savu, whose language he speaks better than any other. Like them, too, he sits on the ground, and chews betel, and has so perfectly adopted their manners, that he is an absolute Indian, except in dress and complexion.

The morality of these people is of the purest kind. A robbery is scarce ever committed, and a murder is never perpetrated. When any disputes arise between the natives, they instantly submit the point in debate to the decision of the Raja, and rest perfectly satisfied with his determination. No man is permitted to marry more than one wife; yet a violation of the marriage-bed, or even the crime of simple fornication, is almost wholly unknown among them.

## SECTION X.

## ISLAND OF CEYLON.

THIS island (which was well known to the ancients, and is described by Ptolemy under the name of Taprobane) lies between 5 deg. 30 min. and 10 deg. 16 min. north lat. and between 79 deg. 40 min. and 82 deg. 45 min. east, at the distance of near 190 miles from Cape Comorin, on the continent of India. It is above 300 miles in length, about 140 in breadth, and 900 in circumference. The Dutch call their fort at Jaffnapatan, Ham's-Heel, from fancying that the island in form resembles a Westphalia ham.

Ceylon is one of the most pleasant and fertile islands in all the Indies, and the air is much more temperate than could be expected from its vicinity to the Line. The mountainous parts are woody, but the plains are exceeding fertile; springs, meandering streams, and rivers water the whole, but the latter in general are so rocky as not to be navigable. The principal river rises in Adam's Peak: it is called Mavillagouga, washes the city of Candy, and disembogues itself into the ocean at Trincomale. The variation of the seasons, and the winds which occasion the monsoons, are much the same on this coast as on the coast of India. The northern corner of this island is the most unfertile on account of its deficiency with respect to rivers, rivulets, springs, &c. and not enjoying any refreshing showers: but the other parts are amazingly fertile, being plentifully supplied with water, and enjoying periodical rains, which always proceed from the southward, but are prevented from reaching the northern district by a chain of very high mountains.

Ceylon produces all the fruits that are known in India, either on the continent or in the islands: hence it is called the *Garden of the East*, and *Paradise of the Indies*; grapes in particular are found in perfection during nine months in the year. It also produces plenty of ginger, pepper, sugar, mulberries, palms, cardamum, calacass, cotton, and areka trees; figs, originally planted by the Portuguese, long pepper, melons, various sorts of mangos, onions, garlick, and other European roots; but above all, cinnamon.

The cinnamon trees peculiar to Ceylon are the best of any known. In a very dry soil they are fit to be stripped of their bark in two or three years: if the soil is a moist white sand, five years are required; but in a wet earth they are eight or nine years before they become ripe. Those that happen to grow in the shade do not yield so fine a flavour as those that are entirely exposed to the sun.

This spice is of immense value to the Dutch, being universally admired for the fragrantcy of its scent and delicacy of its taste; and the oil which they extract from it is an important article of commerce.

The fruit of the cinnamon-tree is about the size of a large hazle nut, resembles an acorn, and when boiled to a liquid serves the domestic purpose of burning in lamps instead of oil; as also the medicinal purpose of curing aches, pains, sores, &c. for which it is in great repute.

A gentleman, long resident in Ceylon in an exalted station, says, that the cinnamon plant appears to thrive better when self-sown, than when propagated by culture. To this the crows greatly conduce; for being fond of eating the red and quick tasted fruit of the cinnamon

cinnamon tree, they swallow along with the fruit the kernels, and scatter them thus indigested every where with their dung, by which the soil is at the same time manured, and the seed shortly after striking root springs up out of the earth. On this account no one dares to shoot, or otherwise kill a crow, under a severe penalty.

The same author relates the following extraordinary circumstance to shew the medicinal virtues of the pine-apple, which is likewise to be found in Ceylon. An European that lay ill in this island cried out day and night for somebody to bring him a pine-apple. It was, however, denied him by the physician. In a few days he died, and being opened, a worm of a large size was found in his stomach, which it had already begun to eat into. The people who attended the sick man, remembering what he had longed for, by way of experiment dropped some pine-apple juice on the worm, which died in an instant.

The betel (so much chewed in Asia) grows on a small shrub, the leaves resemble those of ivy, and are naturally of a green colour, but the natives whiten them by artificial means without impairing their virtues; the flavour is exceedingly pleasant, and the scent aromatic.

In preparing the quid, or rather pill, for chewing, they take a piece of chalky earth, or a kind of lime, about as big as a pea, which they mix with a fourth part of the areka nut, wrap the whole in three betel leaves, and chew it when they think proper. The areka-tree is strait, has no branches, but bears the fruit among a few leaves at the top. Till a person is accustomed to this chewing, it occasions a dizziness and stupefaction like tobacco; but when grown familiar is much more agreeable.

The mangos here resemble nectarines, and are, when ripe, either red, white, or green: they are from the size of an egg to that of a very large pear, are delicious when preserved, and make an admirable pickle.

The jackies produce nuts like chestnuts, which are substituted for bread when rice is scarce: they are, however, far from being wholesome.

Ceylon likewise produces the snake-tree, the root-tree, whose branches hang to the ground, and take fresh root; and the talipot-tree, which is as high as the mast of a ship, but without any branches or leaves, except at the summit. The top is therefore cut off, and used as an umbrella, or a soldier's tent; as it is very strong and light, and will fold like a fan.

Here are other species of grain that are converted either into bread or oil; the most singular of which is the tanna, celebrated not only for its goodness, but for yielding a thousand-fold.

The elephants of Ceylon are the largest in the universe, and if spotted preferred to all others: the tygers and bears are very fierce; and the buffalos, oxen, hogs, deer, &c. are excellent eating; nevertheless, the natives are fond of the flesh of goats, squirrels and monkeys. The monkeys in this island are innumerable, and of many different species; some of which do not resemble any that are to be found in other countries. One sort have grey hairs, with black visages, and a white beard from ear to ear, which makes them appear at a distance like old men; another sort are of the same size, but of an amazing whiteness. They reside in the woods, but often make excursions, and do a great deal of mischief, digging the dead bodies out of the ground to feed upon them.

The dogs are ferocious, but at the same time greatly admired for their sagacity, and are so faithful to their masters, that they fully merit the encomiums given by Homer to the dog of Ulysses.

When wife Ulysses, from his native coast  
Long kept by wars, and long by tempests toft;  
Arriv'd at last, poor, old, disguis'd, alone,  
To all his friends, and e'en his queen unknown;  
Chang'd as he was, with age, and toil, and cares,  
Furrow'd his rev'rend face, and white his hairs;

In his own palace forc'd to ask his bread,  
Scorn'd by those slaves his former bounty fed,  
Forgot of all his own domestic crew,  
The faithful dog alone his rightful master knew;  
Unfed, unhous'd, neglected, on the clay,  
Like an old servant, now cashier'd, he lay;  
Touch'd with resentment at ungrateful man,  
And longing to behold his ancient lord again;  
Him, when he saw, he rose, and crawl'd to meet,  
'Twas all he cou'd, and fawn'd, and kiss'd his feet;  
Seiz'd with dumb joy, then falling by his side,  
Own'd his returned lord, look'd up, and dy'd.

The natives feed sometimes upon young crocodiles and alligators, and out of their heads take a bone, which, when reduced to powder, is deemed a specific for the stone and gravel.

Here are swarms of ants, which throw up prodigious large hills, four or five feet in height, and two or three in diameter: these they arch in an admirable manner, make so strong that it is difficult to destroy them with a pick-ax, and fill them with all kinds of grain for their winter subsistence.

One species of bees here builds the combs on the boughs of trees. When the inhabitants would take the honey they hold lighted torches under the trees, which affects the little animals in such a manner that they fall down dead; the comb is then taken, and the bees gathered up and boiled for food.

Serpents and leaches are very numerous, and consequently very dangerous, as the natives go bare-legged; but as much as possible to prevent them from biting, they rub their legs and feet with a composition of ashes, salt and lemon juice.

No person but the king is permitted to keep turkies, geese, ducks and pigeons: his subjects are, however, allowed the use of all other fowls, wild and tame. Here are many wild peacocks and green parrots; but partridges, woodcocks, wood-doves, snipes, sparrows, &c. are not so plenty. The most singular bird, however, is one entirely black, called carlos: it has a large ugly head, a long bill, and short legs: it never lights upon the ground, but sits almost continually on a tree, where it quacks like a duck.

The island abounds with sea and fresh water fish, several kinds of which are appropriated solely to the use of the king; and it is death by the law for any person to catch them but for his use.

Though Ceylon abounds with mines of gold, silver, and other metals, none are permitted to be worked, but those of iron; and such as produce precious stones are all monopolized by the sovereign. The cat's-eye, which has a variety of fine colours, and needs no polishing, is the favourite gem; though their rubies, sapphires, topazes, hyacinths, turquoises, &c. are some of the finest in the universe. The mountains likewise produce crystal, green, white and red; brimstone, saltpetre, &c.

The inhabitants of Ceylon are composed of Dutch, Portuguese, Moors, Malabars, and a mongrel breed of all four; but the natives, who reside in the inland parts are called Cingulays or Cinglasses. These are of two classes, the Cingulays, properly so called, who are rather a civilized people; and the Vaddans, who live in the woods, and are quite wild. The first are well made, have regular features, are very active, ingenious, hardy, frugal, temperate, and neat; but to balance their good qualities, they are talkative, yet grave; crafty, yet courteous; and treacherous though complaisant. The latter live without civil government, are excellent archers, and their principal business is to kill and dry venison. When they have expended or spoiled their arrows, and want new ones made, they go towards the house of a smith in the night, and hang up a quantity of venison, with a leaf fashioned into the form and size of the arrow's point they want, by way of pattern: if the smith makes the arrows as they would have them, and leaves them in lieu of the venison, with a leaf

a leaf fashioned into the form and size of the arrow's point they want, by way of pattern: if the smith makes the arrows as they would have them, and leaves them in lieu of the venison, they reward him with more deer's flesh; but if he neglects them, they are sure to do him a mischief; which proves that they profess integrity and gratitude, as well as a spirit of resentment and malice. That they are provident is likewise evident from their singular method of preserving flesh against a time of scarcity, which is by rubbing the inside of a hollow tree with a quantity of honey, filling it with flesh, and closing up the aperture with clay, which preserves it as effectually as if it was salted. They love to live under trees by the sides of rivers, where they fortify themselves against the attacks of wild beasts with boughs.

The Chingulays, or more civilized natives of Ceylon, live in houses that are low, built with sticks, or canes daubed over with clay, and covered with thatch. They have no chimnies, yet would willingly white wash their houses often; but this they dare not do, as the use of white wash is one of the king's peculiar privileges; and it is death by the law to infringe upon any of his prerogatives, however absurd or repugnant to public utility.

The natives sit cross-legged on the floor, which is usually matted. Cane bedsteads and stools, and a few china plates, brazen and earthen vessels for dressing food, or to serve as lamps, are the whole of their furniture. The men undress themselves, and sleep between two mats. The women and children lie upon the floor on a single mat, but keep their cloaths on. But what is the most extraordinary in so warm a climate, they keep a fire burning all night.

The Chingulays eat but little flesh through inclination: beef they are prohibited from touching, and even fowls they rather abstain from. They use spoons and ladles, but neither knives or forks. The husband sits down to meals alone, the wife being obliged to wait upon him with all imaginable obsequiousness; and when he has done, she presumes to sit down with her children. Like some other Asiatics, they do not touch the vessel they drink out of with their lips, but hold it at a distance, and pour the liquor into their mouths. Old people let their beards grow long, and wear a cap like a mitre: but with respect to the people in general, they wear a waistcoat either of blue or white callico, and another piece of callico about the middle, tied round with a sash. In the latter they wear their ornamental weapons, such as a hanger, with an enamelled hilt, and scabbard finely embossed. The people are obliged to go bare-footed, because none but the king is allowed to wear shoes and stockings. The women grease their hair with oil of cocoa-nuts, and comb it down behind. They wear a flowered waistcoat, and callico apron, and adorn themselves with pendants in their ears, bracelets upon their arms, necklaces about their necks, rings on their toes and fingers, and a girdle of silver wire; and, upon a visit, a silk hood is added to the rest of the dress.

The Chingulays are divided into five classes, viz. the hondrews or nobility, artists and mechanics, handicraftsmen of a lower order, slaves, and beggars.

They are, in general, so addicted to the use both of betel and tobacco, that they even smoke and chew in the night time; and when they are perfectly intoxicated, fall a singing till they drop asleep; a custom they are taught from their infancy.

Previous to the marriage ceremony, the man sends a friend to purchase the woman's cloaths, which she freely sells for a stipulated sum. In the evening he carries them to her, sleeps with her all night, and in the morning appoints the day of marriage, on which he provides an entertainment of two courses, for the friends of both parties. The feast is held at the bride's house, when the young couple eat out of the same dish, tie their thumbs together, sleep together that night, and, on the ensuing morning, depart for the bridegroom's habitation.

The design in purchasing the bride's cloaths is that she and her friends may be satisfied with respect to the

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man's circumstances, as she always asks as much for them as she thinks it is requisite that a young couple should possess upon their first entering upon the world, and becoming liable to the expences incurred by supporting a young family. Thus, what at first appears to be a ridiculous custom, is, in reality, a very prudential maxim.

Let reason teach what fashion vain would hide,  
That Hymen's bands by prudence should be ty'd.  
Venus in vain the wedded pair would crown,  
If angry fortune on their union frown:  
Soon will the flattering dream of bliss be o'er,  
And cloy'd imagination cheat no more.  
Then waking to the sense of lasting pain,  
With mutual tears the nuptial couch they stain;  
And that fond love which should afford relief,  
Does but increase the anguish of their grief;  
While both could easier their own sorrows bear,  
Than the sad knowledge of each other's care.

They are permitted to part from each other whenever they please: but if there are any children, the man is obliged to maintain the boys, and the woman the girls. They are so fond of availing themselves of this law, that some have been known to change a dozen times before they have entirely suited their inclinations.

All the male Chingulays are allowed to command those who are within hearing to assist them upon any emergency in the apprehending of delinquents: but the women are not permitted to mention the king's name, under the severe penalty of having their tongues cut out.

Criminals in Ceylon are frequently impaled alive, or have stakes driven through their bodies. Some are hung upon trees, and many are worried by dogs, who are so accustomed to the horrid butchery, that, on the days appointed for the death of criminals, they, by certain tokens, run to the place of execution. But the most remarkable criminal punishment is by the king himself, who rides an elephant trained up on purpose, while the beast tramples the unhappy wretch to death, and tears him limb from limb.

There are other modes of punishing by fines and imprisonment, at the discretion of the judges. When the fine is decreed, the officers seize the culprit wherever they meet him, strip him naked, (his cloaths going as part of payment,) and oblige him to carry a large stone, the weight being daily increased by the addition of others that are smaller, till the money is either paid or remitted.

A creditor will sometimes go to the house of his debtor, and very gravely affirm, that if he does not discharge the debt he owes him immediately, he will destroy himself. This so greatly terrifies the other, that he instantly musters all the money he can, even sells his wife and children not to be deficient, and pays the sum demanded. This is owing to a law, which specifies, that if any man destroys himself on account of a debt not being discharged, the debtor shall immediately pay the money to the surviving relations, or forfeit his own life, unless he is able to redeem it by the payment of a very large sum to the king. Such has been the revengeful disposition of some, that they have put an end to their own existence, in order to overwhelm others, and thus wickedly gratified their malice at the expence of their lives.

A woman must not be beaten without permission from the king; but they may be made to carry heavy baskets of sand upon their heads as long as the punisher pleases, which is much more dreadful to them than a hearty drubbing. The circumstances of the children depend upon those of the mother; for if the mother is a free woman, they are free; but if she is a slave, they are always vassals.

The Chingulays worship both God and the devil. The first they think they ought, in gratitude, to pay adoration to, for the innumerable blessings he bestows upon them; and the latter they worship, that he should do them no mischief.

Inferiors salute their superiors by bowing their bodies and extending their arms, with the palms of their hands upwards; but the great only extend one hand, and not the head. The salutation of the women is by clapping their hands together, and then carrying them so closed to their foreheads.

The begging class of Chingulays are mountebanks in their way: the men beat a drum, the women dance, and both shew a variety of whimsical tricks. They beg, or rather amuse people, for their bread, in great companies. They are prohibited, by law, from touching the waters in wells or springs, and must use none but what is procured from rivers or ditches. If a nobleman or gentleman commits high treason, he is put to death, and his wives and daughters are delivered to some of these beggars, which is looked upon in so disgraceful a light, that they frequently destroy themselves to avoid any connections with persons esteemed so despicable.

Their method of teaching children to write here is very singular, as they instruct them by writing with sticks in the sand, and soft clay of the roads and streets.

The articles of commerce for exportation are cardamum, jaggory, oil, black lead, turmeric, betel nuts, musk, salt, rice, wax, pepper, coral, amber, pearls, &c. in return for which they import velvets, silks, china, red caps, spices, opium, China roots, sandal wood, lead, copper, tin, looking-glasses, callicos, bottles, camphire, &c.

Agriculture is followed here by the principal part of the natives. They tread the ground, or rather mud, in which they sow rice, with buffalos; but before they put the rice into it, they soak it in water till blades begin to sprout. They embank their wet marshy lands, in order to have foot-paths. When the rice is about six inches in height, they weed and transplant it. After reaping, the women gather and put it into a pit, where it is threshed, or rather trod by buffalos.

The Portuguese landed in Ceylon in 1505, and about twelve years after they established factories there, the reigning king permitting them to build forts. Upon his demise he declared the king of Portugal his heir; but in process of time, the Portuguese behaving with great cruelty and arrogance, the young king of Candy invited in the Dutch, in 1639, who, after a tedious war, at length, in the year 1655, subdued the Portuguese, and became masters of the coast and trade. The king, their ally, they drove into the mountains, and, with their usual gratitude, made him their tributary. The Dutch have, in subsequent years, committed many cruelties, and the natives frequently retaliate by making incursions among them, or murdering all they meet with at a distance from the forts.

The island was formerly divided into nine monarchies, but at present it is under the dominion of one king, whose court is kept in the center of the island, at a place called Digligy-Neur. The palace is but meanly built, though the gates are large, stately, and finely carved, and the window-frames made of ebony, and inlaid with silver. His elephants, troops, and spies are numerous, and his concubines many. The guards are commanded by Dutch and Portuguese renegade officers. He assumes great dignity, and demands much respect, which his subjects readily pay him, as they imagine that all their kings are immediately, upon their demise, turned into gods. He expects that Christians should salute him kneeling and uncovered, but requires nothing more of them. His title is Emperor of Ceylon, King of Candy, Prince of Onva and the Four Corles, Great Duke of the Seven Corles, Marquis of Duranura, Lord of the Sea-Ports and Fisheries of Pearls and Precious Stones, Lord of the Golden Sun, &c. &c. &c. His revenue consists in the Gifts and offerings of his subjects. His palaces are built upon almost inaccessible places for the greater security. No bridges are permitted to be erected over rivers or streams, or good roads to be made, to render the country as impassable as possible. None are allowed to approach his palace without a passport stamped on clay.

The troops are hereditary, and carry as weapons, swords, guns, pikes, bows, arrows, &c. They are subtle, but not courageous, and will not engage an enemy but by surprise, and when there is some manifest advantage in their own favour. It is so difficult to penetrate into the inland parts, and all the passes are so well guarded, that even the Dutch themselves are unacquainted with the greatest part of the island. The chief city, Candy, has nothing remarkable respecting it but its situation, being naturally fortified by the surrounding rocks: having formerly been burnt several times by the Portuguese, and the court being removed to Digligy-Neur, it retains very little of its former consequence.

The most remarkable places on and about the coast, are the Island of Manaar, Chialo, Columbo, Baticalo, Jaffnapatama, Negumbo, Point de Galle, Trincomale, Batchiarapalle, and the seven little islands of Ourature, Xho Deferta, Analativa, Caradiva, Pongardiva, Nainandiva, and Nindundiva.

Adam's Peak, which stands on the east of Colombo, is not only the highest mountain in Ceylon, but in all India. It receives its name from a tradition of the natives, that Adam was created and buried here. It is steep and craggy, and of a conical figure. At the summit there is a smooth stone, on which appears the impression of a large human foot, which the Chingulays affirm to have been made by Adam. This occasions them to pay a great adoration to it; and, at the commencement of every year vast multitudes clamber up to it, notwithstanding the ascent is so difficult, that iron spikes and chains have been fixed to the rocks, in order to facilitate their climbing. In another part of the mountain there is a lake, which the natives, with equal gravity, aver to have been made by the tears which they say Eve continued shedding, on account of the death of Abel, for 100 years successively.

## SECTION XI.

### MALDIVIA ISLANDS.

THE Maldives were the first islands discovered by the European navigators on their arrival in the Indies. They are situated about 500 miles from Ceylon, and reach from 1 deg. south, to 7 deg. north latitude. They extend about 600 miles in length, and are upwards of 100 in the broadest part. They are numerous, but many of them are only large hillocks of sand, and, from the barrenness of the soil, are entirely uninhabited. The whole country is divided into thirteen provinces, called Atollons, each of which contains many small islands, and is of a circular form, about 100 miles in circumference. These provinces all lie in a line, and are separated by channels, four of which are navigable for large ships, but are very dangerous, on account of the amazing rocks, that break the force of the sea, and raise prodigious surges. The currents run east and west alternately for six months, but the time of the change is uncertain; and sometimes they shift from north to south. At the bottom of these channels is found a substance like white coral, which, when boiled in cocoa water, greatly resembles sugar.

As these islands lie so near the equinoctial on both sides, the climate is exceeding sultry. The nights, however, are tolerably cool, and produce heavy dews, that are refreshing to the trees and vegetables. Their winter commences in April, and continues till October, during which they have heavy rains, and strong westerly winds; but they never have any frost. The summer begins in October, and continues six months, during which time the winds are easterly, and there not being any rain, the heat is so excessive as scarce to be borne.

In general the Maldives are very fertile, and, in particular, produce great quantities of millet, and another grain much like it, of both which they have two harvests every year. They have also several kinds of roots that serve for food, particularly a sort of bread-fruit, called *nellpau*, which grows wild, and in great abundance.



dance. The woods produce excellent fruits, as cocoas, citrons, pomegranates, and Indian figs. Their only animals for use are sheep and buffalos, except a few cows or bulls that belong to the king, and are imported from the continent; but these are only used at particular festivals. They have little domestic poultry, but are well supplied with prodigious quantities of wild fowl, which are caught in the woods, and sold at very low prices. They have also plenty of wild pigeons, ducks, rails, and birds resembling sparrow-hawks. The sea produces most kinds of fish, great quantities of which are exported from hence to Sumatra. Among the fish is one called a *cowrie*, the shells of which are used in many parts of the Indies instead of coin; and these are the same as those known in England by the name of blackamoor's teeth.

There is a very dangerous sort of snake that frequents the borders of the sea. The inhabitants are also greatly pestered with rats, dormice, pismires, and other sorts of vermin, which are very destructive to their provisions, fruit, and other perishable commodities; for which reason they build their granaries on piles in the sea, at some distance from the shore; and most of the king's granaries are built in the same manner.

The natives are very robust, of an olive complexion, and well featured. They are naturally ingenious, and apply themselves with great industry to various manufactures, particularly the making of silk and cotton. They are cautious and sharp in trading, and courageous and well skilled in arms.

The dress of the common people is only a piece of cotton fastened round their waist, except on festival days, when they wear cotton or silk jerkins, with waistcoats, the sleeves of which reach only to the elbows. The better sort tie a piece of cloth between their legs and round the waist, next to which they have a piece of blue or red cotton cloth, that reaches to the knees. Within a girdle, on the left side, they keep their money and betel, and on the right side a knife. They set a great value on this instrument, from its being their only weapon; for none but the king's officers and soldiers are permitted to wear any other.

The women are fairer than the men, and, in general, of a very agreeable disposition. They wear a coat of cotton or silk, that reaches from the waist to the ankles, over which they have a long robe of taffaty, or fine cotton, that extends from the shoulders to the feet, and is fastened round the neck by two gilt buttons. Their hair is black, which is esteemed a great ornament; and to obtain this, they keep their daughters heads shaved till they are eight or nine years of age, leaving only a little hair on the forehead to distinguish them from the boys. They wash their heads and hair in water to make it thick and long, and let it hang loose that the air may dry it, after which they perfume it with an odoriferous oil. When this is done, they stroke all the hair backwards from the forehead, and tie it behind in a knot, to which they add a large lock of man's hair, and the whole is curiously ornamented with a variety of flowers.

The houses of the common people are built of cocoa wood, and covered with leaves, sewed one within another. But the better sort have their houses built of stone, which is taken from under the flats and rocks in the following manner. Among other trees in this island is one called *candou*, which is exceeding soft, and when dry, and sawed into planks, is much lighter than cork. The natives, who are excellent swimmers, dive under water, and having fixed upon a stone fit for their purpose, they fasten a strong rope to it: after this they take a plank of the *candou* wood, which, having a hole bored in it, is put on the rope, and forced down quite to the stone: they then run a number of other boards till the light wood rises up to the top, dragging the stone along with it. By this contrivance the natives got up the cannon and anchors of a French ship that was cast away here in the beginning of the last century.

The Maldivians are in general a very polite people, particularly those on the Island of Male; but they are

very libidinous, and fornication is not considered any crime: neither must any person offer insult to a woman that has been guilty of misconduct previous to marriage. Every man is permitted to have three wives, if he can maintain them, but not more.

They are very abstemious in their diet, their principal food consisting of roots made into meal, and baked. They sit cross-legged at their meals, in the same manner as in other eastern countries. The floor on which they sit is covered with a fine mat; and, instead of table-cloths, they use banana leaves. Their dishes are chiefly of china, all vessels of gold and silver being prohibited by law: they are made round, with a cover, over which is a piece of silk to keep out the ants. They take up their victuals with their fingers, and in so careful a manner as not to let any fall; and if they have occasion to spit, they rise from the table and walk out. They do not drink till they have finished their meal, for they consider that as a mark of rudeness; and they are very cautious of eating in the presence of strangers.

These people are naturally very cleanly, and when they rise in the morning immediately wash themselves, rub their eyes with oil, and black their eyebrows.

Though they are Mahometans, yet they preserve many Pagan customs: for when crossed at sea, they pray to the king of the winds: and in every island there is a place where those who have escaped danger make offerings to him of little vessels made for the purpose; in which they put fragrant woods, flowers, and other perfumes, and then turn the vessel adrift to the mercy of the waves. Such are the superstitious notions they have of this airy king, that they dare not spit to the windward for fear of offending him; and all their vessels being devoted to him, they are kept equally clean with their mosques. They impute crosses, sickness, and death, to the devil; and in a certain place make him offerings of flowers and banquets, in order to pacify him.

Their mosques are very neat buildings, and made of stone well cemented: each of them is situated in the center of a square, and round them they bury their dead. The mosque has three doors, each ascended by a flight of steps. The walls within are wainscotted, and the ceiling is of wood beautifully variegated. The floor is of polished stone, covered with mats and tapestry; and the ceiling and wainscoting are firmly joined without either nails or pegs.

Each mosque has its priest, who, besides the public duties of his office, teaches the children to read and write the Maldivian language, which is a radical tongue. He also instructs them in the Arabic language, and is rewarded for these services by the parents.

Those who are very religious go to the mosque five times a day; and, before they enter it, they wash their feet, hands, ears, eyes, and mouth; nor will they neglect doing this on any occasion whatever. Those who do not chuse to go to the mosque may say their prayers at home; but if they are known to omit doing one or the other, they are treated with the greatest contempt, as no person will either eat or converse with them.

They keep their sabbath on the Friday, which is celebrated with great festivity; and the same is observed on the day of every new moon. They have likewise several other festivals in the course of the year.

When two persons intend entering into the marriage state, the man gives information of his design to the *pandiare*, or governor, who asks him if he is willing to have the woman proposed: on his answering in the affirmative, the *pandiare* questions the parents as to their consent: if they approve of it the woman is then brought, and the parties are married in the presence of their friends and relations. A woman cannot part from her husband without his consent, though a man may divorce his wife.

On the death of any one the corpse is washed by a person of the same sex, of which there are several in each island appointed for that purpose. After this is done,



done, it is wrapped up in cotton, with the right hand placed on the ear, and the left on the thigh. It is then laid on the right side in a coffin of candou wood, and carried to the place of interment by fix relations or friends, and followed by the neighbours, who attend without being invited. The grave is covered with a large piece of silk or cotton, which, after the interment, becomes the property of the priest. The corpse is laid in the grave with the face towards Mahomet's tomb; and after it is deposited, the grave is filled up with white sand sprinkled with water. In the procession both to and from the grave, the relations scatter shells for the benefit of the poor, and give pieces of gold and silver to the priest, in proportion to the circumstances of the deceased. The priest sings continually during the ceremony, and when the whole is over, the relations invite the company to a feast. They inclose their graves with wooden rails, for they consider it as a sin for any person to walk over them; and they pay such respect to the bones of the dead, that no persons dare touch them, not even the priests themselves. They make little difference in their habit on these occasions: the mourners only go bareheaded to the grave, and continue so for a few days after the interment.

If a person dies at sea, the body, after being washed, is put into a coffin, with a written paper mentioning his religion, and requesting those who may meet with the corpse to give it decent interment. They then sing over it, and, after having compleated their ceremonies, they place it on a plank of candou wood, and commit it to the waves.

Male, the most considerable of the Maldivé islands, is the residence of the king. It is situated in the center of the rest, and is about five miles in circumference. The king has here a magnificent palace, in which his beds are hung like hammocks between two pillars ornamented with gold; and when he lies down, he is rocked to sleep by his attendants. His usual dress consists of a coat made of fine white cloth or cotton, with white and blue edgings, fastened with buttons of solid gold: under this is a piece of red embroidered tapestry that reaches down to his heels, and is fastened with a large silk girdle fringed, and a great gold chain before, with a lock formed of the most precious and valuable stones. He wears a scarlet cap on his head, which is a colour so esteemed that no other person dare presume to use it. This cap is laced with gold, and on the top of it is a large gold button with a precious stone. The grandees and soldiers wear long hair, but the king's head is shaved once a week: he goes bare-legged, but wears sandals of gilt copper, which must not be worn by any other persons except those of the royal family.

When he goes abroad his dignity is particularly distinguished by a white umbrella, which no other person, except strangers, are permitted to use. He has three pages near his person, one of whom carries his fur, another his sword and buckler, and a third a box of betel and areka, which he almost constantly chews.

When the queen goes abroad, all the women in their respective districts meet her with flowers, fruits, &c. She is attended by a great number of female slaves, some of whom go before to give notice to the men to keep out of the way; and four ladies carry a veil of white silk over her head that reaches to the ground. She and her ladies frequently bathe in the sea for their health, for the convenience of which they have a place on the shore close to the water, which is inclosed, and the top of it covered with white cotton.

The principal part of the nobility and gentry live in the north parts of this island, for the convenience of being near the court: and so much is this division

esteemed, that when the king banishes a criminal he is thought to be sufficiently punished by being sent to the south.

The king's guards consist of 600, who are commanded by his grandees; and he has considerable magazines of armour, cannon, and several sorts of ammunition. His revenue consists chiefly of a number of islands appropriated to the crown, with certain taxes on the various productions of others: in the money paid to purchase titles and offices, and for licences to wear fine cloaths.

All the ambergris found in this country (which produces more than any other part of the Indies) is also the property of the king; and so narrowly is it watched that whoever is detected in converting it to his own use, is punished with the loss of his right hand.

The government here is absolute monarchy, for every thing depends on the king's pleasure. Each atalon, or province, has a naybe, or governor, who is both a priest and a doctor of the law. He not only presides over the inferior priests, and is vested with the management of all religious affairs, but he is likewise entrusted with the administration of justice, both in civil and criminal cases. They are, in fact, so many judges, and make four circuits every year throughout their respective jurisdictions.

The punishments for crimes are various: if a man is murdered the wife cannot prosecute the criminal; but if the deceased has left any children, the judge obliges him to maintain them till they are of age, when they may either prosecute or pardon the murderer. The stealing any thing valuable is punished with the loss of a hand, and for trifling matters they are banished to the southern islands. An adulteress is punished by having her hair cut off, and those guilty of perjury pay a pecuniary mulct. Notwithstanding the law makes homicide death, yet a criminal is never condemned to die unless it is expressly ordered by the king; in which case he sends his own soldiers to execute the sentence.

The principal articles exported from these islands are, cocoa-nuts, cowries and tortoise-shell, the last of which is exceeding beautiful, and not to be met with in any other place, except the Philippine Islands. The articles imported are, iron, steel, spices, china, rice, &c. all which are engrossed by the king, who sells them to his subjects at his own price.

Their money is silver, and of one sort only, called lorrins, each of which is about the value of 8d. It is about two inches in length, and folded, the king's name being set upon the folds in Arabic characters. They sometimes use the shells of cowries, instead of small change, 1200 of which make a lorrin; but in their own markets they frequently barter one thing for another. Their gold and silver is all imported from abroad, and is current here by weight, as in many other parts of the Indies.

These islands are happily situated for producing mutual commerce to the respective inhabitants: for tho' the thirteen attolons, or provinces, are in the same climate, and all of them very fertile, yet they produce such different commodities, that the people in one cannot live without what is found in another. The inhabitants have likewise so divided themselves, as greatly to enhance this commercial advantage; for all the weavers live in one island, the goldsmiths in another; and so on of the different manufactures. In order, however, to make the communication easy, these artificers have small boats built high on both sides, in which they work, sleep and eat, while sailing from one island to another to expose their goods to sale, and sometimes they are out a considerable time before they return to their fixed habitations.

## ISLANDS OF ASIA UNDER THE DOMINION OF THE TURKS.

**T**HE Asiatic Islands belonging to the Turks are scattered about the Archipelago, so called from the Greek words *Archos* and *Pelagos*, the first signifying chief, and the latter a sea, this being the chief sea in these parts. Through the oppression of the Ottoman government, they maintain but little of their former opulence and importance. We shall describe them in order as follows.

## T E N E D O S.

No one of the islands of the Archipelago has been more famed in the historian's page, and the poet's numbers, than Tenedos, though it is one of the smallest in this Archipelago. It lies in 40 deg. north latitude, and 26 degrees east longitude, exactly opposite to Troy, from the shore of which it is about two leagues distant, and, indeed, formed the Trojan harbour. It was behind this island that the Grecians concealed their fleet, in order to delude the Trojans, by making them suppose that they had raised the siege, and gone home.

After the fall of Troy, the inhabitants of this island were reduced to a state of the utmost indigence. At length they were conquered by the Persians, and afterwards alternately subdued by the Lacedemonians, Romans, and Turks. It is near twenty miles in circumference, and formerly had a considerable city, and two havens. It was likewise celebrated for a temple dedicated to Apollo Smynthius. The only antiquities now to be seen on this island, are the ruins of the granaries built by the emperor Justinian: they were 280 feet in length, and 90 in breadth. This island produces the best and most delicious wine in all the Levant, which is called Muscadine, and is held in the highest repute both by Europeans and Asiatics. Tenedos is surrounded by rocks, and contains several towns, or rather villages, the principal of which has the same name as the island, is inhabited by Greeks, and adorned with many fountains of white marble, being made of stones brought from the ruins of Troy. A strong castle, flanked with square towers, stands on the north of the town, close to the sea; besides which, two round towers, and a battery of 20 guns, defend the haven. To the south of the port there is another castle, which commands the town and harbour, and is consequently of the utmost importance to the place. The tombs of Marpesia, queen of the Amazons, and of the hero Achilles, are shewn here.

## L E S B O S, OR M I T Y L E N E.

LESBOS, one of the principal islands of the Archipelago, is about 60 miles from Tenedos, and near 8 from the continent of Asia. It lies under the 39th degree of north latitude, and between the 26th and 27th degrees of east longitude, being about 70 miles in length, and 186 in circumference. The chief cities were,

Arifba, which was entirely destroyed by an earthquake.

Pyrrha, on the western coast towards Greece, which met with the same fate as the former, as did Hiera and Agamis.

Eressus was situated on the southern promontory of the island, and only famous for having been the birth-place of the celebrated Theophrastus, who succeeded Aristotle in his Peripatetic academy.

Antissa, according to Strabo, was formerly an island of itself, and was called Antissa from being opposite to Lesbos, which was then known by the name of Issa. This city was destroyed by the Romans, on account of its disaffection to their government.

No. 28.

Methymna. This city was the place of Arion's nativity, and was in great repute for the excellent wine which the inhabitants made.

Mitylene, the metropolis of Lesbos. This city was not more famed for the fertility of the circumjacent country, and the uncommon magnificence of its buildings, than for the number of considerable personages to whom it gave birth. Among these were Pittacus, one of the seven Grecian sages; Alceus, the lyric poet; Sappho, the celebrated poetess; Terpander, the musician; Hellanicus, the historian; Callias, the critic, &c. &c. &c. Indeed, Mitylene was deemed so much the seat of the Muses, and the center of politeness, that Aristotle resided in it two years, to partake of the elegant conversation of its inhabitants.

The city, after having revolted from the Athenians, was greatly injured by the Peloponnesian war. It was subsequently destroyed by the Romans; and at its siege the famous Julius Cæsar made his first campaign, and greatly signalized his courage. Being afterwards rebuilt, Pompey restored it to its ancient franchises. The emperor Trajan adorned it with many elegant structures, and from his own name called it Trajanopolis. This island is naturally exceeding fertile, and was celebrated by the ancients for producing, in great abundance, all the necessaries and delicacies of life. The wine, in particular, is excellent, and as much celebrated by physicians for its salubrity, as admired by the voluptuous for its admirable flavour.

So immoral was the character of the Lesbians, that at length it became proverbial: for the Greek saying, *To live like a Lesbian*, implied to live the most abandoned and profligate life that it was possible for the mind to conceive.

Lesbos is at present but thinly peopled, and scarce any thing is to be seen but the fragments of its former magnificence. However, 130 small villages are still reckoned, and several harbours, particularly Castri, built on the ruins of the ancient Mitylene, which is situated on the east side of the island, has an excellent port, and is defended by a strong castle.

Cos-dogg is a town built on the spot where a city anciently stood, called the Mounts of Ida. The inhabitants are principally Greeks; but the neighbouring mountains are infested by a great number of Turkish robbers, who are some of the most bloody and merciless villains existing.

The trade of this island consists principally of wine, grain, fruits, cheese, butter, pitch, &c. The duties paid to the Ottoman Porte amount to 18,000 piastris, and the inhabitants are computed at about 20,000. The houses at present are low and mean built, and the people miserably poor. They are, however, as much debauched as when they lived in greater affluence. Magazines are here kept, to furnish the Turkish galleys with stores, which are employed by the Porte to cruise against the pirates that infest some of these islands. The governor is a *cadi*; but the troops on the island are commanded by an *aga* of the janissaries.

## T H E C A R E E N E R S.

THE Careeners, or Spalmadori Islands, are small, and being situated north of Lesbos, the pirates put in here to careen, the situation being the best imaginable for watching the ships that trade to and from Constantinople.

## C H I O S.

CHIOS, or Scio, which lies in 39 deg. north latitude, and 27 deg. east longitude, is called by the Turks  
4 H Sakisaduci.

Sakisaduci. It is situated opposite to the coast of Ionia, and has a coast of 80 miles in circuit, being divided into upper and lower ground; the former terminating towards the north, at Cape Apanomeria; and the latter towards the south, at Cape Mastico. This island is mountainous and rocky; yet the plains produce corn, wine, oil, honey, fruits, and gums; though the fertility is much impeded by the great scarcity of water. The country is fertile and populous, and the inhabitants opulent. The men are well made, the women handsome, and both sexes so much inclined to mirth, that they think all the time lost which is not employed in singing, dancing, feasting, revelling, or gallantry.

A considerable commerce is carried on here; but the harbour is bad, and, indeed, dangerous; yet the ships going to and coming from Constantinople rendezvous at this place: and a Turkish Squadron is kept here to protect the merchant ships, and annoy the pirates.

Scio, the capital, is a handsome city. The houses are elegant, and have grand terraces, and windows glazed with red and green glass. The Venetians took it in 1694, and greatly embellished it, but lost it the year following. It is two miles in circumference, and environed by several beautiful gardens. The inhabitants are chiefly of the Greek Church, or Roman Catholics, and have several churches and monasteries, which remain unmolested by the Turks, who likewise permit them openly to profess their religion.

The citadel was erected by the Genoese, in order to defend the entrance of the harbour. It is guarded by a Turkish garrison. The esplanade, or space between the citadel and first houses of the town, was formed by the Venetians, who, for that purpose, demolished all the houses in the vicinity of the castle. On this esplanade, which presents a most pleasing appearance, there is a fine fountain in the Turkish stile. We shall annex a beautiful view of the whole. Part of the citadel appears to the left of this picturesque scene.

About two leagues from the city, in the midst of the mountains, is a convent, very considerable for its vast revenues.

At Scio they manufacture silk, and gold and silver stuffs. There is a branch of commerce peculiar to this island; this is the produce of the *lentisk* trees, which furnish the gum called *maslich*, of which the Turkish and Grecian ladies consume great quantities. They continually chew this drug, which gives an agreeable aromatic flavour to their breath, but is very injurious to the beauty of the teeth.

It is to be observed, that Scio was one of the seven cities that contended for the honour of having given birth to Homer, and their coin formerly was stamped with his image.

The natives of this island are, by their neighbours in general, deemed a very stupid and ignorant set of people. The Turks call them *Prasnios*, which signifies *shallow wretches*, and have a proverb concerning them, which may be thus translated:

Before a wise Sciot shall ever be seen,  
Be sure you shall meet with a horse that is green.

The whole island contains 30 villages, 300 churches, 2000 Latins, 10,000 Turks, and 100,000 Greeks. In time of peace it is governed by a cadi, with a stipend of 500 aspers per day: but in war time a bashaw is sent from Constantinople to take upon him the supreme command. The Greek bishop is immensely rich, having, besides the above-mentioned 300 churches, many chapels and monasteries under his jurisdiction. The chief of the latter, called Neamoni, or New Solitude, is about five miles from Scio, contains 150 monks, and pays to the government 50,000 crowns annually, which it can well afford, its yearly revenue being 50,000 crowns, or an eighth of the produce of the whole island.

Next to the capital, the following are the most considerable towns in the island.

Callimacha, the chief mastich town, contains 600 churches, which have 30 subordinate chapels, and a nunnery belonging to them.

Pergi, which contains a castle, 30 churches, and 2000 inhabitants.

Mesta. This town is famous for the nectar wine which its neighbouring vineyards produce.

Armolia is a mastich town, defended by a strong castle.

Volista is famous for its silk manufactory. It contains 300 houses, 1500 inhabitants, and is defended by a castle, which was erected by the celebrated Belifarius, who experienced the most astonishing reverse of fortune, and, from the glorious conqueror, became the public beggar.

St. Helena, of the Archipelago, is situated on a rock, and contains two churches, a chapel, and about 200 inhabitants.

Cambia has a castle upon a rock, and is celebrated for its pines, with which the Turks build many galleys, and for a hot medicinal spring.

Cardamita is situated in a very rich territory, which, in particular, produces 170 tons of excellent wine annually. Many coins of Constantine the Great have been dug up in the neighbourhood. A spring of water issues from a rock at no great distance, which, in its fall, forms a beautiful cascade. The town was anciently famed for the temple of Neptune, near Port Dolphin, the ruins of which are yet to be seen.

While this island was under the dominion of the Venetians and the Genoese, the natives were permitted to be governed by their own laws; but since the Turks conquered it, the poor people are both despised and oppressed.

Thus conquest gives the bloody power to kill,  
Or the black privilege of using ill.  
Who heaves a sigh, if freedom be the cause,  
Is by the victor deem'd to break the laws.  
On godlike liberty who casts a glance,  
Falls the sad victim of the reeking lance.  
Th' oppress'd in silent sorrow must remain,  
Nor dare of their hard destiny complain.

#### P S A R A.

PSARA, a very small island to the westward of Chios, is not remarkable for any thing but a breed of asses, who die immediately after being carried from the island; but are exceeding strong, hardy, and long lived, while they remain in their native place.

Near this island are some smaller islands called Carreeners, which, like those already mentioned, are frequented by Pirates.

#### S A M O S.

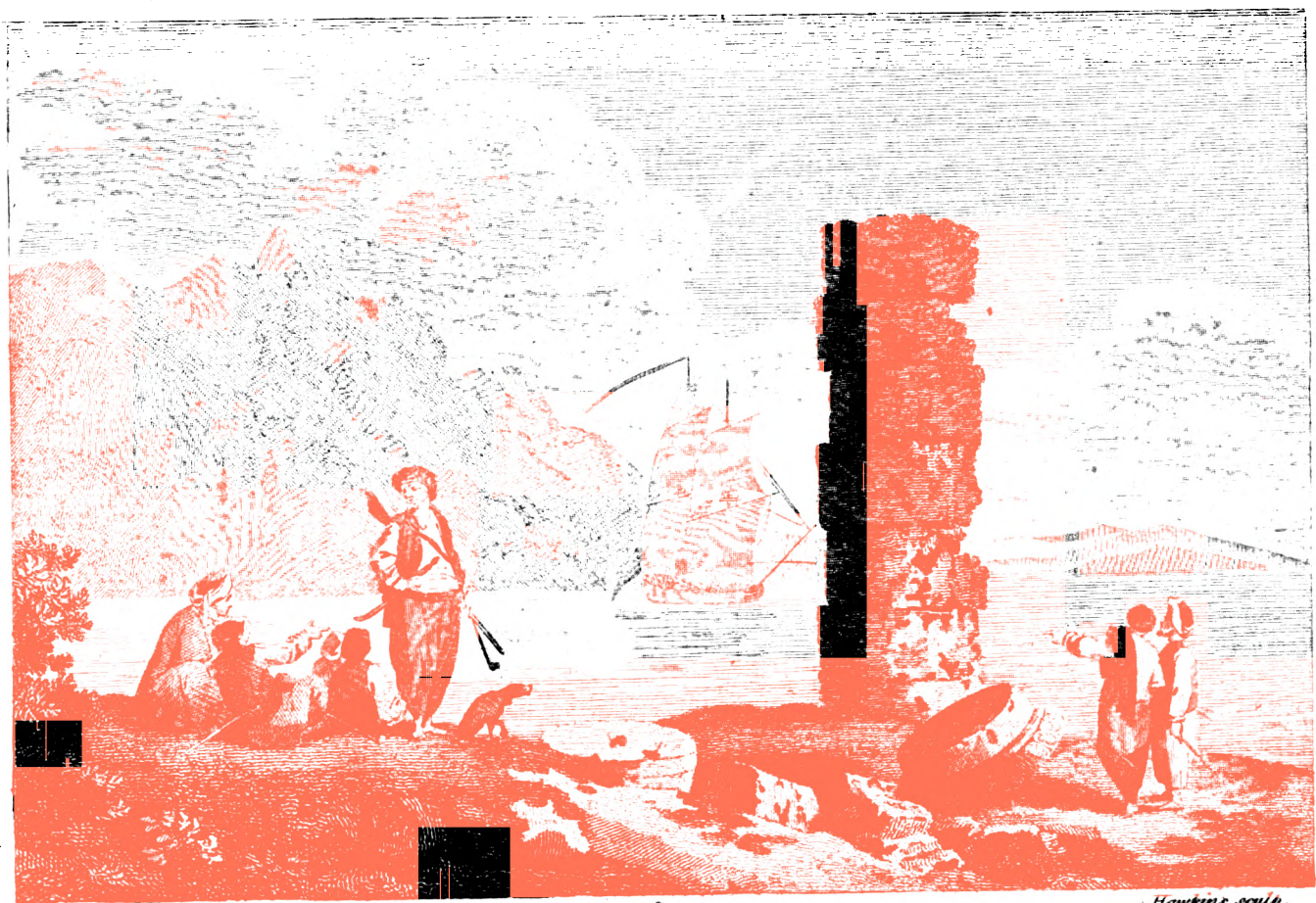
SAMOS lies in 37 degrees north latitude, and 27 degrees east longitude, at the distance of 40 miles from Chios, and opposite to the south coast of Ionia. It is about 80 miles in circumference, and the see of an archbishop: but this prelate is exceeding poor; for he is obliged to pay annually so large a stipend to the court of Constantinople, that he scarce leaves himself any thing. It was formerly a commonwealth; and is naturally so very fertile, that when Greece was at the summit of her glory, it was deemed, though less than many, of as much importance as any of the islands of the Archipelago. The trade at present consists of several sorts of wines, which are admirable, a superior kind of onions and garlic, fine earthen ware, raw silk, oil, honey, saffron, fruits, drugs, minerals, emery, ochre, black dye, &c. Notwithstanding the natural richness of this island, the natives are so much oppressed by the Turks, and plundered by the pirates, who infest the coast, that they are in general miserably poor. The inhabitants are about 12,000, principally Greeks. The capitation tax which they pay amounts to about 6400 crowns,



Engraved for **BANKES'S** *New System of GEOGRAPHY* Published by Royal Authority.



*View of SCIO anciently called CHIOS, one of the most celebrated Cities in the Archipelago.*



*Vestiges of the **TEMPLE** of JUNO at SAMOS, an Asiatic Island  
(under the *Dominion* of the Turks.*

*Hawkins sculp.*

1000  
1000



crowns, and the customs are farmed at 10,000 more. The governor, who is an aga of the Janissaries, collects about as much again for himself, and makes himself likewise heir to every Greek who dies without male issue; taking money, house, goods, and indeed every thing but the garden, which is left to the quiet possession of the daughters.

The chief town Samos, which, as well as the island itself, the Turks called Suffan, is now reduced to a poor mean village: and to add to its wretchedness, the pirates frequently plunder it: but the noble fragments of its antient splendor, which still remain, excite at once admiration and melancholy in the beholder.

Vari, though formerly a splendid city, is now only a mean village, containing about 300 miserable houses, and a few wretched inhabitants.

Cora contains about 600 houses, but since it was plundered by the Venetians many of them are gone to ruin, and more are uninhabited.

The rest of the towns are as miserable; and, upon the whole, the island presents little besides but scenes that are shocking to the imagination.

The Hermitage of Cacoperata is highly revered by the Greeks: it is a horrid cavern, with a rocky ascent to it of about 500 yards, narrow, steep, and craggy; but they are very fond of such dismal and romantic situations.

Samos is celebrated in history for having given birth to that admirable philosopher Pythagoras.

The city of Samos was formerly very magnificent, as we may judge from its ruins, which are still superb monuments of its antient grandeur. It was famous for a noble temple built to the honour of Juno, some vestiges of which still remain.

#### NICARIA, OR ICARIA.

NICARIA lies in 37 deg. 30 min. north lat. and 26 deg. 30 min. east long. is about 70 miles in circumference, and rocky, mountainous and barren. It has no harbours for shipping, and consequently must be without commerce. The Samians say, that when the two islands were made, all the good materials were exhausted in making Samos, and that nothing but rubbish remained for Nicaria. Some benefits, however, arise to the natives from these disadvantages, for the Turks do not think it worth their while to oppress them, nor the pirates to plunder them.

The inhabitants, who are about 3000 in number, have wine, sheep, goats, and aromatic herbs; they row their boats, and do other work quite naked, for fear of wearing out the few cloaths they are able to procure.

A ridge of mountains parts the island. There are but two towns and a few scattered houses, and the natives are very lazy, of a savage disposition, and speak a most barbarous dialect of the Greek. They have a kind of bishop, 24 priests, and a few chapels. The people are strong and well made, but ill favoured and nasty, and have in general a bad character.

#### PATMOS, OR PATHMOS.

THE island of Patmos lies in 37 deg. 20 min. north lat. and 26 deg. 45 min. east long. is 10 miles south-west of Nicaria, and only about 18 in circumference; nevertheless it has several convenient harbours, which give it the advantage over many other of the Levant islands. De la Scala, its principal port, is deemed the very best in the Archipelago. Sapsila and Cricou are likewise excellent harbours, but they are all tetribly infested by pirates, which has obliged the inhabitants of Sapsila to evacuate the town, and retire up a neighbouring hill to the monastery of St. John, which is at once a religious house and fortress, has an annual revenue of 6000 crowns, and maintains 100 monks. Though the use of bells is prohibited in all other parts of the Turkish dominions, yet the monks of this monastery are permitted to have two large ones.

St. John the Evangelist was banished by the Romans to this island, and here composed his Apocalypse or Revelation; the place is consequently in great esteem both by Turks and Christians. St. John's hermitage is situated upon a rock between Port de la Scala and the monastery; the entrance is hewn out of the solid rock, and leads to the chapel, which is almost 44 feet in length, 15 in breadth, and is covered with a gothic roof.

The management of this island is committed to the care of two Greek officers, as no Turks reside upon it. The taxes produce about 10,000 crowns annually. The houses are neater than those of most of the other islands, and the chapels are well built, arched, and about 250 in number. It is remarkable, that though the island does not contain above 300 men, yet the women are near 6000 in number; the latter are good tempered and handsome, but spoil their faces by using a prodigious quantity of paint: however, the sweetness of their dispositions makes amends for all faults, and surpasses beauty.

#### CLAROS.

Claros lies very near Patmos, is mountainous, about 40 miles in circumference, has two sea-ports, a town and castle, to which it gives name, yet was never famous for any thing but a magnificent temple dedicated to Apollo.

#### LEROS.

THE island of Leros, Lerio, or Oleron, lies to the south of Patmos and north of Claros, is 18 miles in circumference, and produces abundance of aloes; Greeks and Turks inhabit it, but are not numerous. It contains but one small town, a few scattered hamlets, and a small number of monasteries. Upon a hill are some noble ruins, in particular about twenty superb marble pillars that remain entire, and which are, perhaps, the remnants of the temple of Diana, on whose account this island was formerly famous.

#### THE MANDRIA ISLANDS.

THE Mandria Islands are a cluster of small islands to the eastward of Leros; the center island is by far the largest, but none of them are inhabited, except by the pirates that infest those parts, and who are some of the most savage wretches existing, murdering the crews of all the ships they are able to overpower.

Bold were the men, who on the ocean first  
Spread their new sails, when shipwreck was the worst;  
More dangers now from man alone we find,  
Than from the rocks, the billows, or the wind.

#### STANCHIO, OR COOS.

Stanchio, which lies in 36 deg. 40 min. north lat. and 27 deg. 30 min. east long. is opposite to the coast of Doris, 80 miles from Samos, 70 in circumference, has a fruitful soil, and towards the east gradually rises into mountains; it is rich in pasture, wines, fruit, turpentine, cypress, medicinal and other plants, &c.

Cos, the capital, is spacious, populous, well built, and strongly fortified: it is situated on the eastern coast, and was formerly famous for a superb temple of Æsculapius, as the island itself was for the birth of the celebrated Hippocrates, whose house is still shewn in the town of Harangues; but both these celebrated physicians owed their fame more to their recommending temperance than to any of the medicines they discovered.

Cos was celebrated for some light garments made here, and called Vestimenta Coa; but was still more famous for the statue of Venus, made here by Apelles, who was a native of this little island; and hence originated the notion of Venus's rising out of the sea.

This fine piece of workmanship was first lodged in a stately temple, but Augustus carried it to Rome; and

to

to make the superstitious people some amends for its loss, their tribute was entirely remitted. The harbour is good, and well secured from pirates.

#### S T A M P A L I A.

THIS island lies about 40 miles from the coast of Anatolia, is 60 miles in circumference, has a town of its own name on the south coast, two harbours, and was antiently celebrated for its temple of Apollo. It has a church or two subject to a bishop.

#### C A R P A N T H U S.

CARPANTHUS, or Scarpanto, on the south coast of Doris, lies in 35 deg. 45 min. north lat. and 27 deg. 40 min. east long. is between Cerate and Rhodes, and antiently gave name to the Carpanthian Sea. It is near 80 miles in circumference, but is mountainous, barren, and but thinly inhabited. It has no town except Scarpanto, whose harbour is tolerable, but terribly infested by the pirates.

#### ISLANDS IN THE GULPH OF SMYRNA.

THESE islands, which are five in number, are small and uninhabited; one is called Long Island, or Isola de Eglere, that is, Church Island; it is 10 miles long, rather narrow, and contains the ruins of a magnificent temple. Another of them the Greeks say formerly contained many elegant buildings, of which no vestiges are at present left, but an apartment supported by four pillars, the whole being cut out of the solid rock; from this island a causeway formerly joined to the main land, but it is now entirely ruined. Some have imagined this to be the Clazomene of the antients, but whether the conjecture is right we cannot determine.

#### R H O D E S.

RHODES extends from 35 deg. 50 min. to 36 deg. 30 min. north lat. and from 28 deg. 20 min. to 28 deg. 44 min. east long. being 7½ miles east from Candia, 8 from the Lycian coast, and about 120 in circumference. This island hath been long famed in history under various names, and its inhabitants very early were deemed a maritime people. When attacked by the Greeks, the Rhodians called in the Romans to their assistance; who, according to their usual custom, drove away the Rhodians's enemies, and repaid themselves for their trouble, by seizing their country, and the property of the natives: after which it underwent various revolutions. It was taken by the Venetians in 1124. The Turks conquered it in 1283, but were driven out of it by the knights of St. John of Jerusalem in 1308: however, Soliman the Magnificent attacked it with an army of 200,000 men, and 300 ships, and took it, Jan. 1, 1523, after the Rhodians had lost upwards of 93,000 of their men, and the Turks a much greater number. After this misfortune most of the Rhodians quitted their country, so that the island became very much depopulated; the Turks, however, shewed so great a respect to the knights of Rhodes, that they suffered them to keep their houses, effects, coats of arms, statues, inscriptions, &c. and granted very considerable privileges to such as would come and settle there, which drew back some of the Rhodians, and many of the Greeks; so that Rhodes, at present, is as populous and flourishing as Turkish tyranny will permit any place to be in the Ottoman territories.

The metropolis of Rhodes is called by the same name, and was always esteemed a place of considerable strength. At present, though its former splendor is much decayed, it is a handsome city, and a good seaport; the situation at the side of a hill is delightful; it is about three miles in circuit, fortified by a treble wall and castle, though they are but in bad repair; the streets are capacious and well paved, particularly

that of St. John, which is paved with beautiful marble; the houses are elegantly built in the Italian taste, and the markets well supplied with all kinds of provisions. It has two harbours, a large one for ships of all nations, and a smaller for the Turkish galleys only, a squadron of which are always kept here to cruise against the Maltese ships. This port is shut up every night with a chain, and near it is a fine piazza adorned with stately trees, at the extremity of which are the arsenal and dock. The church of St. John, a most noble structure, is converted into a mosque. Many other churches, the palace formerly belonging to the grand master, the houses of the knights, &c. are still magnificent fabricks.

This city was formerly celebrated for the learning and politeness of its inhabitants, and the numerous academies for various arts and sciences, which were kept open at the public expence; but at present, literature meets here with the same treatment that it does in most other parts of the Turkish dominions.

The soil of Rhodes is so fertile and rich, that it produces every delicacy which man can wish to enjoy; and the air is the most pure and serene that he could desire to breathe. Indeed, such is the beauty of the country, and delightfulness of the climate, as to give occasion to the poets to feign that Apollo rained golden showers upon it, and blessed it with his most prolific and salubrious beams.

The glorious ruler of the morning, So,  
But looks on flowers, and straight they grow;  
And when his beams their light unfold,  
Ripens the dullest earth, and warms it into gold.

Hence the inhabitants erected the celebrated Colossus, one of the wonders of the world, to the honour of Apollo, or the sun. This prodigious statue was made of brass, 70 cubits, or about 123 feet in height, proportionably big in every part. It stood astride over the haven, so that ships could sail in and out between its legs. In one hand it held a light-house, and in the other a sceptre; and its head represented a golden sun. The distance between the two feet was 100 yards; and two men could scarce, with extended arms, embrace its thumb. After having stood 66 years, it was overturned by an earthquake: and though the Rhodians collected, from the various Grecian states, a prodigious sum to defray the expences of repairing it, yet the money was embezzled, and the image was suffered to lay on the ground for the space of 894 years, when the Saracens took the city, and sold it as old brass to a Jew, who loaded 900 camels with it; the whole weight being 720,000 lb. avoirdupoise. This wonderful work was made by Clares, a native of Rhodes, who was twelve years in completing it. Just on the spot where the feet stood, a castle on one side, and a tower on the other, were erected, and are standing at present.

The modern Christian inhabitants of this fine island are very poor, and are not suffered to live within the walls of the city, which privilege is, however, granted to the Jews. The principal manufactures are soap, tapestry, and camblets; but the city is a mart for all the commodities and productions of the Levant; yet Rhodes is kept merely in opposition to the Christians, as it does not remit any thing to the Grand Seignior, the Turkish bashaw being allowed the whole of its revenues, to maintain the galleys, the garrison, and himself.

#### C Y P R U S.

THIS celebrated island lies between 34 and 36 deg. north lat. and between 33 and 36 deg. east long. in the most easterly part of the Levant, and is the largest of all the islands of Asia Minor, being 200 miles in length, 46 in breadth where widest, and about 30 from the continent. The ancients had many names for it, in particular they called it Macaria, on account of its surprising fertility; and Cyprus, the name it still bears, from  
the

the abundance of cypress-trees which it produced. The first mention we have of it in history is the conquest of it by Cyrus, who found it divided into nine petty kingdoms, each governed by its own sovereign. The Ptolemies of Egypt then subjugated it. The Romans, and, after them, the emperors of Constantinople, possessed it. In 1191 it was conquered by Richard I. king of England, and given by him to Guy of Lusignan, whose successors reigned over it till 1480, when the Venetians seized it, who remained masters of it till 1570, when it was conquered by the Turks, who still continue in possession of it.

The soil produces all kinds of grain, wines, oil, sugar, cotton, honey, saffron, wood, metals, minerals, plants, drugs, flowers, &c. all excellent in their kinds. It was formerly populous and opulent, but at present is but poor and thinly inhabited, which is chiefly owing to two causes, viz. the tyranny of the Turkish government, and the swarms of locusts which for some ages past have infested it, to the frequent destruction of the produce of the earth. Their wool and cotton manufactures are the best in the east, but the silk is very indifferent. By one of the Turkish bashaws all the sugar canes in the island were destroyed. The people, however, have a great traffic in a delicious bird, which they catch in the months of September and October, and pickle in vast quantities to export to Venice, where they are much prized, and purchased at a high price by the voluptuous.

It was formerly divided into 12 districts, each containing a large city, and the whole including 800 villages. The inhabitants were formerly a most debauched people, and, according to the most authentic accounts, their inclinations are as depraved as ever; but the Turkish government compels them to a more reserved behaviour, and obliges them, at least, to act with an outward appearance of decency. The present inhabitants are chiefly Greeks, who dress after the Italian fashion, but retain their own religion and customs. The people of this island were converted to Christianity by St. Paul and St. Barnabas, the latter of whom was a native of Cyprus. It gave birth to the poet Asclepiades, Xenophon, Zeno, Apollonius, the famous bishop Epiphanius, and several other great men.

Cyprus has no considerable rivers, but some famous mountains, particularly Olympus, whose height and extent are astonishing. On Mount Olympus, at the distance of every league, there is a Greek monastery; and a fountain said to be erected by the empress Helena, the mother of Constantine the Great.

Hardly any vestiges remain of the ancient city of Salamis, formerly celebrated for its temple of Jupiter, who was here represented by an image armed with thunder and lightning.

The principal places at present are the following:

Famagusta, or Arsinoë, an elegant city, and good sea-port, pleasantly situated, and defended by two forts: it is enclosed on two sides by a ditch, and double wall, well fortified, and on the other two by the sea. The Turks are sensible of the importance of this place, and, contrary to their usual custom, keep the fortifications in excellent repair. The governor of this city is accountable only to the Ottoman Porte, not being subordinate to the bashaw of the islands. The Greeks and other Christians are only permitted to keep shops here

in the day-time, but are not allowed to lay in the city, which is, however, a bishop's see, subject to the metropolitan of Nicosia.

Though the lastmentioned is the most important place, yet Nicosia is deemed the metropolis of Cyprus. This city, which is delightfully situated in the center of the island, was formerly the seat of the Cyprian monarchs. It was then nine miles in circuit, but is now dwindled to three. It is, however, still a beautiful town, of a circular form, surrounded with walls, defended by a deep ditch, and well fortified. It formerly contained 40,000 houses, and several noble palaces; but many of the first, and all the latter, are fallen to decay, or have been pulled down. The best churches, particularly St. Sophia, the Turks have converted into mosques. The Greeks, Latins, Arminians, Nestorians, Maronites, &c. have their churches and chapels allowed them. This city is the residence of the Turkish bashaw and the Greek archbishop, the suffragans of the latter being the bishops of Famagusta, Paphos, Larneza, and Cerenes.

Larneza is a good sea-port, in which the French and Venetians have a consul. The houses are, however, low and mean, and the inhabitants composed of Turks, Greeks, and some Europeans. The commodities are cotton, cotton yarn, wool, &c.

Cerenes, the ancient Ceraunia, is almost in ruins, though formerly a strong and populous place.

Limisso is now nothing but a mean village, though it remains a bishop's see; and the situation of the ancient city of Amatheus is not at present known.

Paphos, now called Baffa, is situated on the western coast of the island. St. Paul in this city converted its governor Sergius, and struck the necromancer Barjesus with blindness; Acts xiii. 6. Though much decayed from its former glory, it is still a bishop's see, and a good sea-port town. In ancient times it was much celebrated for its magnificent temple dedicated to Venus, from which the goddess of Love was called the Paphian Venus.

The condition of the votaries of this captivating goddess are thus finely described by Dryden.

In Venus's temple on the sides were seen  
The broken slumbers of enamour'd men;  
Looks that e'en spoke, and pity seem'd to call,  
And issuing sighs that smok'd along the wall;  
Complaints and hot desires, the lover's hell,  
And scalding tears that wore a channel where they fell;

Expence and after-thought, and idle care,  
And doubts of motly hue, and dark despair;  
Suspensions, and fantastical surmise,  
And jealousy suffus'd with jaundic'd eyes.

"We think it necessary to inform our readers, that the Islands of the Archipelago, or Great Sea, described in this Chapter, are only those situated in Asia; the remainder belong to those parts which are situated in Europe, and will therefore be properly described in their respective places, when we come to a description of that part of the globe. We make this distinction in order to preserve that order and uniformity which is consistent with our plan, and to render our work deserving the title of a Complete and Universal System of Geography."



## VARIOUS ISLANDS OFF THE COAST OF ASIA, IN THE GREAT PACIFIC OCEAN, &c.

Including several discovered by our Countrymen Captains Cook, Clerke, Gore, King, &c. some of which having been only seen, but not visited, can admit but of small Description.

**K**ERGUELEN's LAND was discovered by Monsieur de Kerguelen, a French navigator, whose name it bears. It is situated in 48 deg. 41 min. south lat. and 76 deg. 50 min. east long. and was visited by Captain Cook in 1776. Having come to an anchor in the harbour, in order to procure water, and nearly completed their quantity, the commander allowed the ships crews (Resolution and Discovery) the 27th of December as a day of rest to celebrate Christmas; in consequence of which, many of them went on shore, and made excursions into the country, which they found desolate and barren in the extreme. In the evening one of them presented a quart bottle to Captain Cook, which he had found on the north side of the harbour, fastened with some wire to a projecting rock. This bottle contained a piece of parchment, with the following inscription:

*Ludovico XV. Galliarum  
rege, et de Boynes  
regi a Secretis ad res  
maritimas annis 1772 et  
1773.*

Captain Cook, as a memorial of the British vessels having been in this harbour. wrote on the other side of the parchment as follows:

*Naves Resolution  
et Discovery  
de Rege Magnæ Britanniæ,  
Decembris 1776.*

He then put it again into the bottle, accompanied with a silver two-penny piece of 1772, covered the mouth of the bottle with a leaden cap, and placed it the next morning in a pile of stones, erected for that purpose on an eminence, near the place where it was first found. Here Captain Cook displayed the British flag, and named the place Christmas Harbour, it being on that festival the vessels arrived in it.

As to the island, he was unwilling to rob Monsieur de Kerguelen of the honour of its bearing his name; though, from its sterility, it might properly be called "The Island of Desolation."

Mr. Anderson, who, during the short time the ships lay in Christmas Harbour, lost no opportunity of searching the country in every direction, relates the following particulars.

No place (says he) hitherto discovered in either hemisphere affords so scanty a field for the naturalist as this sterile spot. Some verdure, indeed, appeared, when at a small distance from the shore, which might raise the expectation of meeting with a little herbage; but all this lively appearance was occasioned by one small plant, resembling saxifrage, which grew up the hills in large spreading tufts, on a kind of rotten turf, which, if dried, might serve for fuel, and was the only thing seen here that could possibly be applied to that purpose.

Another plant, which grew to near the height of two feet, was pretty plentifully scattered about the boggy declivities; it had the appearance of a small cabbage when it was shot into seeds. It had the watery acrid taste of the antiscorbutic plants, though it materially differed from the whole tribe. When eaten raw, it was not unlike the New-Zealand scurvy-grass, but when boiled, it acquired a rank flavour. At this time none of its seeds were ripe enough to be brought home, and introduced into our English kitchen-gardens.

Near the brooks and boggy places were found two other small plants, which were eaten as sallad; the one like garden cresses, and very hot, and the other very mild. The latter is a curiosity, having not only male and female, but also androgynous plants.

Some coarse grass grew pretty plentifully in a few small spots near the harbour, which was cut down for our cattle. In short, the whole catalogue of plants did not exceed eighteen, including a beautiful species of lichen, and several sorts of moss. Nor was there the appearance of a tree or shrub in the whole country.

Among the animals the most considerable were seals, which were distinguished by the name of sea-bears, being the sort that are called the urfine seal. They come on shore to repose and breed. At that time they were shedding their hair, and so remarkably tame, that there was no difficulty in killing them.

No other quadruped was seen; but a great number of oceanic birds, as ducks, shags, petrels, &c. The ducks were somewhat like a widgeon, both in size and figure. A considerable number of them were killed and eaten. They were excellent food, and had not the least fishy taste.

The Cape petrel, the small blue one, and the small black one, or Mother Carey's chicken, were not in plenty here; but another sort, which is the largest of the petrels, and called by the seamen Mother Carey's goose, is found in abundance. This petrel is as large as an albatross, and is carnivorous, feeding on the dead carcases of seals, birds, &c.

The greatest number of birds here were penguins, which consist of three sorts. The head of the largest is black, the upper part of the body of a leaden grey, the under part white, and the feet black: two broad stripes of fine yellow descend from the head to the breast: the bill is of a reddish colour, and longer than in the other sorts. The second sort is about half the size of the former: it is of a blackish grey on the upper part of the body, and has a white spot on the upper part of the head: the bill and feet are yellowish. In the third sort the upper part of the body and throat are black, the rest white, except the top of the head, which is ornamented with a fine yellow arch, which it can erect as two crests.

The shags here are of two sorts, viz. the lesser cormorant, or water-crow; and another with a blackish back and a white belly. The sea-swallow, the tern, the common sea-gull, and the Port Egmont hen, were also found here.

Large flocks of a singular kind of white bird flew about here, having the base of the bill covered with a horny crust. It had a black bill and white feet, was somewhat larger than a pigeon, and the flesh tasted like that of a duck.

The seine was once hauled, when was found a few fish about the size of a small haddock. The only shell fish seen here were a few limpets and muscles.

Many of the hills, notwithstanding they were of a moderate height, were at that time covered with snow, though answering to our June. It is reasonable to imagine that rain must be very frequent here, as well from the marks of large torrents having rushed down, as from the appearance of the country, which, even on the hills, was a continued bog or swamp.

The rocks consist principally of a dark blue and very hard stone, intermixed with particles of glimmer, or quartz. Some considerable rocks were also formed here of a brownish brittle stone.

PATERNOSTER



**PATERNOSTER ISLANDS**, so called from the great number of rocks, which sailors have likened to the beads with which the Roman Catholics tell their paternosters. They abound in corn and fruits, and are rather populous, but contain nothing remarkable.

**GEORGIA**, a cluster of barren islands, about 54 deg. 30 min. south latitude, and 36 deg. 30 min. west long. One of them is between 50 and 60 leagues in length, and also contain nothing worth description.

**ISLAND OF HANDSOME PEOPLE** lies in 10 deg. south lat. and 185 deg. east longitude. It is 18 miles in circumference, and was discovered by De Quirós in 1696. Notwithstanding the excessive heat of the climate, the natives are remarkably fair and handsome, from whence the island had its name. They are covered only from the waist downwards, with mats of palm, and wear a mantle of the same on their shoulders. Their houses, which are thatched, stand in clusters; and their canoes are trees hollowed out.

**HORN OF HOORN ISLAND** is situated in 14 deg. 56 min. south lat. and 179 deg. east long. and was discovered in 1616, by Shouten.

The male natives of this island are tall, well made, and robust. They are nimble runners, expert swimmers, and good divers. Their complexion is a yellowish brown; and they take great pleasure in dressing their hair, which is black. Some tie it, others frize it. Some let it grow down the waist, and tie it in five or six tails; and others dress it right an end, standing up like hog's bristles, ten or eleven inches long: but they do not suffer the beard to grow. The women are short of stature, deformed both in features and body, and rather indecent in their behaviour. Both sexes go naked, except a piece of covering between their legs; and the women rub their heads and cheeks with something red.

Their land produces spontaneously a great variety of fruits, such as cocoas, bananas, yams, &c. for they are ignorant of cultivation. At low water the women catch fish, which is eaten raw. They have also some hogs, which they cook wretchedly.

**PRINCE EDWARD'S ISLANDS**, lying in 51 deg. south latitude, were discovered by two French navigators, on their passage from the Cape of Good Hope to the Philippine Islands. They are two in number, and, as they had no names in the French Chart of the Southern Hemisphere, *Captain Cook*, when he saw them in 1776, called them Prince Edward's Islands. That which lay most to the south appeared to be about fifteen leagues in circuit, and the most northerly about nine leagues. There are four others contiguous, called Marion and Crozet's Islands, from the names of the discoverers.

**ADVENTURE ISLAND**, so called from the ship Adventure, in which captain Furneaux sailed to the South Seas. It lies in latitude 43 deg. 21 min. south, and longitude 147 deg. 29 min. west. The natives are described as mild and cheerful, with little of that wild appearance which savages in general have, but at the same time totally devoid of personal activity or genius.

**RESOLUTION**, a small island, so called by *Captain Cook*, from his own ship the Resolution. It lies in lat. 17 deg. 24 min. south, and long. 141 deg. 45 min. west.

**PALM ISLAND** is situated on the coast of New South Wales, as are also the Islands SOLITARY, FURNEAUX, MARIAS, CUMBERLAND, NORTHUMBERLAND and DIRECTION, so called by *Captain Cook*, who first explored this coast, and named them as above. They contain nothing worthy description.

**PRINCE OF WALES'S ISLANDS** lie at the northern extremity of New Holland. They were observed at a distance to abound with trees and grass, and were

known to be inhabited from the smoke that was seen ascending in many places.

**BAY OF ISLANDS**, a group of small islands situated on the coast of New Zealand: among which are included those called GANNET, BANKS'S, SOLANDER'S, TRAP'S, &c.

**POTOE** is an island situated about two leagues to the westward of the Grand or principal of the Ladrões. It is rocky and of small extent.

**SENTRY-BOX ISLAND** is situated about a league and an half from the south point of Christmas Harbour in Kerguelen's Land, and so called from its resembling a sentry-box.

**SOLOR** lies to the south of the Island of Celebes, in lat. 9 deg. south, and long. 123 deg. 55 min. east. It contains nothing remarkable.

**NICOBAR ISLANDS** lie at the entrance of the Gulph of Bengal. The natives are tall and well proportioned, with long faces, black eyes, black lank hair, and copper-coloured skins. They are said to be an harmless, good sort of people, and go quite naked, except a covering about the waist. They have neither temples nor idols, nor does there seem to be any great superiority among them. They are excellent swimmers, and sometimes will overtake small vessels under sail. They live in little huts having no towns, and the country is almost covered with wood. They have no corn, but a fruit which serves them instead of bread, and they catch plenty of fish. The largest of these islands, which gives name to the rest, is about 40 miles in length and 15 in breadth.

**PORTLAND ISLAND** lies to the southward of the Society Isles, and was so called by *Captain Cook*, who discovered it on his first voyage, from its resemblance to that of the same name in the British Channel. Some parts of this island appeared to be cultivated, and pumice stones in great quantities lying along the shore within the bay indicated that there was a volcano in the island. High palings upon the ridges of hills were also visible in two places, which were judged to be designed for religious purposes.

**BARE ISLAND**, so called by *Captain Cook*, as it appeared to be barren, and inhabited only by fishermen. It lies in lat. 39 deg. 45 min. south.

**EAST ISLAND** lies in lat. 37 deg. 42 min. south. It appeared to *Captain Cook*, who discovered it also on his first voyage, small and barren.

**WHITE ISLAND** is contiguous to the former.

**MAYOR AND COURT OF ALDERMEN**, a cluster of small islands lying in lat. 37 deg. 59 min. south, about twelve miles from the main. They are mostly barren, but very high.

**MERCURY ISLANDS**, a cluster of different sizes. The Bay is called also Mercury Bay, and lies in lat. 36 deg. 47 min. south, long. 184 deg. 4 min. west, and has a small entrance at its mouth.

**HEN AND CHICKEN**, small islands situated in lat. 35 deg. 46 min. south.

**POOR KNIGHTS**, a cluster of islands lying in lat. 36 deg. 36 min. south. On these islands were seen a few towns which appeared fortified, and the land round them seemed well inhabited.

**CAVALLES ISLANDS**, so called by *Captain Cook*, from the name of some fish the crew purchased of the Indians.



dians. These people were very insolent, using many frantic gestures, and throwing stones at the crew. Some small shot were fired, and one of them being hit, they all made a precipitate retreat.

**THREE KINGS.** The chief of these islands lies in lat. 34 deg. 12 min. south, and long. 187 deg. 48 min. west. Birds were shot upon it which nearly resembled geese, and were very good eating.

**HAMOTE**, a little island in lat. 41 deg. south, near Queen Charlotte's Sound.

**ENTRY ISLE**, an high island situated about nine or ten leagues from Cape Keamaroo, which lies in 41 deg. 44 min. south lat. and 113 deg. 30 min. west longitude.

**ISLAND OF LOOKERS-ON**, situated contiguous to the former, and so called by *Captain Cook*, because the natives could not be prevailed on to approach the ship.

**MAGNETICAL ISLAND**, so called by *Captain Cook* because the compass did not travel well when the ship was near it. It is said to be high, rugged, rocky and barren, yet not without inhabitants, for smoke was seen in several parts about it.

**THE SISTERS.** These are two islands of very small extent, plentifully stocked with wood, situate in the lat. of 5 deg. south, and long. 106 deg. 12 min. east, near south and north from each other, and encompassed by a reef of coral rocks, the whole circuit of which is four or five miles.

**CARACATOA** is the southernmost of a cluster of islands lying in the entrance of the Straits of Sunda. Its southern extremity is situated in the lat. of 6 deg. 9 min. south, and long. 105 deg. 15 min. east. Its whole circumference does not exceed nine miles. The island consists of elevated land, gradually rising from the sea, and is entirely covered with trees, except a few spots cleared by the natives for the purpose of forming rice fields. The population of the island is inconsiderable. The coral reefs afford turtles in abundance, but other refreshments are very scarce.

**PULO-BALLY** is an island about two miles round, and lies in the lat. of 00 deg. 30 min. south. There is good anchorage to the eastward of it in 12 and 13 fathom water, muddy ground. It has abundance of wood and fresh water.

**SCHOUTEN ISLANDS**, so called from Schouten, a Dutch navigator, who discovered them in 1616, lie in lat. 00 deg. 46 min. south.

**SELANG** lies in lat. 00 deg. 50 min. south. It is not flat, or very high. It forms two harbours with the main land, an outer and an inner harbour. There is no danger in running into either, but what is plainly seen. The inner harbour is about two miles broad, and three long, and the general depth ten fathom.

**PULO-GAO** lies in 00 deg. 18 min. south lat. and is an island of middling height. When plainly seen it appears like the land of Europe, not being woody, as the islands in these parts generally are. The valley is said to have a rich soil, and many sago trees upon it. It is not inhabited, though travellers by water often put into the bay to pass the night, and sometimes stay there fishing several days.

**PRINCES ISLAND** lies in the western mouth of the Straits of Sunda. It abounds with vegetables of various kinds, deer, turtle, &c. Our India ships used to touch here to take in water, but they have omitted this practice some years since; though *Captain Cook* says the water is exceeding good, if filled towards the head of the brook.

**TOMOGUY** is an island situated in 00 deg. 15 min. south lat. and, in shape, resembles a horse-shoe. On the island rises a hill, which takes up about three fourths of its compass, and on the side of this hill are plantations of tropical fruits and roots.

**WAGLOL** is a small flat island. Here it may not be improper to observe, that at most of these islands lives one or more of certain chiefs called Synagees, who repair on board such vessels as visit them, in order to beg presents. The dress of one of them is thus described: one half of the coat and long drawers was clouded red, white, and yellow; the other half blue, white, and green, clouded also; not unlike the whimsical dresses of masquerades. His turban, made of coarse white calico, was pinked.

The Mahometans upon these islands live mostly upon fish and sago bread. Sometimes they mix a cocoa-nut rasped down with the sago flower, and putting this into a thin Chinese iron pan, they keep stirring the mixture on the fire, and eat it warm. They also eat the ordinary white swallo, a root which is found every where in the sand at low water. They eat it raw, cut up small, and mixed with salt and lime juice.

They have in this country the following peculiar method of drawing blood. They put the rough side of a certain leaf, about as large as a man's hand, on that part where they want to extract blood, then with the tongue they lick the upper side of the leaf, and the under side is presently all over bloody.

In these parts grows a particular kind of green fruit, which the natives eat. It is as long as the hollow part of a quill, and almost as small. They call it ciry. This fruit is very good in a curry or stew, leaving a fine aromatic flavour.

The two clusters of islands **Bo** and **Poro**, lie nearly in the same parallel of latitude, 1 deg. 17 min. south. They are about five leagues asunder. **Bo** consists of six or seven islands.

These islands, which have a good many inhabitants, can supply plenty of cocoa-nuts, salt, and dried fish. To the westward of the cluster, but contiguous to it, are about nine or ten small low islands. To the eastward, on two islands, are two little hills, which, at a distance, look like two tea-cups, bottom up. These islands are said to be well inhabited, and here resides a rajah.

It is affirmed by an authentic writer, with respect to the inhabitants of these parts, that not only women often kill or burn themselves with their deceased husbands, but men also, in honour of their deceased masters. Those who determine on this are not limited to time; they name, perhaps, a distant day, and in the mean while their intention being made known, there is no honour the natives can think of, but they pay to this devotee. He is caressed wherever he goes. On the fatal day, by the side of a great fire, a loose stage of boards is erected; on this he dances, working himself up to a fit. He then skips to the end of a plank, which tilting, he falls headlong into the flames.

The north coast of the **ISLAND of WAYGIOW**, which lies about half a degree to the northward of the equator, is near 15 leagues in length. The hill on **Gibby Monpine**, (a particular quarter of Waygiow,) which, from its shape, is called the **Cock's Comb**, may be seen about 20 leagues off. Some white spots appear on it. Opposite to the entrance of the harbour are two little islands, one shaped like a sugar loaf, the other with a hillock on it. At the bottom of this hillock is a piece of fresh water, where there is anchorage in twelve fathoms sand. The two islands are joined by a reef of coral rocks, dry at low water. There are said to be 100,000 inhabitants upon the island, who wage perpetual war with one another. **Offak** harbour lies in 00 deg. 10 min. north latitude. Near this island two fish were taken, the heads of which were remarkable for an horn that

that projected from between their eyes. The horn was about four inches long, equal in length to the head. Altogether the head was like that of an unicorn. The natives called it Eén Raw, that is the fish Raw. The skin was black, and the body might be twenty inches long. Its tail was armed with two strong scythes on each side, with their points forwards.

THE ISLAND of ABDON lies in 00 deg. 36 min. north latitude. It is about three miles round, and 200 feet high. KONIBAR may be about the same height and size: it is north of Abdon. The rest of the sixteen islands that form this cluster are flat and low, except Aiow Babar, which rises about 500 feet. On Konibar are said to be plantations of yams, potatoes, sugar canes, and other tropical productions.

The inhabitants of these islands have fish and turtle in such abundance (and especially cockles about the bigness of a man's head) that they neglect agriculture. When they want bread, they carry live turtle, and sausages made of their eggs, dried fish, to Waygiow, which they truck for sago, either baked or raw; nay, perhaps go to the woods and provide themselves, by cutting down the trees. On these excursions they often carry their wives and families.

SANGIR is an oblong island, extending from 3 deg. 30 min. to 4 deg. 30 min. north latitude. It is broadest towards the north, and tapers small towards the south. About the middle of the west coast of the island is the town, harbour, and bay of Taroona, opposite which, on the east coast, is also a town and harbour, called tabookang. It abounds in cocoa-nuts, as do many islands that lie near it. A fathom of small brass wire, such as is used at the end of a fishing-line, will purchase 100 cocoa nuts, an ordinary knife 300, and four knives a battel (60 lb.) of cocoa-nut oil.

TULOOR, or TANNA LABU, lies in 4 deg. 45 min. north latitude. It is situated about 70 miles east of the north part of Sangir. It is of middling height. The inhabitants live on the sea-coast, and have their plantations up the country.

SALIDABO ISLAND lies to the southward of Tuloor, being divided only by a narrow strait, about a mile wide. It is not above eight or ten miles in circumference, is admirably cultivated, and contains several villages.

KABRUANG lies to the south-east of Salidabo, and is parted from it by a strait about four miles wide. This island is in high cultivation, and also contains several villages.

TAGULANDA contains about 2000 inhabitants, who, being Pagans, eat pork. On the island are many goats, some bullocks, and cocoa-nuts in abundance. The Dutch keep here a corporal and two soldiers, also a schoolmaster for teaching the children the principles of Christianity. Three prongs, a kind of large chopping-knives, will purchase a bullock, and one a thousand cocoa-nuts.

BANKA ISLAND is near Tagulanda, and remarkable for a high hill. It has a harbour on its south end, is pretty well inhabited, and abounds in cocoa-nuts, limes, nankas or jacks, fish, turtle, and ratans.

TELLUSYANG ISLAND, that is, Harbour of Syang, is contiguous to Banka Island. This harbour, which is said to be a good one, is on the south end of the island, which has a hill upon it. There are some wild cattle, but no other inhabitants. These islands are much frequented by cruisers, not only from Mindanao, but from Sooloo.

SOOLOO ISLAND is situated in 6 deg. north latitude,  
No. 29.

and 119 deg. east longitude. It is 30 miles long, 12 broad, and contains a great number of inhabitants. It is governed by a king of its own. It is well cultivated, and affords a fine prospect from the sea. Indeed, the island being rather small for its number of inhabitants, they study agriculture more than those on the adjacent ones, where land is not deemed so valuable. As they cannot depend on a crop of rice, not being sure of rain in due season, they cultivate many roots; the Spanish, or sweet potatoe; the clody, or St. Hillano yam; the China yam, both red and white; sending to Mindanao for what rice they consume. They have great variety of fine tropical fruits. Their oranges are full as good as those of China. They have also a variety of the fruit called jack, or naka; a kind of large custard apple, named madang; mangos; and a fruit they call bolona, like a large plumb or mango, white inside. They enjoy, in great abundance, a very innocent and delicious fruit, called lancey. The trees in the woods are loaded with this fruit, which is large, and ripens well. The Sooloos having great connexion with China, and many Chinese being settled among them, they have learned the art of engrafting and improving their fruits. Here is no spice tree but the cinnamon.

This island enjoys a perpetual summer. Up the country it is always cool, especially under the shade of the oak trees, which are very numerous. This tree has a broad leaf, which, when bruised between the fingers, stains the hand red. The industrious Chinese gather these leaves, and the leaves of the fruit-tree called madang, to line the baskets of cane or bamboo, in which they pack up the Sooloo root, which they export in great quantities from this place.

The Sooloos are not only neat in their cloaths, but dress gaily. The men go generally in white waistcoats, buttoned down to the wrist, with white breeches, sometimes strait, sometimes wide.

The women are handsome in general, and, by comparison, fair. Those of rank wear waistcoats of fine muslin, close fitted to their bodies; their necks, to the upper parts of the two breasts, being bare. From the waist downwards, they wear a loose robe, girt with an embroidered zone or belt about the middle, with a large clasp of gold, and a precious stone. This being loose, like a petticoat, comes over the drawers, and reaches to the middle of the leg, the drawers, which are of fine muslin, reaching to the ankle.

The sultanhip in Sooloo is hereditary, but the government mixed. About fifteen datoots, who may be called the nobility, make the greater part of the legislature. The title is hereditary to the eldest son, and they sit in council with the sultan. The sultan has two votes in this assembly, and each datoo has one.

The common people of Sooloo, called tellimanhood, do not enjoy much real freedom. It is said that their haughty lords, when visiting their estates, will sometimes, with impunity, demand and carry off young women, whom they happen to fancy, to swell the number of their fandles (concubines) at Sooloo. Indeed, the lower class groan under various kinds of tyranny.

The nobles here are extremely dissolute. Those who have more than one wife, which is not very common, keep each in a separate house: but their dissoluteness consists in their numerous concubines and intrigues; for here women have as much liberty in going abroad as in Europe.

The Sooloos have a very good breed of horses, and their women are very expert in riding. Their manner is to ride backwards and forwards the length of a long broad street upon sandy ground, forcing their horses on a quick trot, and checking them when they attempt to gallop. The horses accustomed to this trot very fast. Riding is an exercise women of fashion use all over the island.

Here are wild elephants, the offspring (as is supposed with good foundation) of those sent in former days from the continent of India as presents to the kings of Sooloo. Those animals avoid meeting with horned cattle,

cattle, though they are not shy of horses. Sooloo has spotted deer, and abundance of goats and black cattle, but the people seldom milk their cows. They have very few sheep; but the wild hogs are numerous, and do much mischief by breaking down fences. After harvest the inhabitants hunt the elephants and wild hogs, endeavouring to destroy them.

Of birds there are here abundance of diminutive catatoes and small green parrots.

At Sooloo and the islands adjacent the pearl fishery has been famous for many ages. In the sea between Mindano and Sooloo is a pearl fishery not inferior to any in the Indies either in point of colour or size. This, indeed, is the source of their wealth.

The Sooloos have in their families many slaves whom they purchase from the different cruisers. Sometimes they purchase whole cargoes, which they carry to Borneo, where, if the females are handsome, they are bought up for the Batavia market. The masters sometimes use their slaves cruelly, assuming the power of life and death over them. Many are put to death for trifling offences, and their bodies left above ground. An attempt of elopement is here seldom pardoned.

The state of Sooloo is important: the inhabitants are very powerful, not only most of the adjacent islands being under them, but great part of Borneo. They have the character of being treacherous, and of endeavouring always to supply by fraud what they cannot effect by force.

PANGATARRAN, lying a little to the southward of the former, is a long flat island, has no fresh water, nor is any good anchoring near, except in some few places. It abounds in cocoa nuts and a fruit called Guava.

RAMANCOR lies in lat. 9 deg. 25 min. north, and long. 57 deg. 45 min. east. It is about 23 miles in circumference, very sandy, and has only a few villages in it and a temple.

PULO-SAPATA is situated in lat. 10 deg. 4 min. north, and long. 109 deg. 10 min. east. It is elevated, small and unfertile.

PRATA lies in lat. 20 deg. north. Near the southern extremity of the island some of the crew of the *Resolution* imagined they saw from the mast-head several openings in the reef, which seemed to promise secure anchorage. The extent of the Prata shoal is considerable, being about six leagues from north to south.

MYO lies in lat. 1 deg. 23 min. north. TYFORY is a flat island not so large as Myo, and lies about W. by S. from it, distant five or six miles. It was formerly inhabited when the Spaniards had the Moluccas; but

the Dutch will not now permit any one to live there lest it should be convenient for the smuggling of spices.

KARAKITA, PALLA, SIAO, and GRAVE are the principal of a cluster of islands lying between the lat. of 3 and 4 deg. north. At Siao the Dutch entertain a schoolmaster, a corporal and a few soldiers.

The RABBIT is a small rocky island with a few cocoa-nut trees upon it, and many rocks like sugar loaves round it. It lies to the eastward of Karakita about four miles, and derived its name from its shape.

SULPHUR ISLAND, discovered by *Captain Gore*, is in 24 deg. 50 min. north latitude, and 140 deg. 56 min. east longitude. Its length is about five miles. The south point is an elevated barren hill, rather flat at the summit, and, when seen from the west south-west, exhibits evident tokens of a volcanic eruption. The sand, earth, or rock, (for it was difficult to distinguish of which of these substances its surface was composed,) displayed various colours; and it was imagined that a considerable part was sulphur, not only from its appearance to the eye, but from the strong sulphureous smell perceived in approaching the points. As the *Resolution* passed nearer the land than the *Discovery*, several of the officers of that ship thought they discerned steams proceeding from the top of the hill: these circumstances induced *Captain Gore* to bestow on this discovery the appellation of Sulphur Island.

BURNEY'S ISLAND is situated on the north-east coast of Asia, in 67 deg. 45 min. north latitude. The inland country about this part abounds with hills, some of which are of considerable elevation. *Captain Cook* observes, that the land in general was covered with snow, except a few spots on the coast.

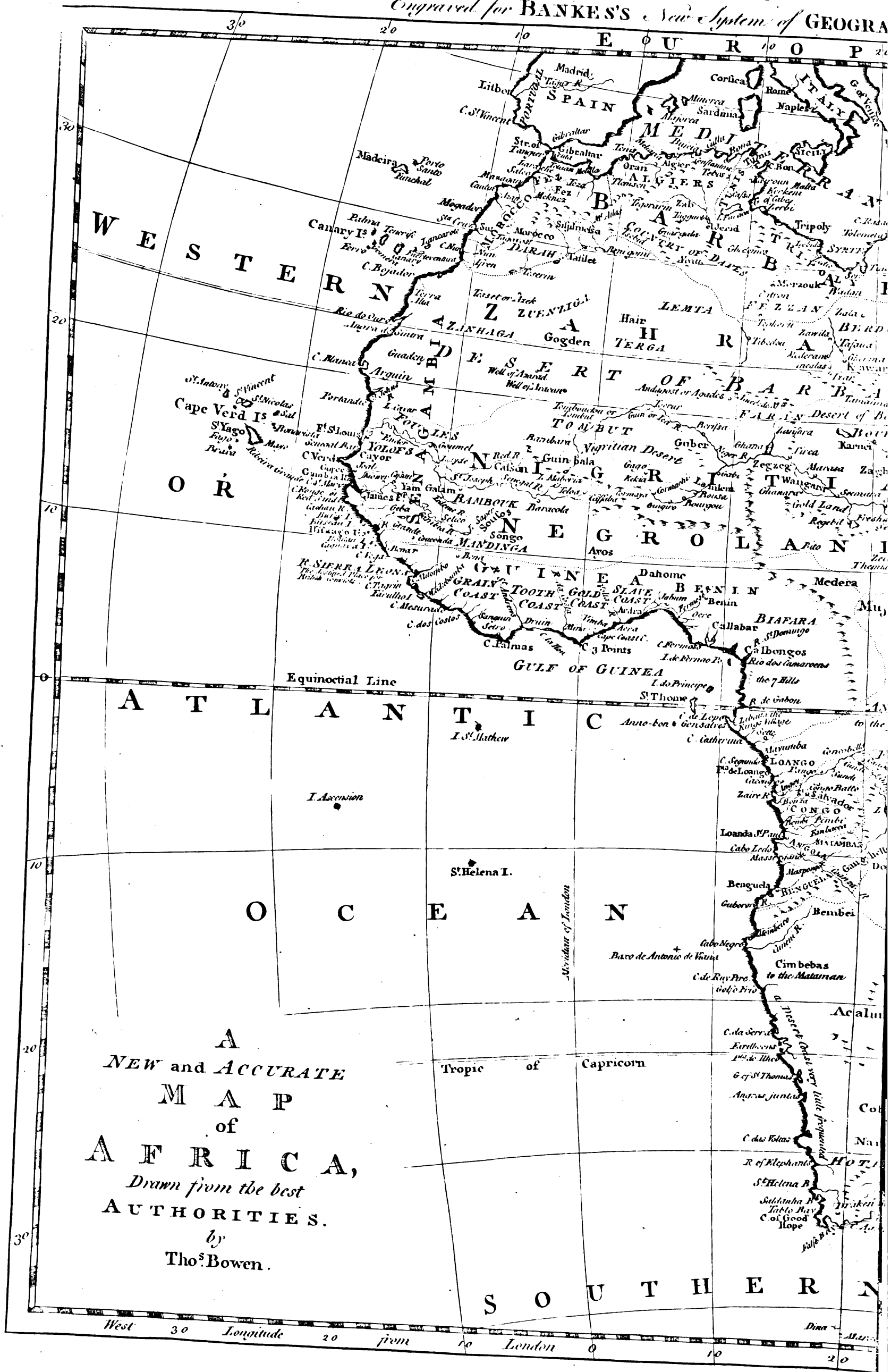
ST. LAWRENCE'S ISLAND, according to the most accurate observations, lies in 63 deg. 47 min. north lat. and 188 deg. 15 min. east longitude. The northern part of it may be discerned at the distance of ten or twelve leagues. It is about three leagues in circumference.

BHERING'S ISLAND, so called from the navigator who discovered it, lies in 58 degrees north latitude. KARAKINSKOI, MAIDENOI, ATAKA, and SHAIMEA, are all islands that lie contiguous, said to be little cultivated, and very thinly, if at all, inhabited.

GORE ISLAND, so named by *Captain Cook*, who discovered it in his last voyage, lies in about 64 deg. north lat. and 191 deg. east longitude. It is about 30 miles in extent, and appeared to our navigators to be barren, and destitute of inhabitants.









A NEW, ROYAL, AUTHENTIC  
And COMPLETE SYSTEM of  
**UNIVERSAL GEOGRAPHY.**

B O O K III.

**A F R I C A,**

Including the New Discoveries on the Continent and Islands off the Coast.

I N T R O D U C T I O N.

**A**FRICA is of vast extent, encompassed all round by the sea, except at the Isthmus, or narrow neck of land, at Suez, which separates the Mediterranean from the Red Sea, whilst it joins the Continent of Asia to that of Africa. Its utmost length, from N. to S. on both sides of the Equator, that is, from Cape Bona, in the Mediterranean, northward, to the Cape of Good Hope, southward, is 4300 miles. Its breadth, from Cape Verd, to Cape Guarda Fui, near the Straits of Babel Mandel, is 3500 miles. It is bounded on the N. by the Mediterranean Sea, by which it is divided from Europe; on the S. by the Pacific Ocean; on the E. by the Isthmus of Suez, the Red Sea, and the Indian Ocean; and on the W. by the Great Atlantic, which separates it from America.

As the equinoctial passes through the middle of Africa, and the greater part of it lies between the tropics, the heat, in the inland parts especially, is almost insupportable to Europeans. Though, from situation, the climate can have but little variation, most parts of this region are inhabited. The natives of these sultry climes are unacquainted with snow and ice, nor ever dream of the possibility of fluids being consolidated by the cold. The soil, through extreme heat, as well as drought, from want of rain, is, in general, sterile; but the coasts and banks of rivers, particularly those of the Nile, are fertilized by inundations.

The principal rivers of Africa are the Nile and the Niger. The Niger falls into the Atlantic, or Western Ocean, at Senegal, after a winding course of 2800 miles: but the Nile has, from time immemorial, obtained the first rank, upon many valuable accounts. This celebrated river divides Egypt into two parts, and, after a vast course, from its source in Abyssinia, discharges itself into the Mediterranean. There are also the rivers Gambia and Senegal, which are branches of the Nile, and several others of less note.

The most considerable mountains in Africa are the following. The Greater and Lesser Atlas. The former stretches to the Atlantic Ocean westward, to which it gives its name. The latter, called also Lant, and by the inhabitants Errif, is a ridge extending along the Mediterranean, from the Straits of Gibraltar to the city of Bona on the same coast. The mountains of the Sun and Moon, called by the Spaniards Montes Claros, are famous for their prodigious height. The Sierra Leona, or Mountains of Lions, so called from the numbers of those fierce creatures which range at large on them, divide Nigritia from Guinea, and extend as far as Ethiopia. The Peak or Pike of Teneriffe, which is said to be still higher than any of the rest, in the form of a sugar-loaf, is situated on an island of the same name near the coast.

Though the situation of Africa, as a peninsula, as it were, in the center of the globe, is extremely favourable for commerce; though the country abounds with gold, as appears from the concurrent testimonies of the English, Dutch, and French, who have settlements on the coasts, the natives derive little benefit from navigation. In short, Africa, stored with treasure, and capable, under improvement, of producing so many things, delightful as well as convenient, within itself, seems to be too much neglected, not only by the natives, but also by the more civilized Europeans who are settled in it.

Africa was once, indeed, famous for the liberal arts, for opulence and commerce. It has given birth to eminent divines, heroes, and poets: but the natives are now degenerated to such a degree, as to become odious to a proverb. Its chief commerce is that of all others the most disgraceful to human nature, namely, the sale of our fellow creatures, a practice attended with such circumstances of horror and barbarity, as cannot but thrill the breast that is not steeled against the nicer feelings. Upon the whole, the nature of the climate, the brutality of the natives, and the ferocity of the beasts, display the powerful effects of excessive heat both on the vegetable and animal creation; while the successive depredations of different nations have reduced it to the lowest ebb of ignorance and barbarity.

A GENERAL

A GENERAL TABLE OF THE CONTINENT OF AFRICA, &c.							
Nations.		Length.	Breadth.	Principal Cities.	Dif. & Bear. from London.		
Included under the general Names of	Barbary	Morocco	500	480	Morocco	1080	S.
		Algiers	480	100	Algiers	920	S.
		Tunis	220	170	Tunis	990	S. E.
		Tripoli	700	240	Tripoli	1260	S. E.
		Barca	400	300	Tolemata	1400	S. E.
		Biledulgerid	2500	350	Dara	1565	}
	the Defart	Zaara	2400	660	Tigessa	1840	
		Tombut	Limits uncertain		Tombuto		
	Negroland	Sierra Leona	2200	840	Mundingo	2500	S.
		Mundingo					
		Pholey and Countries					
		Jaloffs					
	Guinea	Slave Coast			Great Popo	1700	S.
		Gold Coast			Acra, Crevecoeur, Fort James		
		Tooth Coast			Laho		
		Grain Coast			No Towns		
		Whidah			Xavier		
		Ardrah	1800	360	Affem		
		Fetu			Cape Coast Castle		
		Commendo			Little Commendo		
		Jaby			No Town		
		Anta			Bourtray		
		Axim			Achombone		
		Benin	Limits uncertain		Benin	2800	S.
	Congo	Benguela	430	180	Benguela	3900	S.
		Angola	360	250	Loando	3750	S.
		Congo Proper	540	420	Saint Salvador	3480	S.
		Loango	410	300	Loango	3300	S.
	Mono-motapa	Monomotapa	960	660	Monomotapa	4500	S.
		Monomugi	900	660	Chicova	4260	S.
	Zan-guebar	Caffraria	780	660	Cape Town	5200	S.
		Melinda	1400	350	Melinda or Mofambique	4440	S. E.
		Mofambique					
		Sofala			Doncala	3580	S. E.
		Abex	540	130			
	Upper Ethiopia	Anian	900	800	Gondar	2800	S. E.
		Magadoxa					
		Brana					
		Abyssinia					
	Egypt	Nubia	940	600	Nubia	2418	S. E.
		Egypt	600	250	Grand Cairo	1920	S. E.

I S L A N D S.							
Names.		Where situated.		Chief Towns.		Trade with or belong to.	
Madeiras		Atlantic Ocean.		Santa Cruz and Funchal		Portuguese	
Canaries				Palma, St. Christopher		Spaniards	
Cape de Verd				St. Domingo		Portuguese	
Goree				Fort St. Michael		French	
Bissao				Have no Towns, the Natives living in scattered Huts		All Nations	
Bissagoes				St. Helena		English	
Saint Helena						Uninhabited	
Ascension							
Saint Matthew							
Annabon							
Saint Thome							
Prince's Isle							
Fernando Po							
Bourbon		Indian Ocean.		Bourbon		French	
Mauritius				Mauritius		French	
Madagascar				St. Austin		All Nations	
Comora Isles				Joanna		All Nations	
Zocrata				Calafia			
Babel-mandel				Babel-mandel			
Oceans, Seas, &c.	Rivers.	Mountains.		Religions.	Languages.		Capes and Straits.
Atlantic	Niger Nile Gambia Senegal	Atlas	Mountains	Pagan	Coptic	Negro Dialects	Cape de Verd
Pacific		Moon		Mahometan	Arabic	Portuguese	Cape of Good Hope
Indian		Lion		Christian	Greek	Dutch	Strait of Babel-mandel
Mediterranean		Teneriff			African or Morisco	French	
Red						Lingua Franca	

## CAFFRERIA, or the Country of the Hottentots.

## SECTION I.

*Name, Boundaries, Extent, Division.*

**T**HERE are many places in the rude and uncivilized parts of the world, which seem, from the nature of their situation, admirably adapted for the purposes both of navigation and commerce; but which have been neglected through the insuperable indolence of the natives. No instance affords a greater proof of the truth of this remark than the country now under consideration, which, (according to the accounts of Capt. Cook and other late navigators) from its contiguity to the sea, and that profusion of spontaneous productions of nature in the vegetable system, apparent both on its plains and vallies, evidently wants nothing but the exertion of human industry in the grand points of navigation and cultivation to render it both advantageous and comfortable to its inhabitants.

Authors are divided with respect to the origin of the name of this country: some suppose it to be derived from Caffres, the appellation given to some of its inhabitants, while others maintain that it is a stigma affixed on them by the Arabs in common with all who do not profess the Mahometan religion, assigning as a reason, that Caffreria is derived from Cafir, an Arabic word, signifying an Infidel.

Caffreria is bounded on the north by Negroland and Abyssinia, on the east by the Ocean, on the south by the Cape of Good Hope, and on the west by a part of Guinea. It is computed at about 708 miles in length and 660 in breadth.

This region may be divided into two parts; the northern including Caffreria Proper, and the southern, comprehending the Country of the Hottentots. Caffreria Proper being little known by Europeans, we shall begin with the Country of the Hottentots, after having premised some particulars relative to the Cape of Good Hope.

## SECTION II.

*Description of the Cape of Good Hope. Situation. Discovery. Foundation of the Dutch Settlement. Climate. Soil. Productions. Mountains. Curiosities described by our countryman Captain Cook. Account of Cape Town.*

**T**HE Cape of Good Hope, which is the southern extremity of Africa, lies in 34 deg. 29 min. south lat. and 81 deg. 23 min. east long. It was discovered by the Portuguese in 1493, but they never made any settlement. The Dutch first visited it in 1600, and for many years afterwards touched at it in their voyages to and from the East Indies for refreshments. The idea of forming a settlement there was first suggested in 1650 to the Dutch East India Company by M. Van Riebeck, a surgeon of one of their ships, who pointed out the advantages that might accrue from such an undertaking. The scheme meeting the approbation of the directors, the proposer was pitched upon as the properest person to carry it into execution. Four ships were fitted out for the Cape, having on board artificers, materials, implements and stores necessary for the occasion. M. Van Riebeck, vested with his credentials, sailed accordingly, and on his arrival at the Cape so effectually conciliated the natives by the distribution of the commodities he took, such as brass, toys, beads, tobacco, brandy, &c. that a treaty was concluded, by

No. 29.

which it was stipulated, that in consideration of certain articles to the amount of 50,000 guilders, being delivered up to the natives, the Dutch should have full liberty to settle there.

A fort was then built, together with dwelling-houses, warehouses, an hospital for the reception of the sick, and proper fortifications, and the Dutch trade established on a good and solid foundation, with many considerable privileges of great advantage to their commerce in the Indies. In process of time the trade as well as number of settlers was so greatly increased, that it was judged expedient to augment the garrison and enlarge the store-houses; and in order to be provided against attempts from any of the European powers who began to envy the advantage the Dutch received from their settlement, a fort was built in a better situation than the first, which at different times was so considerably augmented, that at length it became a strong and elegant building, provided with every kind of accommodation. The number of settlers afterwards increasing to a considerable degree, they were obliged to extend themselves in colonies along the coast, and were divided into four principal ones, viz. Cape, Hellenbogensh, Drakenstein and Waveren. So that the province is of great extent, and the government of it a very considerable post.

The climate would be intolerable, if the heat was not mitigated by the winds, which blow from the southern ocean. Violent storms frequently arise, which, though they render the coast very dangerous, are absolutely necessary to the health of the inhabitants.

Captain Cook says, the land over the Cape of Good Hope is mountainous and barren: beyond these mountains the country is covered with a light sand, which will not admit of cultivation. There are, indeed, a few cultivated spots, but they bear no proportion to the others. Provisions are brought to the Cape from a distance some hundred miles up the country.

The same celebrated navigator likewise affirms, that notwithstanding the natural sterility of the climate, the industry of Europeans produces all the necessaries and most of the luxuries of life. The beef and mutton are excellent, though the oxen and sheep are natives of the country. The cattle are lighter than ours, most neatly made, and have much wider horns. The sheep are clothed with a substance between wool and hair, and have tails of an enormous size, some weighing upwards of twelve pounds. Good butter is made from the milk of cows, but the cheese is very inferior to ours. Here are hogs and a variety of poultry; also goats, but these are never eaten. The hares are exactly like those in Europe. There are quails of two sorts and bustards, all well flavoured but not juicy. The fields produce European wheat and barley; the gardens European vegetables and fruits of all kinds; besides plantains, guavas, jamba and other Indian fruits, but these are not in perfection. The vineyards also produce wines of various sorts, but not equal to those of Europe, except the constantia, which is made genuine only at one vineyard, about ten miles distant from Cape Town. There is another vineyard near it, where wine is made and called by the same name, but it is greatly inferior. Provisions in general are sold very cheap to the Dutch, who make all other Europeans that touch there pay dear for them.

When we speak of agriculture, it is to be confined to Europeans, for such is the indolence of the Hottentots, that they detest cultivation and every kind of labour.

While Captain Cook lay here, a farmer came to the

4 L.

Cape

Cape, bringing his young children with him from a distance some hundred miles up the country, and which took him fifteen days journey. On being asked why he had not left his children with some neighbour, he said there was no inhabitant within five days journey of his farm. There are no trees that are even two yards in height, except in some plantations in the vicinity of Cape Town.

The animals found at the Cape are very numerous, as the elephant, rhinoceros, lion, tyger, leopard, buffalo, elk, hart, Cape sheep, wild ass, zebra, wild goat, wolf tyger, civit cat, &c.

There is great variety of birds and fowls, as wild geese, gulls, penguins, ostriches, peacocks, pheasants, snipes, ravens, owls, &c. But the most singular is a particular kind of eagle called dung-birds. They will attack an horse or cow in great flights, and making a hole in the belly of the beast with their beaks and talons, scoop out the inside, leaving only the bones and hide. The seas adjoining to the Cape abound with various kinds of fish.

As a very singular curiosity we cannot omit to insert the description of an extraordinary species of cuckow, communicated in a letter from a member of the Royal Academy in Stockholm, to a fellow of the Royal Society in London. "The Dutch settlers (says he) at the place where these birds are found have given them the name of *Konig-wizer*, or *Honey-guide*, from its discovering wild honey to travellers. It has nothing remarkable either in colour or size, but the instinct which prompts it to seek its food is truly admirable. Not only the Dutch and Hottentots, but likewise a species of quadruped, which the Dutch name a *Ratel*, (probably a new species of badger) are frequently conducted to wild bee hives by this bird, which, as it were, pilots them to the very spot. The honey being its favourite food, its own interest prompts it to be instrumental in robbing the hive, as some scraps are commonly left for its support. The morning and evening are its times of feeding, when it is heard calling, in a shrill tone *Cherr Cherr*, to which the honey-hunters carefully attend as the summons to the chase. From time to time they answer with a soft whistle, which the bird hearing always continues its note. As soon as they are in sight of each other, the bird gradually flutters towards the place where the hive is situated, continually repeating its former call of *Cherr Cherr*. At last, the bird is observed to hover for a short time over a certain spot, and then silently retiring to an adjoining bush, or other resting place, the hunters are sure of finding the bees nest in that very spot. While the hunters are busy in taking the honey the bird is seen looking on attentively to what is going forward, and waiting for its share of the spoil. The bee-hunters never fail to leave a small portion for their conductor, but commonly take care not to leave as much as would satisfy its hunger. The bird's appetite being only whetted by this parsimony, it is obliged to make another discovery in hopes of a better reward. It is further to be observed, that the nearer the bird approaches the hidden hive, the more frequently it repeats its call, and seems more impatient."

The reptiles of this country are various, and among them they have the six following of the serpent kind, viz. the tree serpent, the ash-coloured asp, the shoot serpent, the blind slow worm, the thirst serpent, and the hair serpent. There are also many insects of divers kinds.

In the neighbourhood of the Cape are three principal eminences, called the Table-hill, Lion-hill and Wind-hill. There are no navigable rivers in this country, but the brooks and rivulets which descend from the mountains tend greatly to the fertilization of the land.

*Captain Cook*, when he touched at the Cape in his LAST voyage, went, accompanied by a party, to see a remarkable large stone in the colony of Drakenstein, called by the inhabitants The Tower of Babylon, or the Pearl Diamond. It stands on the top of some low

hills, is of an oblong shape, rounded on the top, and lying nearly south and north. The circumference of this stone is about half a mile, as the party were half an hour walking round it, including allowances for stopping and a bad road. Its height seemed to equal the dome of St. Paul's cathedral in London. Except some few fissures, it is one uninterrupted mass of stone.

Cape Town, the principal European settlement here, situated in Cape-Colony, in 34 deg. 15 min. south lat. and 16 deg. 5 min. east long. is large, commodious, pleasant and populous; the streets are spacious, and regularly laid out; the houses are tolerably handsome, but very low, and only thatched; in general they have pleasant gardens behind, and neat court-yards before them. Building, as well as tillage, is greatly encouraged at the Cape, and land given for either purpose to those who chuse to accept of it; but then the government claims an annual tenth of the value of the former and produce of the latter, and a tithe of all purchase money when estates are sold. The town extends from the sea shore to the company's garden, spreading along the Table Bay. The fort is in a valley at a small distance, and its form is pentagonal: it commands the landing-place, and is garrisoned by 200 soldiers: the government store-houses are within it: the governor and other officers have apartments here, as well as 600 servants: the same number of slaves are lodged in a commodious building in the town, which is divided into two wards, the one for the men, and the other for the women; and the dissolute of either sex are sent to a house of correction.

The Dutch ships derive great benefit on their outward and homeward bound passages to and from India from the hospital founded here for diseased mariners.

The church is a large commodious edifice, elegantly plain, but the roof and steeple are thatched. Thatching, indeed, from the nature of the hurricanes, seems absolutely necessary, but from the method in which it was formerly done, it appears that it was frequently attended with danger, as we are informed that there were formerly shelving pent-houses erected on both sides the streets, to shelter passengers in rainy weather; but these brought the inhabitants under such dangers and inconveniences, that they were quickly all pulled down by order of the government. Sailors and Hottentots were continually crowding and smoaking their pipes under them, and sometimes through carelessness set them on fire. The government very dextrously laid hold of that occasion to rid the streets of those fellows that were continually pestering them, by publishing an order, which is still kept up, and from time to time republished, that no Hottentot or common sailor shall smoak in the streets; with a declaration, that the sailor or Hottentot who should presume to do so shall be tied to the whipping-post, and severely lashed. This cleared the streets at once, and keeps them clear to this day, of all sailors and Hottentots who have no business there: for it is with great difficulty that either an Hottentot or a Dutch sailor, if they have tobacco, and they are seldom without it, can forbear smoaking while they are awake.

### SECTION III.

#### *Country of the Hottentots.*

THE country of the Hottentots extends towards the north to the tropic of Capricorn, and on all other parts is bounded by the Southern Ocean. It is divided into twenty parts or provinces, which being independent of each other, are termed nations. These Hottentot States are as follow:

1. The country of Heykams. This country abounds in cattle, though there is no fodder but flags and reeds, nor any water but what is brackish.

2. The Camtours district contains the finest and most lofty trees of any in the country of the Hottentots. The land in general is flat, the soil rich, and the water excellent.





Engraved for BANKES's *New System of GEOGRAPHY* Published by Royal Authority.



*Hottentot Entertainment of Music and Dancing.*



*Marriage Ceremony of the Hottentots.*

*Hawkins sculp.*

excellent. Here is plenty of sea and river fish, abundance of cattle, great quantities of game, and a variety of wild beasts.

3. The Houteniquas land contains many fine shady woods, and fat fertile meadows: the first are luxuriant in abundance of medicinal herbs; and the latter are beautifully enamelled with a great variety of fragrant flowers.

4. The country of the Gauriques, or Gaurios, is a small, but plentiful territory. Wild beasts abound more here than in any other place within the vicinity of the Cape.

5. The people called Damaquas inhabit a district which abounds in cattle, game, hemp, and water melons. Wood is very scarce, and salt-pits are at once numerous and useless; for the Hottentots never eat any salt; and the pits are too far from the coast to be of any service to the Europeans. Those who travel through this territory are much obstructed by the serpentine river Palamites, which meanders through the whole country, and is passed upon floats, or in canoes, as the people have not the smallest idea of building a bridge.

6. Dunquas land is the least uneven, and most fertile place in this part of Africa. It is watered by several fine streams, which disembody themselves into the river Palamites. Here is a profusion of cattle, game, fish, herbs, and flowers.

7. The Sonquas are but few in number, and inhabit a very barren, rocky country; from the nature of which, and the manner in which they pick up a subsistence, they may be termed the Swifs of the Cape. Cattle is so scarce among them, that they never kill any but upon certain solemn occasions; their food being either the game they provide themselves with in hunting, or such roots, plants, and herbs, as their poor country furnishes.

8. The Hessequas, or Gassequas, one of the richest and most polished of all the Hottentot nations; that is, they have the greatest quantity of cattle, the only criterion of riches, and are the most luxurious in their living, the sole mark of refinement which can be adduced in this country. Their kraals, or villages, are larger and better built; their bakkeleys, or oxen for carriage, stronger and more handsome; and their country is better inhabited than any other about the Cape. They have abundance of game, and, indeed, every thing that is necessary to convenience and pleasure in that tropical situation. Some of these people article themselves as servants to the Dutch for a certain term of years; and, during the stipulated space, act with the utmost integrity.

9. The Koopmans possess a large fertile territory, which contains many European settlements, and is well supplied with wood and water.

10. The Chainouquas territories are small and fertile. The people consist only of about 400 persons. They are, however, very rich in cattle, and generous to strangers.

11. The Cabonas inhabit a country situated near the tropic of Capricorn, and are reported to be anthropophagi, or men-eaters.

12. The country of the Hancumquas, which adjoins to the former, and lies in about the 26th degree of south latitude, is likewise very little known: we shall, therefore, not preserve the conjectures of others, as we mean to adopt nothing but what is well authenticated.

13. The Hensaquas differ from the other Hottentots in applying themselves to agriculture, as well as the breeding of cattle. They cultivate a singular root called dakha, the juice of which is sharp and spirituous. The substantial part serves them food, and the fluid is an intoxicating liquor, of which they are very fond. These people catch lions by traps, and have the peculiar art of taming them, so as to render them sociable and domestic. Some of the strongest and fiercest they breed for the purposes of war, and so perfectly well discipline them, that they are obedient to command, and attack furiously when ordered by their masters; so that by the

assistance of these tremendous light troops, the Hensaquas are exceeding formidable to their neighbours.

14. The Attaquas are poor, having but few cattle, which is owing to the barrenness of the country, and the want of water. This poverty of soil is, however, their grand security against invasion, as none care to steal that which is not worth having, or to run the hazard of their lives with a certain prospect of being losers.

15. The Chirigiquas inhabit a country bordering on the Bay of St. Helen's, and are a strong, active, bold people. The territory is watered by an excellent stream called the Elephant's River, on account of the great number of elephants which frequent its banks. This district abounds in mountains which are flat on the top, and the summits of some of them have all the verdure of the finest meadows. The vallies are admirably enamelled with the most beautiful flowers; but it is dangerous to enjoy their fragrant, on account of the prodigious number of snakes with which they abound; that called *Ceraustus* being particularly venomous.

The Chirigiquas are very numerous, and are celebrated for being the most dexterous of any of the Hottentots in throwing the assagaye or half pike, which they do with a most critical exactness. This weapon is made of a taper stick about four feet long, armed at one end with an iron plate, sharp at the edge, and tapering to a point: the blade is always kept bright and clean, and when used in war is dipt in poison.

16. The people called Namaquas are divided into two nations; the Greater Namaquas inhabit the coast, and the Lesser Namaquas extend more to the eastward. Though the government of these two nations differ, the characters of the people are much the same: they are more polished, and possess a greater degree of reputation than any of the other Hottentots. Their strength, valour, fidelity, and discretion, are much admired even by Europeans.

17. The Odiquas inhabit a district to the north of Saldano Bay. They are in perpetual alliance with the Saffiquas, in order to defend each other mutually from the Chirigiquas, with whom they are continually at war.

18. The Saffiquas inhabit a country which is mountainous, but at the same time covered with verdure, and the vallies are finely enamelled with flowers. The natives were numerous, till driven away by the Dutch freebooters, so that it is now but thinly inhabited.

19. The territory of the Cochaquas is a fine country, particularly in pasturage, on which account a great extent of it is occupied by the Dutch farmers, who have the care of furnishing the Dutch East India ships with provisions.

20. The Gorenghaiconas, or Ghunjemans, dwell promiscuously with the Dutch, as they sold their country to those people, only reserving to each family a small portion of land.

The above names of the several Hottentot nations were not given to them by the Europeans, but are rendered agreeable to the sound of those appellations by which they distinguish each other. Nor is the word Hottentot a word of derision, as some suppose, but the name by which these people have called themselves time immemorial.

The Hottentots and the Caffrees have been often confounded together by writers, but they are a different people, having a considerable dissimilarity even in person and features, as the Caffrees are totally black, and the Hottentots of a dark olive colour.

#### SECTION IV.

*Persons, Dress, Dispositions, Habitations, Furniture, Diet, Diversions, Music, Dancing, Hunting, Swimming, Marriages, Diseases, Physical and Chirurgical Operations, Funeral Ceremonies, &c.*

THE Hottentots are as tall, and in general more slender than most Europeans. A late intelligent voyager affirms, that he was the first who remarked; that

that they have small hands and feet compared with other parts of their bodies, and mentions it as a characteristic mark of the nation. A flat nose being esteemed beautiful, as soon as a child is born they break the gristle of its nose.

Their complexion is of a dark olive, their lips are not so thick as those of several of their neighbours; their teeth are remarkably white, their eyes black, and their hair short, black and curled. Upon the whole, their persons may be said to be agreeable.

It has been an opinion generally received, that the Hottentot women have an exuberance, or rather excrescence of flesh, which veils such parts as decency teaches others to conceal. A notion has likewise prevailed that the males, at the age of ten years, by a kind of castration, are deprived of one of those organs necessary for the propagation of the species. But a physician of eminence, who travelled throughout this country, avers, that the Hottentots, in both these instances, have been misrepresented; as the former have no parts uncommon to the rest of their sex; and the men, at present, are by no means monorchides.

The Hottentots paint, or rather besmear, their bodies all over with grease and soot, which they deem ornamental. They likewise perfume themselves with a powder composed of herbs, by them called *bucku*, and considered as possessing great virtues in curing disorders.

The garments usually worn by these people is a sheep-skin, with the woolly side inwards. When the weather is not cold, it hangs loosely over their shoulders, reaching down to the calves of their legs, leaving the lower part of the breast, stomach, and fore part of the legs and thighs bare: but in rainy and cold weather they wrap it round them, so that the fore part of the body likewise is in some measure covered with it as far as below the knees.

As one sheep skin alone is not sufficient for this purpose, there is a piece sewed on at the top on each side, or rather fastened on with a thong, sinew, or cat-gut. In warmer weather they wear this cloak sometimes with the hairy side outwards, but frequently take it off, and carry it on their arms. The cloak, or *karofs*, (as they call it in broken Dutch,) serves them at the same time for clothing and bedding, and in this they lie on the bare ground, drawing themselves up in a heap so close, especially when the weather is cold, that their *karofs* is sufficient to cover them. The women have a long peak on their *karosses*, which they turn up, forming with it a hood or little pouch, with the hairy side inwards. In this they carry their little children, to which their mothers breasts are now and then thrown over their shoulders. The men in general wear no peculiar covering on their heads. Those who live nearest to the colonists, indeed, fancy the European hats. The women go frequently bare-headed: sometimes they wear a cap, in the form of a short truncated cone.

Both sexes often wear beads and other ornaments in their ears, and round their necks and wrists. Impending from a collar round the neck of the men is a pouch, which contains their pipe, tobacco, knife, *dakha*, &c. On their backs are slung a bow and quiver. They also carry a lance or javelin affixed to a long stick, by way of defence against the wild beasts.

Indolence and intoxication are the predominant vices of the Hottentots, and these will easily account for any enormities into which their votaries may be hurried, though they have the general character of being very honest.

Their habitations are as homely as their dress, scarcely meriting any other name than that of huts. The great simplicity of these huts is, perhaps, the reason for which in an Hottentot kraal, or village, the huts are all built exactly alike. Most of them are of a semi-circular, and some of an oblong shape, resembling a bee-hive or a vault. The highest of them are so low, that even in the center of the arch it is scarcely possible for even a middle-sized man to stand upright. The fire place is in the middle of each hut. The door, low

as it is, is the only place that lets in the day-light, and, at the same time, the only out-let that is left for the smoke. The materials for these huts are by no means difficult to be procured; and the manner of putting them together being inartificial, is very suitable to the character of the Hottentot. When an Hottentot has a mind to take his house down, and remove his dwelling, he lays all the materials on the backs of his cattle, and by that means conveys them to the spot he has fixed upon for removal. Their furniture consists of two or three earthen pots for dressing their victuals, which is generally herbs, flesh, or shell-fish. As they are the most indolent, so they are the most nasty people in the universe; yet such as confine themselves to the natural diet of the country live to a great age; but though their common drink is milk or water, many of them drink brandy and other strong liquors to such excess, as to shorten their lives. Both sexes are very fond of tobacco.

The Hottentots use a variety of diversions. They have frequent festive meetings, which usually conclude with music, singing, and dancing. Their musical instruments are the greater and lesser gongom and the drum. The gongom is a bow of iron or olive-wood, strung with sheeps sinews. At one end of the bow a quill is placed upon the string, and a cocoa shell fastened to it by two holes. The mouth is applied to the quill, and the player blows and modulates his breath as if playing on a Jew's harp. The drum is made of earthen ware, and covered with sheep skin braced on with sinews. The vocal music is confined to a few songs, and a frequent repetition of the monosyllable "ho," by way of chorus. When they are to have a dance, the men squat down in a circle; then several couple present themselves; but only two couple enter the ring at the same time, performing face to face. Sometimes they dance back to back, but never take hands.

The Hottentots are excellent hunters, and display great dexterity in discharging and throwing their weapons. In hunting the lion, or any other wild beast, they attack him with their assagayes, and goad him till he drops down with loss of blood. Elephants are sometimes taken by digging a hole in the paths through which they go to their watering places, and covering it over with boughs. When the animal falls into one of these holes, the stake runs into him, and entangles him, till the natives surround the place and destroy him.

The Hottentots are very skilful in fishing, either with net or hook, and are deemed some of the most expert swimmers in the world.

Hottentot marriages are made by the parents or nearest relations. If the female does not approve of the match, she is obliged to remain with the bridegroom all night: if he forces her to consummation, she is compelled to be his wife; but, on the contrary, if she preserves herself uncontaminated, she is ever after free from him. The day after the nuptials an ox is killed to feast the company, who tear the flesh from the bones, and smear themselves with the fat, powder each other with *bukhu*, and paint themselves with red chalk.

The marriage ceremony itself is thus performed: the men squat in a circle, as they do indeed upon most other occasions, and the bridegroom is placed in the center: the women squat, and form another circle to surround the bride: the priest then goes from one circle to the other, and alternately urines on both bride and bridegroom, who make furrows with their nails in the grease with which they are plastered, in order to rub in the precious libation. The priest then pronounces the benediction in these words; "May you live happily together; may you have a son before the year's end; may he be a good huntsman and a great warrior."

Those of the Hottentots who live in their natural manner are rarely afflicted with diseases, to which those who reside among the Europeans are very liable. Their practitioners are equally skilled in medicine and surgery. They perform astonishing cures by their botanical knowledge. In bleeding they are only provided with a common

common clasp knife and a strap. When they have taken away as much blood as is thought necessary, the orifice is closed, and rubbed with mutton fat, and then the leaf of some herb is bound over it.

With all this skill they are very superstitious, and fond of divination. In order to know the fate of a sick person, they flea a sheep alive: if the poor animal, in this plight, is able to get up and run away, the omen is esteemed favourable; but, on the contrary, if it dies with the excruciating pain, it is deemed fatal to the patient, who is therefore totally neglected.

Savage as these people are, their physicians are much more liberal than those of civilized countries, as they prescribe gratis, and think the honour of having done good a sufficient recompence for their pains. Each village hath usually two, who are chosen from the wisest and most experienced of the people, to be the guardians of the public health. The Europeans who reside at the Cape are, in general, healthy. The small-pox and measles are not so malignant as in most other countries. The bloody flux usually attacks new comers; and the principal disorders among the Cape Europeans are sore eyes and sore throats in both sexes, and sore breasts in the women: but the country produces many efficacious remedies, which are usually applied with success when wanted.

When a Hottentot falls sick, his friends make a doleful noise around him; but when he expires, their howlings become truly hideous. A corpse is always bent double, and being tied neck and heels, it is wrapped up in the karos or mantle of the defunct. They usually bury the body in the cleft of a rock, or the den of some wild beast, as they are too lazy to dig a grave, if they can find one ready made. They inter their dead six hours after they expire, or at least six hours after they fancy they expire; for it is imagined that many are buried alive by this precipitation. Previous to the funeral, the men and women squat down in separate circles before the hut of the deceased. The body is then brought out, not through the door, but through the side of the hut, the mats being loosened for that purpose. During the whole ceremony the company clap their hands, and cry *bo, bo, bo*. The corpse is then followed without order, only each sex keeps separate from the other, when the howlings and grimaces are truly ridiculous. The grave is filled up with the mould of ant-hills, and well secured from the depredations of wild beasts, by being heavily covered, and defended with wood and stones. The company then return to the hut, squat down as before, each sex in a circle, and renew their yellings. A signal is then given for them to cease the hideous noise, when the two oldest men in the village step into each circle, and urinate upon the company, who rub in the precious liquor with singular satisfaction. Afterwards entering the hut of the deceased, these elders take up a handful of ashes each, with which they powder the mourners. This ceremony, at the decease of rich persons, is repeated several times, but the poor have it only once performed. The latter likewise only mourn by shaving their heads, but the former give an *andersnaken*, or feast, when the lamentations are concluded, at which time a sheep is killed, and the cawl, well powdered with bakhua, is put about the neck of the heir to the defunct, who is obliged to wear it till it rots off, as a memorial of his respect for the dead.

The Hottentots sometimes expose their old men, when they become decrepid, in the forests, to be devoured by wild beasts. This, however, is done without the advice of the chief men of the kraal.

They have neither temples or idols, nor any peculiar place of worship. They celebrate, indeed, nocturnal dances, with singing, at the new and full moon; but these are rather pastimes, than any thing relative to religious worship.

They are so attached to the manners and customs of their own country, that it has never yet been in the power of the Dutch to bring them over to those of Eu-

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ropeans. There is an instance of an Hottentot who had been taken from Caffreria while an infant, and instructed in the learning, customs, and religion of the Europeans; but, on returning to his native country, he abandoned all the advantages of education, returned his European dress to his master, put on the sheep-skin mantle, and never more appeared among the Dutch.

## SECTION V.

### *Civil, Military, and Commercial State of the Hottentots.*

**A**MONGST the Hottentots every nation or tribe is governed by a national chief, called Konquer, whose office is to command the army, conduct negotiations of peace, and preside in the councils. Without him they can make neither peace or war. His installation is attended with great pomp and solemnity. Next to the Konquer is the Kraal Captain. Every village has one of these, who looks to the preservation of peace, the administration of justice, and in war holds command under the national chief. He is bound by solemn engagement to the people, not to alter or deviate from the ancient laws or customs of his kraal. He hears and decides all disputes of right and property, and tries and punishes for crimes within his jurisdiction.

Justice is dispensed among the Hottentots with a most laudable impartiality. If the criminality of the very captain of the kraal is proved, he is seized as rudely, persecuted as severely, and punished as ignominiously as the poorest and meanest. The charge against a culprit is pronounced by the prosecutor, whose witnesses are heard by the court. The culprit makes his defence, and has his witnesses heard with the greatest indulgence. The captain, after debates on the evidence, collects the voices, the majority of which acquits or condemns. If the latter, and the crime be death, sentence is pronounced, and execution done immediately on the spot, without a moment's time to confer with friends. The captain having pronounced the fatal word, the court rises, but the criminal stirs not a limb. After a profound silence for a minute or two, the captain flies at him as in a rage, and, with one blow on the head with the kirri stick, fells him to the ground, when the rest fall on and complete the execution, by beating him to a mummy, and breaking several of his limbs. He is then interred in the manner already described; but his family and relations suffer nothing in name, privilege, or property. No mortal is reproached with the memory of his crime or punishment; an example worthy the imitation of the most civilized nations.

The Hottentots have very little notion of military discipline. The causes of war are chiefly three; trespassing on each others districts, stealing the cattle, or running away with the wives of their neighbours. Disputes are decided between two nations by fighting one battle, the success of which determines the whole affair. They shew great generosity of sentiment, never plunder the dead, but suffer their friends to bury them, and dispose of their arms as they think fit.

The wealth of an Hottentot consists in the number of his flocks, and commerce is carried on here entirely by barter. The articles of the natives are cattle, skins, elephants teeth, ostriches eggs, &c. in return for which they receive from Europeans, brandy, wine, tobacco, dakhua, coral, beads, brass, copper, iron, &c. But a Hottentot will not sell his arms, nor even a single weapon, upon any consideration. They are very just and upright in their dealings. From proofs of their dexterity in some handicraft professions, it appears they would be expert in most, were they not prevented by their prevailing indolence from the prosecution of them.

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## SECTION VI.

*Description of a Race of Hottentots, called Boshies.*

**T**HAT species of Hottentots called Boshies are sworn enemies to the pastoral life, their maxims being to live on hunting and plunder, and never to keep any animal alive for the space of one night. Their dwellings are as hideous as their maxims and manners. Like the wild beasts, bushes and cliffs in rocks by turns serve them instead of houses. Many of them are entirely naked; but such as can procure the skin of any animal, great or small, cover their bodies with it, from the shoulders downwards, as far as it will reach, wearing it till it falls off their backs in rags. As ignorant of agriculture as apes and monkeys, like them they are obliged to wander about over hills, after certain wild roots, berries, and plants, (which they eat raw,) in order to sustain a life that this miserable food would soon extinguish and destroy, were they used to better fare.

The capture of slaves from among this race of men is effected in the following manner. Several farmers, that are in want of servants, join together, and take a journey to that part of the country where the Boshies live. They themselves, with their attendants, who are Boshies that have been caught before, and trained up to fidelity in their service, endeavour to spy out the haunts of that wild race. This is best done by the smoke of their fires. They are found in societies, from 10 to 50, and sometimes 100, reckoning great and small together. Notwithstanding this, the farmers will venture, on a dark night, to set upon them with six or eight people, which they contrive to do by previously stationing themselves at a distance round about the spot. They then give the alarm by firing a gun or two. By this means there is such a consternation spread over the whole body of these savages, that it is only the most bold and intelligent among them, that have courage to break through the circle and steal off. The rest allow themselves to be taken, and carried into bondage. They are at first treated by gentle means; that is, the captors intermix the fairest promises with their threats, and endeavour, if possible, to shoot some of the larger kinds of game for their prisoners, such as buffalos, sea-cows, and the like. Such agreeable baits, together with a little tobacco, soon induce them, continually feasted as they are, to go with some degree of cheerfulness to the place of abode of the colonists. Then this luxurious living in meat is exchanged for more moderate portions, consisting mostly of butter-milk, frumerty, and hafty-pudding. This diet, however, fattens the Boshies in a few weeks. Their good living, indeed, is embittered by the taunts and grumbings of the master and mistress, to which are sometimes added curses and blows, for neglect, remissness, or idleness: so that by nature and custom detesting all manner of

labour, and now, from greater corpulency, becoming still more slothful, and having, besides, been used to a wandering life, subject to no controul, they most sensibly feel the want of liberty. No wonder then that they generally endeavour to regain it by making their escape. But what is really a subject for wonder, when any one of them runs from his service, or, more properly, bondage, he never takes with him any thing that does not belong to him. This is an instance of moderation in the savages towards their tyrants which is universally asserted, and at the same time praised and admired by the colonists themselves. It is necessary to observe here, that some of these Boshies live in small societies, peaceably and quietly, in desert tracks, where the colonists cannot easily come at them, and are sometimes in the possession of a few cows.

With respect to religion, these people, in general, are not sensible of the existence of any being who is the origin and ruler of all things; for some of them, who spoke Dutch, being questioned upon the subject, by a learned traveller, answered him to this effect: "We are poor stupid creatures, and have never heard, neither are we able to understand, any thing of the matter." Many of the colonists declared, that the Boshies of both sexes used, in stormy weather, to abuse the thunder with reproachful expressions; and, at the same time, in a furious manner, with their shoes, or any thing else that was at hand, threaten and bid defiance to the flashes of lightning, and peals of thunder, that flashed and rolled over their heads. Nay, they most obstinately persisted in declaring that rain was always an evil, and that it would be a happy circumstance were it never to rain.

They seem to have some idea of spirits, and of a future state, as they accost their friends, as soon as they are dead, with reproaches for leaving them so soon, at the same time admonishing them henceforth to demean themselves properly; by which they mean that their deceased friends should not come back again to haunt them, nor allow themselves to be made use of by wizards, to bring any mischief on those that survive them.

There is a genus of insects, called the mantis, or gold beetle, and deemed by the colonists the Hottentots god. They think it would be a crime, as well as very dangerous, to do any harm to these insects: but it is added, by a celebrated writer, that the species is by no means an object of religious worship.

The moon, according to some writers, receives a kind of adoration from the Hottentots. But the fact is, that they merely take the opportunity of her beams, and at the same time of the coolness of the night, to amuse themselves with dancing, and consequently have no more thoughts of worshipping the moon than the European colonists, who are seen at the same time strolling in great numbers about the streets, and parading on the stone steps with which their houses are usually encircled.

## CHAPTER II.

## CAFFRERIA PROPER.

Including *Mataman*, or the Country of the *Caffrees*, *Terra de Natal*, and *Terra dos Fumos*.

## SECTION I.

## MATAMAN, OR CLIMBEDE.

**A**GEOGRAPHER of repute says, that Mataman is properly the name of the kings, that of the country being Climbede. It is bounded by the river Bravaghul on the east and west, by Bengulea on the north, and by the Atlantic Ocean on the south. The first place worthy of observation in this kingdom is

Cape Negro, or Black Cape, which receives its appellation from its sable appearance to mariners, when at a considerable distance at sea. At the extremity of the northern angle is a bay about six miles broad; and on the summit of the mountain is a pillar of alabaster, with the arms of Portugal upon it. Beneath the 18th deg. of south lat. lies Cape Ruy-Piz, which extends about 10 leagues north-west. Gulfo-Frio, and the Cape of the same name, lie in 18 deg. 35 min. and the Bay of St. Ambrose in 21 deg. south latitude.

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The coast here is very sandy, but the climate is tolerably mild, considering the tropical situation of the country. The inland parts are fruitful, and a variety of trees abound towards the north. The Dutch judge of their approach to this coast by the flight of the birds called mews, as these never fly above 20 leagues from land. There is likewise another token by which sailors know when they are near the shore, that is, the floating of the weed called fargossa upon the surface of the waters. The government of Climbede is despotic, and the whole country subject to one sovereign, subordinate to whom are a few petty lords, who stile themselves princes, though their dominions consist only of a small number of scattered towns towards the sea coast.

## SECTION II.

### *Country of the CAFFREES.*

**T**HIS country is bounded on the north by the province of Ohila, on the south by the country of the Hottentots, on the east by Monomotapa, and on the west by Mataman or Climbede.

The province of Abutua is said to abound in gold mines. The province of Toraca contains many iron mines, and in the midst of them is a surprising fabric, being a capacious square castle, built of polished free-stone. The stones are very large, and placed upon each other without any kind of cement. The walls are near nine feet thick, and contain several inscriptions, which none have yet been able to explain, or even guess to what language the characters belong. As the inhabitants are unacquainted with the name of the founder of this extraordinary pile, they compliment the devil with the honour of having been the architect. The nearest stone building to this castle is a Portuguese fort, which, however, is 200 leagues from it. The town of Fatuca, near this place, is rich in gold and precious stones. Boro and Quitici likewise abound in gold mines; and Chicova, which lies more to the north-east, contains many silver mines.

The following narrative, extracted from an account of the loss of the Grosvenor East-Indiaman, and the subsequent fate of the people, in 1782, is inserted as the best description of the *uncultivated natives* of this country.

This ship sailed from Trincomale, on their passage to India from London, the 13th of June, having on board 142 sailors, passengers, &c. and on the 4th of August following, about 4 A. M. was wrecked on that part of the coast of Africa inhabited by the Caffrees, a savage people, separated from the Hottentots by an uninhabited country.

When the people on board found the ship must be irrecoverably lost, two lascars swam ashore, and made a hawser fast to a large rock, by means of which all the crew got on shore, except 15, who were drowned in the attempt.

About noon the ship parted by the fore-chains, and in an hour after by the main-chains, at which time there were near 100 persons on board. They got the women passengers out of the starboard quarter gallery, the rest standing on the starboard side of the ship, and when she parted, the side sunk down into the sea with them all upon it, and floated into shallow water, when the sailors helped the ladies and children on shore by the body of the swell, while others got ashore on the fore part of the ship.

As soon as they had a little recovered from their fright, they made a tent with a new mizen top-sail for the ladies, &c. on the flattish part of the rock; and here they continued from the Sunday morning, the time the wreck happened, till the Wednesday following, when they all set out to travel to the Cape of Good Hope. Their arms consisted only of five or six cutlasses. There were, indeed, plenty of fire-arms thrown on shore, but they were of little use for want of gunpowder.

At the time they set out the chief-mate was exceeding ill, and therefore obliged to be carried. The second mate led the van, the ladies went in the middle, and the captain brought up the rear. On the third day after leaving the wreck they met with one of the natives, from whom the captain took his lance. The Caffree endeavoured, by signs, to get it back, but to no purpose, on which he precipitately ran away, and in a short time returned with a great number of others, all armed with lances and targets. The captain placed the ladies, and those who were unable to do any thing, on a rising ground with the baggage, and, assisted by the crew, attacked the natives, who fled with the utmost precipitation. They, however, soon after returned, and brought sweet potatoes to exchange for the lances, staffs, and sticks they had thrown at our people. They sat themselves down in a circle, and the captain giving them some toys, which he happened to have about him, they arose, and went away with great seeming satisfaction.

On the evening of the 12th of August they were surrounded by another body of the natives, who wanted to take from them their buttons, &c. and to search the ladies, but, by the vigilance of the English people, they were prevented from their design, and obliged to fly. In the morning they came to a river (which was the first they had met with after leaving the ship,) and through this river the ladies waded breast high, being supported by the sailors, some of whom carried over the children in their arms.

After crossing the river the Lascars and a black maid left them first. These were followed by some others, who set out in straggling parties, leaving the captain and ladies behind, together with 16 officers, 9 seamen, 12 passengers and children, 7 black men and women servants, and a French officer and his servant.

From this period the body became more and more divided, some going one way, and some another: and the only accounts that could be collected of what happened after, were from four of the crew who belonged to as many different parties, and who were the only four that reached England. The relation given by each of these was truly deplorable, being sometimes almost perished with hunger and thirst, and at other times in the most imminent danger from the savageness of the natives, the consequences of whose ferocity they avoided either by opposition and resolution, or pliability and condescension.

No account (to be depended on) could be given of what became of the captain, ladies, and children. It was supposed they fell into the hands of the natives. But the issue of their fate time only can discover.

At the time of the melancholy catastrophe of the ship, there were 142 sailors, passengers, and Lascars on board. But the four who returned to England, and gave the relation of what passed after the wreck, only account for 102, viz. 15 drowned; 46 left with the captain, and not since heard of; 17 left in the desert, and probably perished; 15 died in the desert; 2 left at the Cape; 3 went to Denmark; and 4 arrived in England.

The calamities of the crew and passengers belonging to this ship, it is probable, might have arisen from want of proper management with the Caffrees. We have been informed by late navigators, who touched at the Cape of Good Hope, that some of the surviving part of these sufferers are still living, and are (in the way of the natives) treated in a manner as would reflect no disgrace on a polite European.

## SECTION III.

### TERRA DE NATAL.

**T**HIS country, called Terra de Natal from its being discovered by the Portuguese on Christmas-day, takes about 3 deg. lat. from north to south. It was likewise, as well as the Cape, purchased by the Dutch, for

for the convenience of commerce. The natives are neither so indolent or so filthy as the Hottentots. The river Dellagoa, which bounds the country on the north, is navigable, and has been frequented by European ships, for the purposes of trade. There is plenty of water here. The wood produces good timber, and the fields kindly grafs. They have variety of beasts and birds. But though the sea and rivers abound with fish, the natives seldom take any but tortoises, and that chiefly when they come ashore to lay.

The natives of this country are but of a middle stature, yet have very good limbs; the colour of their skins is black, and their hair crisped; they are oval-visaged; their noses neither flat or high, but very well proportioned; their teeth are white, and their aspect altogether graceful. Their chief employment is agriculture. Their cattle, which are numerous, they carefully attend. The men and women have their respective occupations, and their apparel is light but mean. Their ordinary subsistence is Guinea corn, beef, fish, milk, hen-eggs, &c. They are of a facetious and social disposition. They purchase their wives, a circumstance which renders a female progeny advantageous. They live in small villages, under the government of the oldest man; and those who live in one village are all related; and, as an amiable characteristic, they are just and civil to strangers.

## SECTION IV.

## TERRA dos FUMOS.

**T**HIS small country is bounded on the south by the river Dallagoa, which separates it from Terra de Natal; on the north by Zanguana; on the west by the country of Naontas; and the eastern ocean on the east. It extends from the mouth of the river Dellagoa, to the mouth of the river De Ladroon, or Teude; the first appellation signifying the river of robbers, which is in 26 deg. 40 min. south lat. The only places worthy of notice here are, Cape Pedras, which is in about the 29th deg. of south lat. Potto de Pe Pesqueria, or the Fishing-place, which is a little beyond the former; and the bay of St. Lucia, which is between the latter and the Ladroon river. The Portuguese, who either named places from the saint's day on which they discovered them, or from some trivial circumstance which they observed when they first saw them, gave this country the name of Terra dos Fumos, or the Land of Smoak, from perceiving some smoak on their first approaching this shore. The Europeans as yet have not made any settlement here, and the Caffrees who inhabit the place live in a simple state of nature, without towns, villages, or settled habitations, and frequently indeed without even moveable huts.

## CHAPTER III.

## MONOMOTAPA.

**M**ONOMOTAPA is an extensive empire, bounded on the east by the kingdom of Safala; on the west, by the mountains of Caffreria; on the north, by the river Cuama, which separates it from Monœniugi; and on the south, by the river del Spiritu Sancto. It is situated between the 14th and 25th deg. of south lat. and between the 41st and 56th of east long. being 960 miles in length from east to west, and 660 in breadth from north to south.

This country is divided into six provinces, or petty kingdoms, the governors of which are vassals to the king or emperor of Monomotapa. The names of these provinces are, Monomotapa Proper, Quiteve, Manica, Inhambana, Inhamior, and Sabia.

Monomotapa Proper is the most considerable of the whole, and particularly distinguished for containing the capital city of the empire. It is situated in 11 deg. 27 min. south lat. and 31 deg. 10 min. east long. It is a large and populous city, and the streets are very long and spacious. The houses are built with timber and earth, and are of different sizes. The greatest ornament of the city is the imperial palace, which is a large spacious fabric, well flanked with towers, having four avenues, or stately gates, constantly kept by a numerous guard.

The other towns in this province are all very insignificant, except one called Tete, which is large and populous, and remarkable for being the residence of the Portuguese jesuits.

Quiteve lies to the south of Monomotapa Proper, and is bounded on the east by Sabia, on the west by Caffreria, and on the south by Manica. The capital city is called Lambave, and is situated about 120 miles from Monomotapa Proper. It is a large and populous city, and the place where the king or governor of the province usually resides.

The province of Manica is bounded on the east by Sabia, on the west by Caffreria, on the north by Quiteve, and on the south by the river de Spiritu Sancto. The capital town is called after the name of the province, but it is a small place, and very poorly inhabited.

Inhambana lies southward from the above province under the tropic of Capricorn, so that the air here is exceeding sultry. The capital town is called Tongue, which, though small, is very populous, owing to the number of Portuguese that reside there.

The province of Inhamior is very extensive, but contains nothing that merits particular notice. Its chief town of the same name is the constant residence of the king or governor of the province.

Sabia is also very large, and well watered by several excellent rivers, one of which is called Sabia, and the other Arœ. On the coast of this kingdom is the island of Bocica, and the capes of St. Sebastian and St. Catharine.

The climate of Monomotapa is much more wholesome than many other parts of Africa, and the soil is so fertile that it produces a great plenty of the principal necessaries of life. It abounds with pasture grounds, on which are bred prodigious quantities of cattle, especially oxen and cows.

The natives here are in general tall, well-shaped strong, and healthy: they are quite black, and have woolly hair, which they ornament with a great variety of trinkets. They are of a very sprightly and docile disposition, notwithstanding which they are fond of being engaged in war, and prefer that employment to any other. The poorer sort are brought up to diving, and their chief business is to get the sand or mud from the bottom of the rivers, ponds and lakes, from which they separate the gold that is intermixed with it, and sell it to the Portuguese in exchange for cotton and various other articles of merchandize.

Their common food is the flesh of oxen and elephants, with bread made of rice or millet, which is baked into thin cakes; and their drink is either sour milk or water. The better sort use strong liquors made from honey, millet, rice, and several sorts of fruits; but they mostly esteem palm-wine, which is reckoned a royal liquor, and greatly used at court.

Polygamy is allowed here, as in most other parts of Africa, every man being permitted to take as many

wives as he can maintain; but the first wife is the principal, and the children born from her inherit the father's estate.

They pay a religious worship to the dead, every one preserving the bones of the most distinguished of his family. These they hang up in a court, and know to whom they belonged by fixing certain marks on them. Every seventh day the relations go and visit them, being all dressed in white, which is the mourning of the country. They spread a table before them with provisions, then pray to the deceased for the king's prosperity, and afterwards sit down and regale themselves, which they look upon as the greatest honour that can be paid to the defunct.

The king, or emperor of Monomotapa, has a prodigious number of wives, the principal of whom are the daughters of some of his vassal princes; but the first only is called empress, or queen. The princess and ladies of the highest rank always attend upon him; they discharge this business in their turns, and think it the highest honour to be so employed. He is waited upon also by a great number of officers, who keep most profound silence, except when he drinks, or happens to sneeze or cough, at which time one of them cries aloud, "Pray for the health and prosperity of the emperor:" as soon as the words are repeated they all kneel, then rise, and testify their joy by the loudest acclamations.

He also takes great pains to preserve the respect of his subjects: he exacts no taxes or tribute from them, instead of which he is satisfied with a trifling present when they apply to him for any particular favour.

This is an universal custom from an inferior to a superior of every rank or denomination, and esteemed the highest mark of respect that can be shewn. If at any time he orders his subjects to labour either at the gold mines, or any other service, (as is sometimes the case), he always sends them cows and other provisions, so that instead of attending with reluctance, they obey his commands with the greatest cheerfulness.

His ministers and officers, both civil and military, as well as his soldiery, who subsist by his pay, are indeed obliged, instead of taxes, to pay him a kind of service of seven days in every month, either in cultivating his grounds, or any other work he thinks proper to employ them in; the lords and nobles are also bound to the same service when required, unless exempted from it by some particular privilege granted to their family or office.

The emperor maintains a numerous army of foot, for he has no cavalry, there being but few horses, and those not fit for the purpose, throughout his dominions. Wherever the emperor encamps they always erect a

large wooden house, in which a fire must be kept constantly burning. Neither he or any of his soldiers are permitted to wash their hands or face while the war continues; when it is over, and they have gained a complete victory, the spoil is divided, the emperor reserving one part to himself and distributing the rest in proportionable shares to his officers and men. This equitable distribution has an excellent effect, as it animates the men, and makes them fight with distinguished intrepidity.

The laws of this country are very few, and so little occasion is there for the confinement of criminals, that there is not a single prison throughout the whole empire. Those found guilty of murder are punished with death; but in trifling matters they only inflict corporal punishment, which is done by giving the party a certain number of strokes with a knotted cord, according to the nature of the crime.

Here are gold mines in the inland parts, which have produced considerable advantages to the Portuguese. There are other mines in different parts of the empire that produce excellent metal, particularly those near Batua, a small place bordering on the province of Manica, and extending itself from the Mountains of the Moon to the river Magnico, whose governor is a vassal to the emperor.

There are several considerable places between the mines and the sea-coast, where fairs and markets are held for the sale of gold, particularly at those towns which lie on the river Zezebe, and Cuama, where the Portuguese have built fortresses to keep the natives in awe, who come to those markets to exchange their gold for European and other commodities. In each of these markets they have an officer of their own, who decides all contests and differences that arise about their traffic; they have likewise in most of these towns churches and monasteries of the Dominican order.

The emperor of Monomotapa first permitted the Portuguese to build their forts here, in gratitude for the service they had done in contributing to reduce some revolted vassals to return to their obedience, as well as to enable them, on all such exigencies, to be near at hand to assist him. This was about the year 1640, since which time they have been on good terms with the sovereigns of the empire.

The commodities which they bring the natives are chiefly cloths of various sorts, glass beads of different sizes and colours, and other trifling trinkets; in exchange for which, besides gold, they receive great quantities of ivory, furs of sundry wild and tame beasts, and other valuable articles, which makes their commerce here very advantageous.

#### C H A P. IV.

### S O F A L A.

**S**OFALA is an extensive kingdom, and, like Monomotapa, remarkable for containing many excellent mines of gold. It is bounded on the east by the Indian sea, on the west by the province of Manica, on the north by the empire of Monomotapa, and on the south by the kingdom of Sabia. It is, properly speaking, a continued coast, extending itself from the river Cuama on the north, to that of Magnico, or Del Spiritu Sancto, on the south. The inland parts are very trifling in extent, being confined on the west by the empire of Monomotapa, notwithstanding which the whole kingdom is computed to be at least 2250 miles in compass.

The most considerable rivers of this country are the Cuama and the Del Spiritu Sancto, both of which are supposed to take their rise from the lake Goyama. The former received its name from the Portuguese, but it is generally called by the natives Zamberé. This

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river washes down great quantities of gold, which the negroes gather when the waters are low, by diving to the bottom of such parts of it as, from practice, they know contain the greatest abundance. They bring up the mud in buckets, which being properly levigated, easily discovers the metal.

On the coast are several capes, the principal of which are called Corientes, St. Catharine and Sebastian. The former is situated under the 23d deg. of south latitude: it is noted for the many rocks, sands and shelves that lie between it and the island of St. Laurence, or Madagascar, and cause frequent shipwrecks along that channel.

The climate of this kingdom is very unwholesome, occasioned by the vast number of marshes, which being in summer dried up by the scorching heat of the sun, infect the air with pestilential steams. The soil, in general

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general is very uneven, barren, and desart. The inland parts abound with various sorts of wild beasts, but particularly elephants, great numbers of which are annually killed by the natives, not only for the sake of their flesh, which is the chief part of their food, but also for their teeth, which they sell to great advantage to the Europeans. The number of these animals destroyed here by the natives is said, one year with another, to amount to near 4000.

The inhabitants of this kingdom are in general well-shaped, and have short curled hair: they cover themselves only from the waist to the knees, with a garment made of silk or cotton; but they adorn their arms, wrists, legs and ancles, with rings of gold, amber, or coloured beads; the better sort wear turbans on their heads, and have swords by their sides, the handles of which are made of ivory curiously inlaid with precious stones.

Their food consists of the flesh of elephants, large and small cattle, and fish, with which the rivers abound; instead of bread, they use rice and millet. The drink of the common people is water, but the better sort have a kind of beer, which is made of rice and millet; they have also some strong liquors made from honey, palm and other fruits.

The king and his court, with a great number of the principal people, are descendants of Arabs, and not only speak that language, but also strictly profess the Mahometan religion; the original natives are permitted to retain their antient customs, as also their religious maxims, the latter of which are much the same as those observed in the principal parts of Africa.

Sofala, the metropolis of this kingdom, is the only place of any note in it, and is pleasantly situated on a small island at the mouth of the river Cuama. The Portuguese have built a strong fortress here, which is of infinite service to them, as it secures their ships in the harbour when they stop here in their passage to and from India. The articles they purchase of the natives are gold, ambergris, slaves, and elephants teeth; in exchange for which they supply them with silks, stuffs, cotton, glass beads, and other trinkets. Both the fortress and island are tributary to the king of Portugal.

The king keeps a great number of soldiers, who are

all paid in gold dust, each according to his rank. Their original weapons were bows and arrows, the scymetar, javelin, dagger, and hatchet; but since the arrival of the Portuguese, they have been taught the use of fire-arms, of which they are very fond, and exercise them with great dexterity.

The inhabitants of Quiloa, Mombaza, and Melinda, come to this country in small boats called tambues, with stuffs of blue and white cottons, silk stuffs, yellow and red ambergris, which they exchange with the people here for gold and ivory. These again sell them to the inhabitants of Monomotapa, who give them gold in return without weighing it, so that the profit of the exchange is very considerable. This is the reason that when the Monomotapans come to purchase these articles, as soon as the Sofalans perceive their vessels at sea, they signify their joy, and bid them welcome, by lighting fires on the shore.

The gold mines of this kingdom are said to yield above two millions of metigals per annum, each metigal amounting to fourteen livres; that the ships from Zidem and Mecca carry off about two millions a year in time of peace; and that the governor of Mosambique, whose office lasts but three years, has above 300,000 crowns revenue, without including the soldiers pay, and the tribute annually paid to the king of Portugal. From hence many learned men are of opinion that this is the Ophir whither Solomon sent ships every three years from Esiongeler to fetch gold; Esiongeler being thought to be Suez, a sea-port on the Red Sea. This conjecture is supported by the remains of several stately edifices, which are found in the different parts where the gold mines are situated, and, from their appearance, are supposed to have been originally palaces or castles, built by that opulent prince the king of Israel. It may also be confirmed by the authority of the Septuagint, who translate the word Ophri (1 Kings ix. 28.) into Sophira, which has some resemblance to its present name of Sofala. As a farther confirmation of these conjectures, Lopez, in his voyage to India, says, the inhabitants of this country boast that they have books which prove that, in the time of Solomon, the Israelites sailed every third year towards these parts to fetch gold.

## C H A P V.

### M O N O E M U G I.

**T**HE empire of Monoemugi being an inland country, is very little frequented by the Europeans. It is bounded on the east by part of Zanguebar, on the west by Matamba and Makoko, on the north by Abyssinia, and on the south by the empire of Monomotapa.

The account we have of this country is chiefly founded on the authority of the Negroes, who carry on a commerce with it, European travellers not daring to venture themselves into it, not only by reason of the unwholesomeness of the climate, but also for fear of the inhuman Jaggas, who infest the more interior parts of it, and massacre all that happen to fall in their way.

The extent of this country cannot be ascertained, but that it is very great appears from the distance of its confines. The emperor is a powerful and rich prince, and has subdued most of the petty kingdoms about him to obedience.

The empire of Monoemugi is divided into five kingdoms or provinces, all of which are governed by petty princes subject to the emperor. The names of these are as follow, viz. Mujaco, Gingiro, Cambate, Alaba, and Monoemugi Proper.

Mujaco is bounded on the east by Abyssinia, on the west by Congo, on the north by Nubia, and on the south by Makoko. It is a large kingdom, but very

poorly inhabited; neither does it contain any thing that deserves particular notice.

Gingiro, which is also a large kingdom, lies between Narea, the most southern kingdom of Abyssinia, and Makoko and Cambate. A writer, who travelled thro' this kingdom, says, the king preserves an extraordinary dignity, and that he contends with the sun; for which reason he never goes abroad, or gives audience, but before the sun rises, alledging that two suns cannot appear at once. His palace is no better than a cottage, which, when he dies, is always burnt, and his successor has a new one built for him, which is dedicated with the blood of two or three men of a certain family killed at the door, and on that account the said family is free from all other duties, which are so heavy, that they render this cruel composition acceptable; for when the king buys any thing of foreign merchants, he pays them in slaves, and these are the sons and daughters of any family, which he takes at pleasure without any contradiction.

Cambate joins to the above kingdom on the west, and is bounded on the east by Alaba, on the north by Abyssinia, and on the south by Makoko. It is a poor country, and badly inhabited.

Alaba



Alaba is a large kingdom, and situated on the coast of Cambate. It reaches to the coast of Zanguebar, and is inhabited by a cruel people called Gallas. The prince is a Mahometan, but many of his subjects are idolaters, and of the worst sort, for they offer human sacrifices.

Monoemugi Proper is bounded on the east by Congo, on the west by Tranquebar, on the north by Monomotapa, and on the south by Makoko. This is the largest division of the whole, but not otherwise remarkable, except from its being the residence of the emperor.

The chief productions of this country, exclusive of the respective mines of gold, silver, and copper, are palm-wine and oil. Honey is here so plentiful, that the Negroes cannot consume one third of it, so that they suffer the rest to be lost.

The natives dress in silks and cottons, which they buy of strangers, and wear collars of transparent beads brought from Camboya. These beads serve also instead of money, gold and silver being so common that it is considered by them as of no value. They are most of them idolaters, and in their dispositions refractory and cruel.

## C H A P. VI.

## Z A N G U E B A R.

**T**HIS country received its name from the Arabs, the word Zangue, in their language, signifying black, all the inhabitants being of that colour. It is bounded on the east by the Indian Ocean, on the west by Monoemugi, on the north by Anian, and on the south by the river Cuama, which separates it from Monomotapa. It is very disproportionate in its extent, being 1400 miles in length, and not more than 350 in the broadest part.

The coast is very extensive, and in the course of it has many rivers and islands. This part of the country is best known to the Europeans, owing to the conquests made here by the Portuguese. The inland parts consist of a large, barren, and unhealthy track, the lands lying low, and intersected by rivers, lakes, thick woods, forests, and marshy grounds. Most of the inhabitants are Arabs, being the descendants of those who were banished here from their own country, on account of their adherence to the sect of Ali, of which they are still zealous professors.

The principal river of this country is that called Kilmanca, or Quilmanca, the latter of which name was given it by the Portuguese, from a fort and town so called, built by them at the mouth of it.

The continental part of Zanguebar is divided into two kingdoms, Mosambique and Melinda.

Mosambique is divided into several provinces and lordships, each of which has a peculiar dialect to itself. The climate is sultry and unwholesome, but the soil is fertile, producing plenty of millet, rice, and several sorts of pulse; as also abundance of orange and lemon trees. It abounds likewise with wild beasts, particularly bears and elephants, the latter of which are so numerous, that the inhabitants are obliged to kindle fires round the fields to prevent them from devouring the corn: nor dare they go abroad at night without carrying lighted torches in their hands to frighten them away.

The inhabitants of Mosambique are of low stature, very black, and have short curled hair. They are naturally cruel and deceitful.

Their towns are very small, and the buildings low and despicable. Their common food is the flesh of elephants, with bread made of millet and rice; from the latter of which they also make a kind of beer.

The chief wealth of these people consists in gold, ebony, ivory, and slaves, all of which they sell to the Portuguese only; for they will not suffer any other foreigners to enter their country.

With respect to their religion, some of them are Christians, and others Mahometans; but the principal part are idolaters, and use all those superstitions and ridiculous customs, practised in other idolatrous countries.

There are two small districts adjoining to the kingdom of Mosambique, called Mongalo and Angos: the

former is situated near the mouth of the river Cuama, and is chiefly inhabited by Arabs: the other is also situated on a bank of the same river, about 160 miles from the former. Both these places are fruitful, producing abundance of rice and millet; as also great quantities of cattle. The inhabitants are chiefly Mahometans, but intermixed with Negroes, who are idolaters, and remarkable for the lowness of their stature. They have no covering to the upper part of their bodies, but round their waists they wrap pieces of cotton or silk. Some of the better sort wear a turban on their heads.

The people of both these places carry on a commerce with the inhabitants of Monomotapa in gold, elephants teeth, gums, &c.

Melinda is situated partly under the equinoctial line, and partly on both sides of it; for its southern boundaries lie under the 2d degree, and 30th minute, south latitude, and its northern extremity extends to the river Quilmanca.

As this kingdom is well watered by rivers, the soil is in general fertile, and produces great abundance of the principal necessities of life. It abounds also with a variety of fruit-trees, particularly orange, palm, and citron, the latter of which constantly perfume the air with an odoriferous scent.

The inhabitants of this kingdom greatly differ in their complexions, some of them being quite black, some of an olive-colour, and others almost white, particularly the women. The common people wear only a loose piece of cloth about their waists, but the better sort have a garment made of cotton or silk, which reaches from the waist to the knees, and on their heads they wear a turban. The ladies of quality always appear in silk, and ornament their necks and arms; the former with strings of gold, and the latter with bracelets made of the same metal.

The city of Melinda, the capital of the kingdom, is situated on a very agreeable plain, and contains a great number of houses, most of which are well built with free-stone. It is the residence of the king, and in it are a great number of rich merchants, who trade with the Indians of Camboya in gold, ivory, copper, quicksilver, and all sorts of stuffs. The Portuguese are so numerous in this city, that they have built several handsome churches and chapels in it; and before one of the churches they have also erected a stately cross of gilt marble.

The king's palace is a very spacious edifice, built of stone, and neatly ornamented.

Whenever the king goes abroad he is carried in a sedan, on the shoulders of four of the greatest men in his kingdom, and incense and other perfumes are burned before him as he passes along the streets. At every town he enters, he is always met by a number of beautiful women, some of whom present him with flowers, and



and others go before him scattering various kinds of perfumes.

The laws of this country are but few, and those wholly vested in the power of the king. If any one is found guilty of murder, he is immediately punished with death: but thefts and trifling offences are punished only by fine. If any of the king's grantees are detected in having imposed falsities on him, they are either sentenced to pay a fine, or to receive a number of blows from the king's own hand, more or less, according to the greatness of the offence. In the latter case, the method of inflicting the punishment is thus: they strip the criminal naked, and lay him on the ground, in the apartment of the palace assigned for that purpose. The

king then gives him a number of blows on his back and breech, with a kind of whip, made with two long pieces of leather fastened to a stick. As soon as the king thinks he has sufficiently scourged him, he desists, when the criminal rises, puts on his cloaths, kisses the king's feet, and thanks him in the most respectful and submissive manner.

The weapons used by the people of this kingdom are bows, arrows, darts, and shields.

Some of these people are Mahometans, but the principal part are idolaters. The Portuguese have made but few proselytes in this kingdom, the people being obstinate in preserving their own religious principles.

## C H A P. VII.

### B R A V A

**B**RAVA, the only republican state on the whole coast of Africa, is pleasantly situated on the coast of the same name, being bounded on each side by a river, supposed to be two branches of the great river Quilmanca. Its extent inland is very trifling; and the chief thing that renders it remarkable is its capital, which is called Brava, and situated in the first degree of north latitude, between the two rivers above-mentioned, where it has a tolerable good harbour. It is a large city, and, with the whole republic, was founded by seven Arabian brethren, who fled hither to avoid the impending danger that threatened them from the tyranny of their king, one of the petty monarchs of Arabia Felix.

The city is surrounded by strong walls, and otherwise well fortified. The houses are very spacious, and built after the Moreco stile. They are chiefly inhabited by rich merchants, whose principal traffic consists in gold, silver, cotton and other cloths, elephants teeth, gums and other drugs, particularly ambergris, with which this coast abounds.

The government of this republic is aristocratical, the inhabitants having a right to chuse twelve chiefs from amongst the most ancient families, whom they trust with the management of all affairs, and the administration of justice.

The inhabitants are chiefly Mahometans, but subject to the king of Portugal, to whom they pay an annual acknowledgement.

The manner in which this republic became tributary to the Portuguese is thus related: Trifran de Cugna, admiral of the Portuguese fleet, having set on shore at Melinda three ambassadors, sent by king Emanuel to the emperor of Abyssinia, and recommended them to the care and protection of the king of it, continued his course northward along the coast, till he came to the city of Brava, where he cast anchor at the port. Here he dispatched, according to the Portuguese custom, one of his officers, named Lionel Codigo, to wait on the heads of the republic, and offer them peace, and the friendship and alliance of the king his master. To this the chiefs answered, that they had no objection to enter into such a treaty: but this answer was only a piece of dissimulation, and calculated to detain the fleet to its destruction, the season being then near at hand when such boisterous winds usually blow in these parts, as would dash in pieces all their ships, even in the very harbour.

Cugna, having discovered this artifice, resolved immediately to assault the city. Accordingly, before day-break, he drew up his men on the shore, and formed them into two lines, the first whereof consisted

of 600, the command of which he gave to Alphonso Albuquerque, whilst he reserved to himself the command of the others, which consisted of 600 soldiers.

Brava was at this time garrisoned by 4000 men, half of whom immediately sallied out against them. The conflict was severe on both sides; but the Portuguese charged them with such fury, that they found themselves obliged to give ground, and made a very regular retreat into the city; after which they shut all the gates, to prevent the enemy from following them.

The Portuguese immediately surrounded the place, examining, with the utmost diligence, where they could best force an entrance; but were all that time terribly annoyed from within, by burning torches and other missile weapons.

In the mean time Albuquerque, having discovered a weak part in the wall, began his attack there, but was quickly opposed by the besieged, who flocked thither with all speed, and defended it with surprising intrepidity. The contest was kept up with great fury on both sides, when, luckily for Albuquerque, the admiral came up, at whose approach the Moors were struck with such a panic, that they fled with the greatest precipitation; whilst the Portuguese soldiers, eager for their prey, would have pursued them into the city, but were restrained by their commanders.

The city, however, was soon after entered, and plundered of a very large and valuable booty, which the Portuguese immediately carried on board their ships. Great numbers of the besieged were slain and wounded, and many of them taken prisoners; but most of these were soon after released. The Portuguese had about 50 of their men killed, and many dangerously wounded, besides 18 others who perished in the long boat, which, through their insatiable avarice, they had loaded so immoderately, as to occasion it to overset. Such, indeed, was the inhumanity of the Portuguese soldiers and sailors, and such their thirst after spoil, that they cut off the arms of seven women, to come the more readily at their rings and bracelets; but Cugna having severely punished the perpetrators of this cruelty, thereby deterred the rest from the like barbarity.

After the city was plundered, Cugna ordered it to be set on fire; and it was soon reduced to ashes in sight of the inhabitants, who stood at a small distance beholding the dismal spectacle. From this catastrophe they were forced to become tributary to their conquerors; for the Portuguese would not permit them to rebuild their city, or enjoy their ancient privileges, on any other condition than that of paying the king of Portugal an annual acknowledgement, which they have continued to do from that time to the present.

## C H A P. VIII.

## KINGDOM OF MAGADOXA, OR MAGADOSKA.

**T**HIS kingdom is situated on the coast of Ajan, and is of considerable extent, reaching from 5 deg. 40 min. of north lat. to the equinox, where the river or gulph of Jubo separates the coast of Ajan from that of Zanguebar. It is bounded on the east by the ocean, on the west by the kingdom of Alaba, on the north by the kingdom of Adel, and on the south by the territories of Brava. It receives its name from its capital, situated at the mouth of a river of the same name, which river is called by the Arabs, the Nile of Magadoxa, by reason of its annual overflowing like that of Egypt.

Besides this river, the country is well watered by a number of canals that are cut from it; so that the soil is exceeding fertile, and produces great quantities of several kinds of grain, as also a variety of excellent fruits. It likewise affords good pasturage, for which reason the natives breed great quantities of cattle, particularly oxen and sheep. They have also numbers of horses; and in the inland parts are various kinds of wild animals, particularly monkeys, baboons, and apes. The rivers also produce several sorts of fish, which the inhabitants catch without any fear, as they are not, as in most other parts of Africa, infested with crocodiles, or any other dangerous animals.

The inhabitants greatly differ in their complexion, some of them being quite black, others of a tawny colour, and some almost white. They are very robust, and of a courageous and warlike disposition. Their weapons are darts and lances, as also bows and arrows, the latter of which are infected with a poisonous quality.

The city of Magadoxa is tolerably large, and well inhabited. It is resorted to by great numbers of merchants from the kingdoms of Adel, Camboya, and other parts, who bring here stuffs of various sorts, as also drugs and spices; in exchange for which they receive of the inhabitants gold, ivory, wax, and other commodities.

The king and his court are all Mahometans, as are also the chief of the inhabitants of the city; but those in the interior parts of the country are all idolaters, and strictly adhere to their heathenish superstitions.

With respect to the historical part of this kingdom, we have only to observe, that an hostile attempt was

made on its capital by the Portuguese fleet under the command of Admiral Tristan de Cugna, who, as before mentioned, reduced the city of Brava to ashes; the circumstances attending which were as follow.

Cugna having reduced that place, proceeded as far as the city of Magadoxa, which he caused to be summoned, as usual, to accept of peace of friendship, or, in plainer terms, of subjection and tribute to Portugal: but here he found the inhabitants ready prepared to give him a suitable reception: great numbers of foot were patrolling along the shore, the walls were covered with armed men, and a considerable body of troops were drawn up before the town, which made Codigo, the officer sent with the summons, afraid of going on shore; therefore he dispatched one of the Bravan captives to assure the Magadoxans that the Portuguese came not to denounce war, but to offer peace to them. They, however, knowing what dreadful execution had been made at the city of Brava, fell furiously upon the messenger, and tore him in pieces. They also threatened to serve Codigo in the same manner, if he offered to land, which obliged him to return to his admiral, and acquaint him with the ill success he had met with, and the insolent menaces of the enemy.

Upon this information, the admiral was so enraged, that he determined to bombard and storm the place, but was happily diverted from his design by the persuasion of his officers and pilots. The former represented to him the natural strength of the place, the number of the garrison, the great plenty of ammunition, and the valour and resolution of the inhabitants. The latter pointed out the extreme danger that must unavoidably arise to the ships, both from the fire of the town, and the violence of the sea, especially as winter was then coming on, and the season for sailing nearly expired; so that if his troops should miscarry in their attempt against the place, their fleet and army must inevitably perish. From these reasonable observations Cugna immediately relinquished all thoughts of attempting the design he had so precipitately formed, and immediately gave orders for sailing to the Island of Socotora, where he soon after arrived with all his ships, leaving the brave Magadoxans in the peaceable enjoyment of their own possessions.

## C H A P. IX.

## KINGDOM OF ADEL, OR ZEILA.

**A**DEL, or Zeila, as it is called from its capital city, is bounded on the north by the Straits of Babel-Mandel, on the east by the Eastern or Indian Ocean, on the south by Magadoxa, and on the west by the kingdom of Bali. The soil round the city of Zeila is barren, and the inhabitants labour under a dearth of water. At some distance from the city the country is fertile, and produces plenty both of grain and fruit. They have also cattle in abundance. The other parts of the kingdom being flat, they have rain but seldom, but that defect is supplied by the rivers that run through it.

The natives along the coast, as far as Barbora, are tawney, but farther to the south they are jet black.

They wear cotton garments in general, from the waist downwards, and have the rest of their bodies bare; but those of superior rank have callico gowns, which cover their whole bodies, and are distinguished by wearing caps on their heads.

The Adelites are brave and warlike, but being unacquainted with the art of making weapons, they are furnished with them by the Turks and Arabs, who receive in exchange the slaves and spoils they get from the enemy.

The country around the city of Barbora is fertile, and produces various kinds of grain, fruit, and cattle.

The articles of traffic here are gold dust, elephants teeth, frankincense, and slaves.

## C H A P. X.

## G U I N E A.

**G**EOPHAPHERS divide this vast space into two parts, namely, Upper Guinea, or Guinea Proper, and Lower Guinea, distinguished by the name of Congo. We shall treat of them in that order.

Upper Guinea, or Guinea Proper, is bounded on the north by Negroland, on the east by the unknown parts of Africa, and on the south and west by Congo and the Atlantic Ocean. It is in length computed at 1800 miles, and in breadth at 360. The coast of Guinea is much frequented by Europeans, who usually divide it into the Slave, the Gold, the Ivory, and the Grain Coast.

The Europeans gave these names to the respective parts from the chief commodities they afford. For instance, the Slave Coast is thus named from its furnishing a greater number of slaves than any other country; the Gold Coast from the great quantity of that metal found there; the Ivory Coast from the cargoes of elephants teeth brought from thence by the Europeans; and the Grain Coast from the Guinea pepper, which grows there in abundance.

## SECTION I.

## THE SLAVE COAST.

**T**HIS part of Guinea is bounded on the east by the kingdom of Benin; on the west by the Gold Coast; on the north by Biafara, with the Desert of Seth; and on the south by the Atlantic Ocean. It comprehends the kingdoms of Coto, Popo, Whidah, and Ardrah. The two first, in comparison with the two last, are very inconsiderable: a particular description, therefore, of the customs, manners, &c. of the inhabitants, will be given under the respective heads of Whidah and Ardrah, which form the principal parts of the Slave Coast.

The kingdom of Coto (by some called the Land of Lampi) begins at the river Volta, and extends eastward to Little Popo, a distance of about 50 miles. It is a flat, sandy, and barren country; and the only trees to be found in it are the palm and wild cocoa. The town or village of Coto, otherwise called Verbon, is about fourteen miles from the river Volta, and was formerly the residence of the king. The inhabitants of Coto are poor and illiterate, and their chief traffic consists in slaves, whom they steal from the inland countries, and sell to the Europeans.

The kingdom of Popo extends about 30 miles, and is divided into two parts, by the names of Great and Little Popo. The last is so remarkably sandy, and so barren, that the inhabitants are supplied with all their provisions from Whidah. They chiefly live by plunder and stealing slaves, in both which they exceed their neighbours of Coto, being of a more courageous and warlike disposition. They are also great cheats, and frequently take in the Europeans by deluding them on shore in expectation of slaves, at a time when they have not one to dispose of, when they not only fleece them, but sometimes detain them for several months before they procure the number wanted, and then take the advantage by fixing on them an exorbitant price.

The town of Little Popo is situated on the shore, about ten miles from Coto. It is a poor, miserable place, and consists only of a number of straggling huts, inhabited by people whose lives are chiefly spent in concerting measures for the destruction of their fellow-creatures.

In the inland parts of Great Popo are plenty of various kinds of fruit, as also cattle and poultry. The

town stands on an island formed by marshes, and is divided into three parts, each distinct from the other. It is the residence of the king, whose palace is very large, consisting of a number of huts, enclosed by lofty trees. The king has a great number of concubines, two of whom constantly stand by him with fans to cool and refresh him. He is very fond of tobacco, and spends the principal part of his time in smoking and conversing with his concubines. His dress consists only of a long gown of brocade, with an osier cap on his head, and sandals on his feet.

The town of Great Popo is the only place in the kingdom that merits the least notice, the rest being only small hamlets of five or six insignificant buildings, whose inhabitants, on the least apprehension of danger, immediately retire to Great Popo.

The blacks of this kingdom are addicted, in general, to plunder and rapine. They carry on some trade in slaves, but their chief advantages arise from the fish caught in the rivers.

## KINGDOM OF WHIDAH.

*Extent. Boundaries. Rivers. Soil. Divisions, Vegetable and Animal.*

**T**HIS kingdom extends from Popo about 10 leagues along the shore, and in the middle reaches six or seven inland, after which it divides itself like two arms, being in some places 30 or 40 miles broad, and in others much more. It is bounded on the east by the kingdom of Ardrah, on the west by the river Volta, on the north by the country of Dahomy, and on the south by the Gulph of Guinea. It is a fine, fertile country, being watered by two excellent rivers, called Jakin and Euphrates, both of which take their rise in the kingdom of Ardrah. At the mouth of the last river is the road where the ships ride, but the landing is exceeding dangerous on account of the prodigious swell of the sea, particularly in the months of April, May, and July.

These rivers greatly contribute to the fertility of the country. The coast part is ornamented with a variety of lofty and beautiful trees, which are planted in such order as to form the most agreeable retreats. From the coast the country rises with a fine easy ascent for the space of 50 miles, commanding, in most parts of it, a fine prospect of the sea. The fields are every where cultivated; and, instead of hedges, or other fences, are divided by beautiful groves of trees. In short, the whole country appears as one continued garden, and its beauties may be much easier conceived than described.

The kingdom of Whidah is divided into twenty-six provinces or governments. The king is at the head of these, and has the government of the province of Xavier, so called from the capital of the kingdom. Each of these provinces has several small villages or hamlets that are subordinate to it: so that the whole kingdom appears to be one large and populous town, divided into different parts, by gardens, lawns, and groves.

So fertile is the soil of this country, that as soon as one harvest is over, the ground is sown with some other grain; so that they have two, and sometimes three crops a year. They plough their land in ridges, by which means the dews falling in the hollows, and the sun heating the sides, whatever is planted soon comes to perfection. The grain consists of rice, millet, and maize, or Turkey corn. The Negroes are so industrious, that they will not suffer any spot of ground to lie uncultivated: even the enclosures of their houses and villages are planted with melons and other fruits; and

instead of highways, they have only small paths that lead through the fields from one village to another.

Here are oranges, lemons, bananas, ananas, pine-apples, water-melons, citrons, and tamarinds. There are also prodigious numbers of palm-trees, but they are chiefly cultivated by the natives for the sake of the oil, being so little fond of the wine, that few of them take the trouble to draw it.

The roots produced are cabbages, carrots, turnips, radishes, parsley, and various kinds of fallads, all of them little inferior in quality to those of Europe. They have also peas, and plenty of other vegetables.

About Whidah they are seldom troubled with wild beasts; but in the more inland parts there are elephants, buffalos, and tygers; and a greater plenty of all sorts of apes and monkeys than in any other part of Guinea. There are also many deers and hares, the latter of which are much like those of Europe.

The tame beasts are oxen, cows, goats, sheep, and hogs, all of which are large and well tasted. The hogs, in particular, are exceeding large, and the flesh as white and sweet as those of England. This, indeed, is little to be wondered at; for the poorer sort of Negroes pay more regard to their hogs than to themselves, and feed them much better.

They have plenty of poultry, as cocks and hens, geese, ducks, and turkies; besides great plenty of wild fowl, as partridges, pheasants, thrushes, pintados, wild duck, teal, woodcocks, ortolans, and ring-doves. There are also many parrots, which are chiefly grey, with some red feathers on the head, and the tips of their wings and tails.

Here are several other sorts of birds, whose peculiarities merit particular attention. The first of these is the kurbalot, or fisher: it is a small bird, about the size of a sparrow, and its plumage is beautifully variegated; the bill, which is as long as the body, is very strong and sharp, and is furnished on the inside with small teeth, not unlike those of a saw. They build in high trees by the sides of the rivers, and their nests are composed of earth mixed with feathers and moss. They make their nests at the extremity of the most slender branches, where they hang by a reed or straw about a foot long: they are of an oval form, and are entered by a projection at the top that bends a little, so that the inside is perfectly secure from the weather. These birds not only fly in the air, but skim on the surface of the water with prodigious swiftness. They are exceeding numerous, and breed so fast, that sometimes a dozen nests are found on the same tree.

The aigret is a bird of the heron kind, but is remarkable for the colour of its legs and feet, which are of a deep red. The body is about the size of a goose, and the feathers are of a darkish colour, intermixed with white: the neck is long, but the tail remarkably short: the bill, near the head, is of a blueish colour, but towards the point it is black. They are little used by the Negroes, their flesh being ill tasted.

The bustard here is about the size of the Guinea hen, and the flesh of it exceeding good. The bill is of a whitish colour, and much longer than those of Europe. The eyes are large, the iris hazle-coloured, and the eye-lids of an ash colour. The sides of the head, all round the eyes, are of a bright brown; but the top of the head, and the whole neck, are covered with black feathers, hanging a little loose, with narrow points. The back, rump, and tail, are of a bright brown; and the feathers on the latter have transverse black bars. The quills, or greater wing feathers nearest the back, are brownish, with black spots; and the middle quills white, with transverse bars of black. The legs are long, and the toes short in proportion, being void of feathers some way above the knees. The toes are only three, all standing forward, and they are covered with scales of a white colour, but the claws are dusky.

The bird called the Numidian Damsel is very delicate in its construction. The body is long and taper, as are also the legs. The feathers on the upper part of the

wings and back are of a light colour; but the tail, which is long and ragged, is black. The sides of the head are white, and from the top of it behind hangs a long tuft, which reaches for several inches down the back of the neck. It is a bird much esteemed among the Blacks, the flesh of it being firm and well tasted.

The rivers here produce great plenty of various kinds of fish, which are caught by the natives with lines, they being strangers to the use of nets. Among the fish caught here is a remarkable one, called by the natives the ape or monkey fish. The flesh is tolerably good, and greatly resembles lean beef in its taste. It is a lively fish, and swims very swift. When he appears first on the surface of the water, before he takes the hook, his motions are truly diverting: he comes gently near it, looks at it, tastes it with the edge of his lips, and then quits it. After several evolutions, he at length swallows it, and, when he is entangled, he throws himself into such postures, as to afford a most laughable scene to the spectators.

Here are great numbers of snakes, or serpents, but they are chiefly of two sorts. The first of these are black and poisonous; but the other is quite harmless, and worshipped by the natives. The poisonous sort are about twelve feet long, and three inches in diameter. They have a flat head, with two large crooked teeth, and always creep with their heads erect and their mouths open, and attack their prey with great eagerness.

The ferish snake has a large round head, with beautiful eyes: the tongue is short, pointed like a dart, and their motion is exceeding slow: their tail is slender and sharp, and the skin very beautiful, the ground of it being white, with waved streaks or spots of yellow and brown, agreeably intermixed. They are so gentle, that they will not hurt any creature except the venomous serpents, to whom they have the greatest enmity, and seem to take pleasure in destroying them. Both Negroes and Whites handle and play with them without the least danger.

These snakes are held in so sacred a light by the Blacks, that should either a Negro or a white man kill one of them, whether on purpose or by accident, his life would pay for it. Of this the following tragical instance is recited by a late writer: "When the English first settled in Whidah, a captain of that country having landed and housed his cargo, his men one night found a snake in the lodge, which not thinking any harm, they immediately killed, and threw out before the door. The Blacks next morning seeing the dead snake, and the English as innocently owning they had killed it, the natives massacred all that were in the lodge, set fire to it, and destroyed all the goods." The English, deterred by this cruelty, discontinued from going to trade there for some time; but at length some of them again venturing, on their arrival, the Negroes shewed them some of these snakes, and desired they would not hurt them, by reason they were sacred. This request the English readily obeyed, and no material accidents have happened to them ever since.

If a white man should happen by chance to kill one of these serpents, the only means to secure him are to fly immediately to the king, and satisfy him that it was not done designedly; in which case, and a handsome present made to the priests, he may probably escape the rage of the populace; but even then his situation is very dangerous.

Before we quit this subject we shall take notice of a whimsical story relative of one of these snakes, as mentioned by an Englishman who some time resided on the spot. "A snake (says he) once placed himself over the table where I always dined, and though he might be easily touched, yet no person could be found who would venture to take him away. However, I was afterwards well paid for his lodging; for some of the great men of Whidah dining with me one day, happening to talk about the snakes, I glanced my eye to that which was over their heads, and told them, that not having eaten any thing for fourteen days he must certainly at last



last die with hunger if he did not speedily remove his quarters. My guests answered, that although I was not aware of it, the snake undoubtedly had part of my victuals out of the dishes, which he knew how to come at. I took the hint, and next day told the king, in presence of the same persons, that one of his fetishes had made bold, uninvited, to eat at my table for fourteen days; adding, that I thought it was but reasonable that I should be paid for his board, otherwise I should be obliged to discharge from my house this bold intruder. The king, who was always diverted with such sort of discourse, desired me to let the snake remain where it was, and promised to provide both for him and me, which he accordingly did, by sending me a fine fat ox the same evening."

The same writer says, "If a fire breaks out, in which one of these snakes happens to be burnt, all that hear of it stop their ears, and give money to reconcile them to the consumed fetish, of whom they have been so careless; since they believe he will quickly return, and revenge himself on those who have been the occasion of his death."

*Persons, Dress, Manners, Customs, &c. of the Negroes of Whidah.*

**T**HE Negroes of Whidah of both sexes are generally tall, lusty and well proportioned. Their dress consists of three or four ells of a stuff called Paen, which is wrapped round the waist, and then descends to the middle of the leg. The women wear a silk garment, with two or three rows of fringes, the bottom of it covering the feet. Sometimes they wrap themselves round with a piece of the beforementioned stuff Paen, and bring part of it over the head and round the shoulders like a mantle. The better sort of the men are distinguished by their hats, which they purchase of the Europeans; the larger they are the better they like them, and are particularly proud of them after they are old and rusty; others have bonnets made of deer or dogs skins. They wear strings of pearls or coral on their necks, and have bracelets of the same materials on their arms and wrists.

In general they are very illiterate. When two persons of equal condition meet in the morning, they both fall down on their knees, clap their hands, then rise, and mutually salute, by wishing each other a good day. They pay particular respect to their superiors, for when they chance to meet these they immediately fall on their knees, and kiss the earth thrice, clapping their hands, and congratulating them by wishing them a good day or night, which the superior returns by gently clapping his hands together, but without altering his posture; all which time the inferior continues on the ground till the other departs. The same kind of ceremonies are also used by the younger to the elder brother, the children to the father, and the wives to their husbands.

The Whidah blacks are cleanly and assiduous in business; nor will they ever leave any work they undertake till it is thoroughly compleated. Besides agriculture, the men make calabashes, wooden utensils, hardware, and several other things, which they execute with great neatness. The women are employed in spinning and in planting and sowing their corn, yams, potatoes, &c. The Whidah cloth is about two yards long, and about a quarter of a yard broad. It is of various colours, but those most in use are either white or blue.

Those that are wealthy, besides husbandry, in which their wives and slaves are employed under them, drive on a very considerable trade, not only in slaves, but in many other commodities.

They are most artful thieves, and greatly addicted to gaming. When they have lost their money and other property, they will play for their wives and children; and when they have lost them stake their own liberty, and thus become slaves to their countrymen, who sometimes sell them to the Europeans.

Polygamy is universally prevalent here. It is no uncommon thing for a poor man to have forty or fifty wives; a chief or grandee three or four hundred; and a king as many thousands. These wives, however, may be considered only as so many slaves, and, indeed, the principal part of those belonging to the great are probably captives that happen to please their masters, who therefore rather chuse to keep them, than sell them to the Europeans.

Their marriage ceremonies are very concise. When a man fancies a young woman, he applies to her father, and desires her for his wife, which is seldom refused. He then presents her with a fine pagne, or garment, as also necklaces and bracelets; after which he provides a grand entertainment, which concludes the ceremony. If a slave is inclined to marry a girl who is the slave of another he asks her of her master without applying to her parents. The boys of this marriage belong to the master of the wife.

The women here cannot be considered in any other light than as slaves. They are in general obliged to till the ground for their husbands; and even the favourites, who are kept at home, are not exempt from labour; besides which they are obliged constantly to attend on their husbands, and behave to them with the greatest submission.

The prodigious number of slaves to be had here can be no cause for wonder; for, from the multiplicity of wives each man has a great number of children must reasonably be expected. It is no uncommon thing to see fathers who have two hundred children living at the same time: and it often happens that a man has half a dozen children born in a day, for they never cohabit with their wives while pregnant, which, indeed, is the only reason that can be given for their being permitted to take so many. A man's principal wealth consists in the number of his children, whom he can dispose of at pleasure, except his eldest son. On the death of the father the eldest son inherits not only all his goods and cattle, but his wives, which he immediately holds and retains as his own, except his mother, for whom, in case she desires it, he provides a separate subsistence and apartment. This custom not only prevails among the common sort of people, but also the king and grandees.

The Whidah blacks are equally fond of dancing and music.

Circumcision is practised here, but the time of performing the operation is uncertain, some doing it at the most infant state, and others not till the children are five or six years old.

They are subject to several diseases, particularly malignant fevers, and the flesh worms. These worms are of different sizes: in general they run about a foot in length, and are not thicker than a hair. They breed between the flesh and the skin, where they extend themselves till they force a passage, and not only men and women, but cattle are subject to this disorder. Various conjectures have been formed relative to the causes of these worms, but the most reasonable opinion is, that of the unwholesomeness of the water generally taken out of pools or ponds. They cause excruciating pain, and disclose themselves sometimes by cold shiverings and sometimes by burning heat. In some they are attended with a large swelling, in others with carbuncles and ulcers. The negroes use no remedy for them, but let them come out freely, and afterwards treat the part either by washing it with salt water or anointing it with fresh butter intermixed with salt. A late writer, speaking on this head, says, "The pain of these worms is so excessive, that a man would for ever renounce all the profit of trading on this coast rather than endure it."

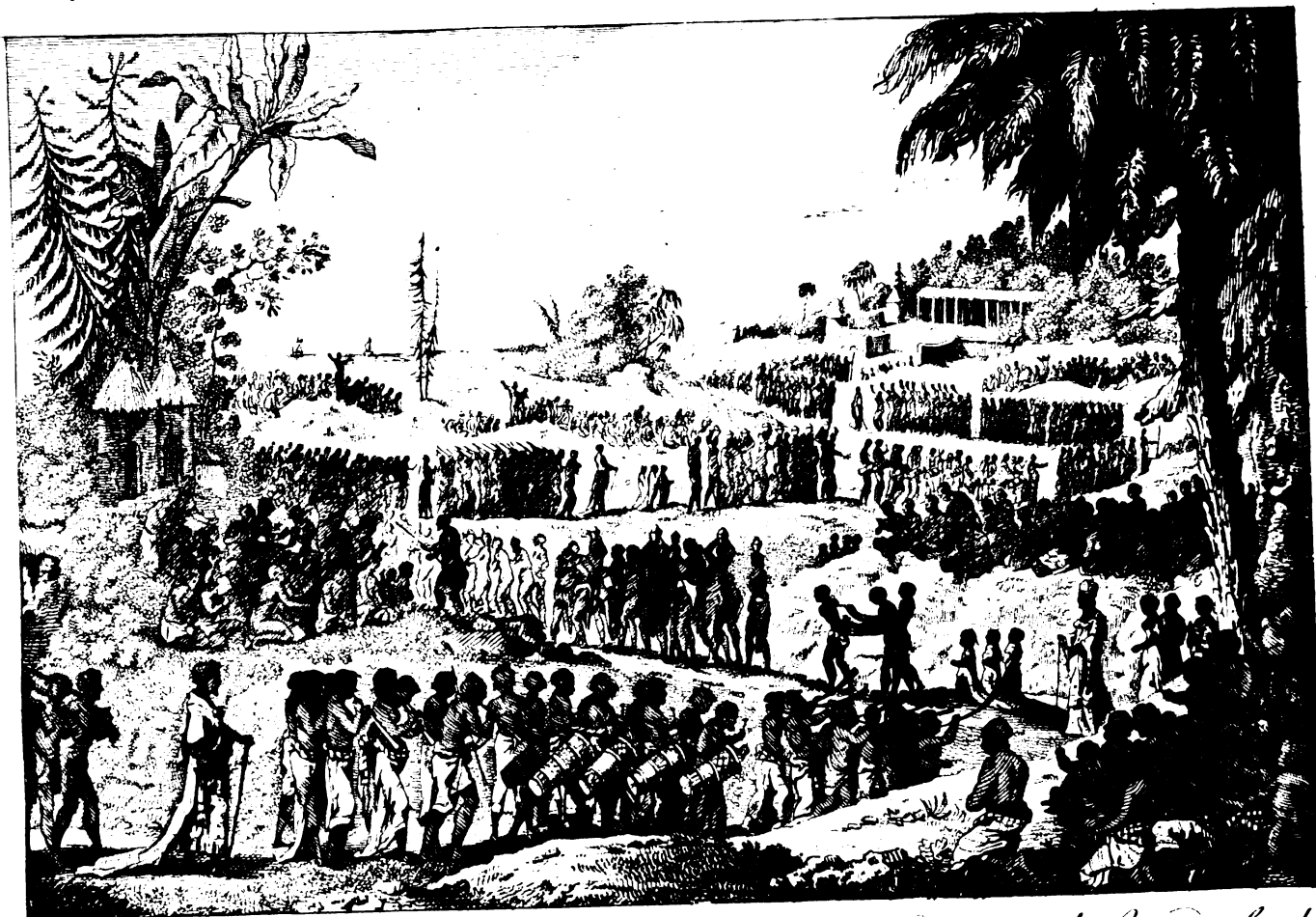
Their fevers are most prevalent in the months of June, July and August. The worst and most difficult disorder to cure is the dysentery, which attacks strangers at all seasons of the year. It commonly arises from eating the country fruits to excess, or making themselves too free with spirituous liquors.

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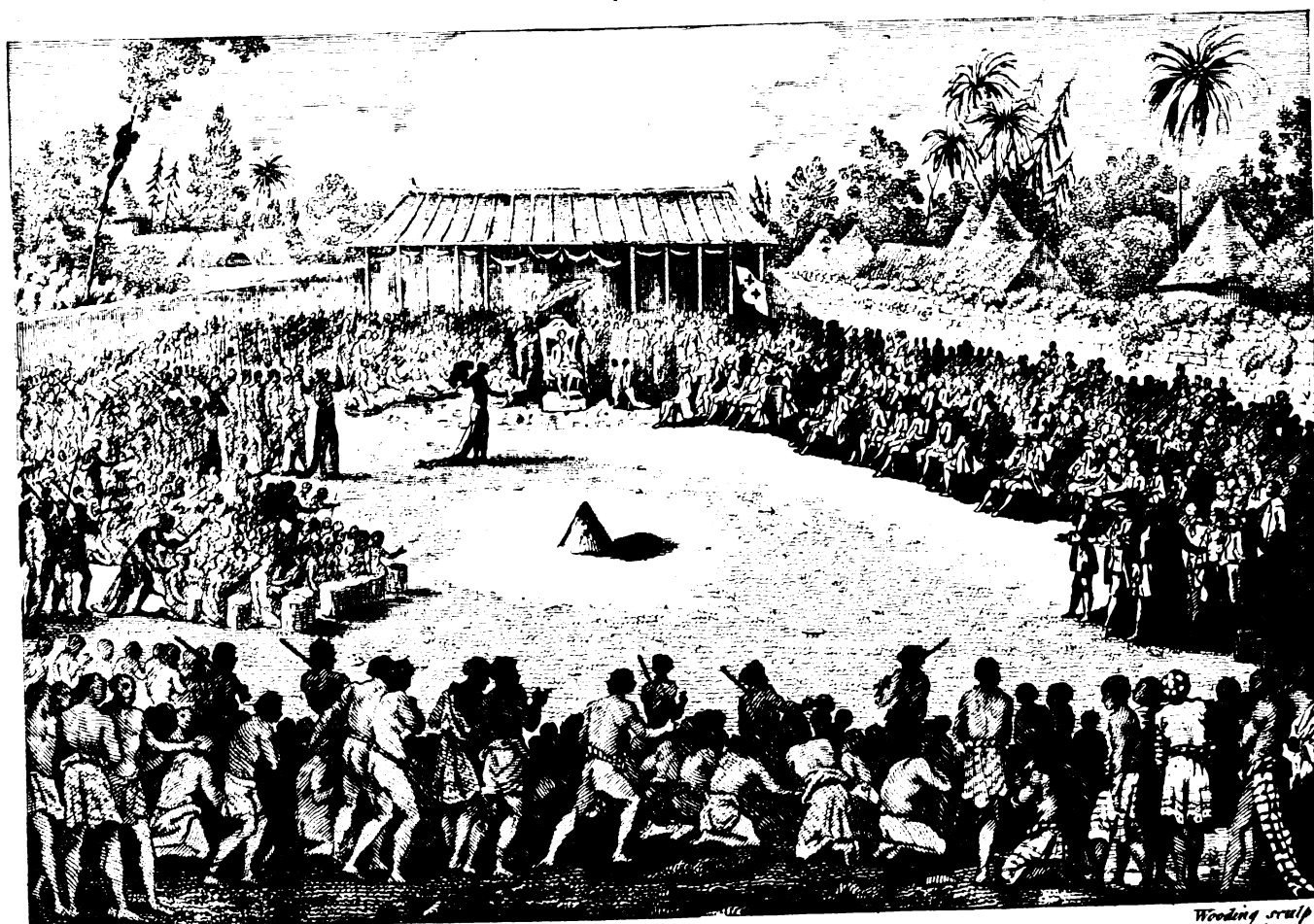




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*Procession of the People of WHIDAH, to present offerings to the Grand Snake.*



*Ceremonies used at the Coronation of the KING of WHIDAH, on the Slave Coast.*

*Wooding sculp.*

The people here are greatly alarmed in case of sickness; and the mention of death has such an effect on them, that it frequently facilitates their illness. It is a capital crime to speak of it before the king, or any great man.

The fetishes, or objects of religious worship among the Whidah Negroes, are four in number, viz. the snake, or serpent, which is the principal; the trees; the sea; and Agoye, or the god of counsels.

The snakes are kept in fetish or religious houses, built for that purpose in groves; and to these the people sacrifice hogs, sheep, fowls, goats, &c. The principal snake-house, or cathedral, is situated about seven miles from the king's village, and is built under a beautiful and lofty tree. It is called the Grand Snake, being the largest of them all, and is chiefly worshipped by the king and great men. The offerings made to this snake are very considerable, consisting not only of various kinds of provisions, but also money, pieces of silk or stuff, and all sorts of European and African commodities. These offerings are presented to the priest, or grand sacrificer, who reconciles the disposal of them with the idol in such a manner, as to enhance his own emolument.

An annual pilgrimage is made to the grand snake by all the nobility and great men of the kingdom, when the richest offerings, and most valuable presents, are bestowed. The grand master of the king's household also goes once a year in the king's name, and offers presents to the snake for the preservation of the government. But the greatest piece of devotion paid to this idol, is the solemn procession made after the coronation of a new king, the particulars of which are thus related by the Chevalier de Marchais, which we have carefully translated into English.

"As soon as notice is given of these processions, the crowds are so great from all parts of the kingdom, that it would be impossible to pass, if care was not taken to range them in order on each side. For this end a great number of officers, with large rods or switches in their hands, go foremost, to keep order and make way. These oblige the people, gathered near the temple gate, to sit on their heels, and keep silence. Next follow 40 of the musketeers, four and four, with their captain at their head: then the king's trumpet-major, with 20 trumpets; and after him the drum-major, with as many drums, beating as loud as they can: next the chief player on the flutes, with 20 musicians on the same instrument. These three bands are the king's chamber music, and sometimes play separately, sometimes together. Twelve of the king's wives, two and two, carrying the king's presents to the serpent, which consists of bujis, brandy, linen, callico, and silk. The king's valet-de-chambre alone, with a cane in his hand, bare-headed, and clothed like the grandees, his pagne trailing on the ground. Twenty-one trumpets, three and three. Forty soldiers with muskets, four and four. Twenty drums, two and two. Twenty flutes, ditto. Twelve of the king's wives of the third class, with large baskets of reeds on their heads, with victuals for the serpent from the king. Three of the king's dwarfs richly dressed, and long pagnes trailing behind them, which makes them look less. The grand master of the ceremonies, bare-headed, his cane in his hand, dressed like the grandees. Forty musketeers, four and four. Twenty drums. Twenty trumpets. Twenty flutes. Twelve of the king's wives, carrying the queen-mother's presents to the serpent. Three valets of the queen-mother carrying her arm chair; the foremost has the back of the chair fastened to his shoulder, the other two carry the feet. Three of the king's dwarfs, dressed like the former. After them comes the queen mother, walking alone, her cane in her hand, magnificently dressed, her pagnes trailing behind, and on her head a reed hat, neatly wrought. Three ladies of the palace richly dressed, but bare-headed. Twelve women trumpets, two and two. Twelve women drums. Twelve women flutes. The grand sacrificer, bare-

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headed, his cane in his hand, richly dressed like a grandee. Lastly, a body of 40 musketeers closing the procession, with some officers to keep off the mob.

"As these several bodies arrived at the place of the serpent, without entering the court, they prostrated themselves, with their faces to the earth, at the gate, clapping their hands, throwing dust on their heads, and giving shouts of joy. Mean time the men and women musicians, ranged on each side, made an horrible noise, while the soldiers kept continually firing with their muskets. The king's wives, who carried his presents, and those of the queen mother, waited, ranged in a line in the outer court, till that princess entered, and delivered these presents to the grand sacrificer. In doing this she was assisted by the king's valet-de-chambre, the master of the ceremonies, and the three ladies of the palace, who were the only persons admitted into the temple. It did not appear that this princess was admitted to see the serpent, for that is a favour not even allowed to the king, who is not suffered to enter the first hall, but makes his addresses to the serpent by the mouth of the grand sacrificer, who brings back such answers as he thinks proper. After this the procession returned to Sabi with the same order and ceremony as before."

They invoke the snake, or serpent, on particular occasions, when they think their private fetishes have not sufficient power to protect them. These times are when they are afflicted with drought or rain, famine, or other public calamities. The common people go daily in large bodies to their snake-house, with drums beating and trumpets sounding, where they perform their worship, which consists of certain songs and dances to the honour of their idol, from whom they implore either a propitious journey, fair weather, a good crop, or whatever else they stand most in need of; to obtain which they present their offerings, and then return home.

Their second public fetishes are the trees. These are very lofty; and though they are formed by pure nature, yet they appear as if the greatest art had been bestowed on them. These trees are only prayed to, and presented with offerings in time of sickness, more especially fevers, for the restoration of health. The sacrifices offered them consist of loaves of millet, maize, or rice. These the priest places at the foot of the tree to which the patient is desirous of making his offering. If the latter compliments the former with a pecuniary present, he leaves them to be devoured by the beasts and birds; if not, when the patient is gone, he takes them home, and converts them to his own use.

Their third principal fetish, the sea, they firmly believe (and not without just cause) is able to do as much for them as the snake or the trees. When the weather is so stormy as to hinder trade, the grand sacrificer is consulted, and, according to his answer, a procession is made to the sea, where an ox or sheep is killed on the shore, letting the blood flow into the water, and at the same time throwing a ring into the sea as far as the strength of the arm will reach. The carcase of the beast sacrificed is the property of the priest, who disposes of it in such manner as he thinks proper: sometimes he divides it among the people, but in general he converts it to his own use.

Agoye, their fourth and last public fetish, is an image, made of black earth or clay, and in form somewhat resembles a Negro squatting. It is placed on a kind of pedestal, ornamented with a slip of red cloth bordered with cowries: the head is crowned with lizards and serpents, intermixed with red feathers; and from the top issues the point of an assagaye that goes through a larger lizard, beneath which is a silver crescent. This idol is placed on a table in the house of the grand sacrificer. Before it stand three wooden bowls, or half calabashes, in one of which are a number of small earthen balls. With this idol the people generally advise before they commence any capital undertaking, for which reason he is called the god of councils.

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The office of the priesthood is not, as in most other countries, vested in the males exclusively; the females also enjoy it in a superior degree, being wholly exempt from the controul of their husbands, who treat them with the utmost reverence. Girls are trained to the priesthood, under the inspection of an old priestess, from whom they imbibe many absurd principles and maxims, both as to religious tenets, ceremonies, and practices.

The high priest, or grand sacrificer, presides over the rest, who pay him the greatest homage; and even the king himself considers him with equal respect. The priesthood of the grand serpent is peculiar to one family, of which the grand sacrificer is the chief, all the others being subject to and dependent on him. The priests, as well as the priestesses, are easily known by the scars and marks on their bodies, made at the time they are initiated into the religious order. In other respects they differ but little from the laity. They trade like other people, and gather considerable possessions by the sale of cattle and slaves: but their greatest gains arise from the credulity of the people, from whom they extort offerings and presents for the great serpent, which their deluded devotees imagine are religiously bestowed.

*Government of Whidah, with the Punishments inflicted on Criminals.*

**T**HE civil and military government of Whidah is vested in the king and his principal men: but in criminal cases the king assembles a council, when he opens the indictment, and requires every person to declare his opinion what punishment the offenders deserve, and according to the verdict the punishment is immediately inflicted. Under the king are the several vice-roys, whom he appoints at pleasure, and who, in his absence, have an unlimited power. He has also grand captains, who are viceroys over certain districts. Besides these, there are a great number of honorary captains, and another sort that are entrusted with the care of the markets, slaves, prisons, &c.

Murder and adultery are the only capital crimes here. For the first offence the criminal is cut open alive, his entrails taken out and burnt, and his body fixed on a pole erected in the market-place, where it continues for some days, and is then carried to a remote place, to be devoured by birds or beasts of prey.

Adultery is punished no less severely than murder, especially when it is committed with one of the king's wives. If the guilty couple happen to be surpris'd, the king pronounces sentence of death immediately; the manner of executing which, according to a late writer, is thus performed: The king's officers cause two graves or pits to be dug six or seven feet long, four broad, and five deep, so near each other, that the criminals may see and speak together. In the middle of one they plant a stake, to which they fasten the woman, tying her arms behind the post: her legs are also tied at the knees and at the ancles. At the bottom of the other the king's wives lay bundles of small faggots, after which they retire; and two forks of wood being fastened by the officers at the ends, the man, stark naked, is tied to an iron bar, like a broad spit, with iron chains, that he cannot stir, and laid across the two forks. They then set fire to the wood, so that the flames may just reach the body, which is thus roasted by a slow fire. This cruel punishment would be lingering, if they did not take care to turn the criminal so with his face downwards, that the smoke suffocates him before he is quite broiled. When they no longer perceive signs of life, they untie the body, fling it into the pit, and fill it up with earth. When the man is dead, the women issue from the palace, to the number of fifty or sixty, richly dressed as on a festival day. They are guarded by the king's musketeers, accompanied by his drums and flutes. Each carries on her head a large pot of scalding water, which they pour one after another on the head of the female criminal, dead or not dead, and throw the pot after it. This done they loosen the body, take up the

stake, and casting both into the pit, fill it up with earth and stones.

When the wife of a grandee is taken in adultery, the husband is at liberty to use his own discretion, either to put her to death, or sell her as a slave to the Europeans. If he determines on the former, she is strangled or beheaded by the executioner, and the king is sufficiently satisfied on being made acquainted with the fact. The injured husband, however, has not any power over the man that dishonoured him, unless he happens to catch him in the fact, when he has liberty to kill him on the spot. If otherwise, he must apply to the king for justice, who usually sentences the criminal to death. The Chevalier Marchais, who was present at one of these executions, gives the following account of it. "A grandee complained to the king that a private person had debauched his wife. His majesty, upon hearing the witnesses, passed sentence, that the offender should be beaten to death wherever he could be found, and his body exposed for food to the birds and beasts. The officers belonging to the governor of Sabi immediately went in search of him, and found him almost entering his own door, where they soon dispatched him with their clubs, and left the body as the king had ordered. The neighbours went to acquaint the captain of the seraglio, that the body would infect all that quarter before it corrupted, and intreated he would obtain the king's orders to have it taken from thence, or throw it into the sewer, where it could not affect any body. The officer represented their complaint to the king, who replied, 'If I did not punish adultery with severity, no person in my kingdom could be safe. The body shall lie there till it be devoured or rotten. The people shall see it, and learn, at the expence of this wretch, how they invade their neighbour's bed. All I can grant is, that in the day time they may throw a mat over the body, leaving the face uncovered, that the criminal may be known as long as his features can be distinguished.' Not content with this, the king gave to the grandee, whom the deceased had injured, all his effects, with his wives and slaves, to sell or dispose of as he thought proper."

Crimes of a more trifling nature are left to the vice-roys, who generally inflict either some kind of penance, or a pecuniary mulct, which is always paid to the king.

*Ceremonies used at the Coronation of the Kings of Whidah.*

**O**N the death of a king, the crown descends to the eldest son, unless disapproved by the grandees, who sometimes take upon them to vest it in a younger branch of the family.

The time of the coronation is appointed by the grandees. It is sometimes protracted for months, sometimes for years, but never more than seven. During these intervals the grandees may be said to govern; but the king, in all other instances, is treated with that respect which is due to his rank.

At the time appointed for the coronation, the grandees give intimation of it to the king, who assembles them in the palace, and after the council have deliberated on the measures to be used in executing the ceremony, notice is given of it to the public, by a discharge of cannon, and the news is soon circulated all over the kingdom.

After some previous ceremonies, consisting of offerings made to the grand serpent, and a procession of a number of the king's wives, attended by a party of musqueteers and musicians, to the place of sacrifice, the grandees repair to the palace, dressed in their richest apparel, and attended by their slaves. The king not being present, they enter it without stripping, and after having prostrated themselves before the throne retire. This part of the ceremony continues for fifteen days, during which the king's women make the palace resound with their acclamations; and the public joy is testified by the firing of cannon, and an almost incessant display of rockets from all parts of the town.

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At the close of this ceremony, an ambassador is deputed by the grandees of Whidah, to request one of the nobles of Ardrah (in whose family the right has continued time immemorial) to perform the office of crowning the king. This nobleman is conducted with great state to Sabi, and having been splendidly entertained for five days, on the evening of the fifth nine guns are fired at the palace, to give the people notice that the king will be crowned the following day. At the same time one of his officers acquaints the directors of the European factories with the time and place, and invites them to be present at the ceremony.

In the evening of the sixth day, about five o'clock, the king sets out from his seraglio, attended by 40 of his favourite wives, dressed in the most sumptuous manner, and rather loaded than ornamented with gold necklaces, pendants, and bracelets, foot-chains of gold and silver, and the richest jewels. The king is dressed in the most magnificent manner, and on his head he wears a gilt helmet, decorated with red and white feathers. He is attended also by his guards, and proceeds from the seraglio to the throne, which is placed in an angle of the court to the east of the palace, and is called, The Court of the Coronation.

The throne consists of a large gilt arm chair a little elevated, with a velvet cushion richly laced with gold, on which the king sits, having another of the same quality at his feet. On the left hand of the king are placed his 40 favourite women; on the right his principal grandees; and on a line with them the chief Europeans of the English factories. One of the grandees holds in his hand an umbrella, which is more for ornament than use, as the ceremony is performed at night. It is made of the richest cloth of gold, the lining embroidered with gold, and the edges adorned with gold fringes and tassels. On the top of it is the figure of a cock as large as the life, and the pole that supports it is about six feet long, and gilt. Another grandee kneels before the king, and keeps fanning him during the whole ceremony. Opposite to his majesty are two of his dwarfs, who alternately represent to him the good qualities of his predecessor, extol his justice, liberality, and clemency, and exhort the king not only to imitate, but surpass him; and conclude their harangue with wishes for the king's happiness, and that his reign may be long and prosperous.

After these preparations, the grandee of Ardrah is conducted to the court of coronation, and some forms having passed, and a general silence ensuing, the grandee pronounces distinctly these words three times: "Here is your king; be loyal to him, and your prayers shall be heard by the king of Ardrah, my master;" after which he makes a low bow, and retreats. The cannon and small arms are immediately fired, the music strikes up, and the acclamations are renewed. The grandee of Ardrah is then conducted in great state to his apartments; after which the king, attended by his wives, his guards, and the Europeans, return to the seraglio, where the latter make their compliments to him as he enters the gate. The next day the king sends a handsome present to the Ardrah grandee; after which he must return home, not being suffered to remain three days longer in the kingdom.

Rejoicings continue for fifteen days, and the whole is closed with a grand procession to the house or temple of the great serpent.

*The King's Household Establishment, Palace, Revenues, &c.*

THE king of Whidah may be said to lead a life of luxury and indolence, his attention to public affairs being merely occasional. The greatest part of his time is spent in the recesses of the seraglio, attended by his wives. These are exceeding numerous. She who bears the first son is the chief, and is distinguished from the rest by the name of queen, or, as they term it, the king's great wife. She possesses very great privileges.

If a man meets one of the king's wives in the street, and should accidentally happen to touch her, she is never permitted to enter the seraglio again, for both she and the man are immediately sold as slaves. If it appears there was any premeditated design in their touching each other, the woman is sold, but the man is put to death, and all his effects confiscated to the king. For this reason, such as have occasion to go to the palace, on their entrance immediately call out, *ago*, which signifies, "Make way, retire, or take care;" when the women place themselves in a range on one side, and the men walk as close as they can on the other. In like manner, when the king's wives go to walk in the fields, whoever meets them must immediately fall on their knees, and continue in that position till they have passed.

Notwithstanding this deference from the people, his majesty has very little respect for his wives himself. They attend him on all occasions like servants; and, instead of his shewing any affection, he generally treats them with the most haughty contempt. Considering them only as slaves, on the most trifling occasions, he will sell a number of them to the Europeans; and even sometimes, when ships are waiting on the coast for slaves, he will supply them with whatever number they want to complete their complement. These deficiencies are supplied by the assiduity of his captains, or governors of the seraglio, who go about the streets, and seize such girls as they think will be pleasing to the king, nor dare any of his subjects make the least objection or resistance. These officers immediately present them to the king; and as they are the most handsome they can select, his majesty is sometimes particularly attracted by their beauties. When this happens to be the case, the object that most strikes his fancy is honoured with his company for two or three nights, after which she is discarded, and obliged to pass the remainder of her life in a state of obscurity; for which reason the women are so little desirous of becoming wives to the king, that they would rather prefer a life of celibacy.

The king's palace is magnificently furnished, and abounds with all the elegancies and luxuries of Europe. He observes great state on all public occasions. No subject is permitted to see him, unless his business be of a peculiar nature, and he has obtained the royal permission; in which case he is ushered in by the high priest, before whom he must prostrate himself, as well as to the king. Even his grandees (except when a general council is called) find some difficulty in obtaining an audience; and when they do, must appear before him in the most humiliating form. They advance creeping to a certain distance, till the king, by clapping his hands softly, gives them leave to speak, which they do in a low tone, with their face almost to the ground; after which they retire in the same manner they advanced. The captain of the seraglio, and the grand sacrificer, or high priest, are the only persons that are permitted to enter the seraglio without permission first obtained from the king; but if they want to speak to him, they must pay the same homage as any other subject. The Europeans, however, are exempted from these slavish ceremonies, being granted an audience whenever they desire it, and treated with every token of respect.

The king's revenues arise from his lands, and a duty upon all commodities sold in the markets, imported or exported. They are under the inspection of governors, who execute their trust without any emolument whatever. He also receives a moiety of all the tolls and fines in his vice-royalties. The revenues arising from the slave trade are very considerable, the king receiving three rix-dollars for every slave sold in his dominions. Every European vessel also pays him a pecuniary duty, exclusive of presents, which they make to the king for his protection, and the liberty of trading in his dominions.

*Trade*



*Trade of Whidah in general.*

**T**HE chief articles of trade are slaves, elephants teeth, wax, and honey. Markets are established, and regulations formed, for carrying on commerce. The women, in many instances, are the chief agents, and deemed the best accomptants.

Slaves are paid for in gold dust; but the payments for other commodities are made in strings of cowries, each of which contains forty in number. Five of these strings make what the natives call a *fore*; and fifty fores make an *alkove*, which generally weighs about sixty pounds.

The various productions of these markets, and the regular manner in which the respective articles are disposed, would afford a pleasing sight, were not slaves included; but to behold a number of men, women, and children linked together, and arranged like beasts, is really shocking.

The kingdom of Whidah was greatly reduced in point of the number of its inhabitants, as well as the structure of its buildings, through the conquest obtained over it in the year 1726, by the king of Dahamoy, a neighbouring prince. He or his successors have preserved the authority he then attained ever since. It is at this time considered only as a province, and its king as a tributary prince: though the inhabitants are under the same laws and government, and possess the same indulgencies in their religious maxims, as before it was conquered.

The city of Sabi is very small in comparison to what it was before its being reduced to ashes. At that time it was at least four miles in circumference. The houses were neatly built, and the streets long, spacious, and uniformly disposed. The houses belonging to the factors were built in the European taste, and contained many neat and commodious apartments: on the first floor of each was a spacious hall, with an elegant balcony in front; and beneath, on the ground floor, were warehouses for the accommodation of their goods. The town was so exceeding populous, that, notwithstanding the breadth of the streets, it was sometimes attended with difficulty to pass them.

Markets were daily held in different parts of the city, where various sorts of European, as well as African commodities, were exposed to public sale, as also abundance of all kinds of provisions. Near the European factories was a spacious place ornamented with lofty and beautiful trees, under which the merchants and governors of the city every day assembled to transact business. But all these fine places were destroyed, nor is there a single remnant left of the magnificence and splendor that once graced this populous city.

## KINGDOM OF ARDRAH.

**T**HIS kingdom, which is populous, and contains many good towns and villages, is bounded on the east by the kingdom of Benin, on the west by that of Whidah, and on the south by the Gulph of Guinea. It is very narrow towards the sea, but widens considerably, and is divided into two parts, distinguished by the names of Great and Little Ardrah.

The country in general is flat, and being well watered by several small rivers in different parts of it, the soil is fertile, and produces great quantities of Indian wheat, millet, yams, potatoes; as also several kinds of fruits, particularly oranges, lemons, cocoa-nuts, bananas, and pine-apples.

In manners, customs, dress, religion, &c. the inhabitants of this kingdom differ but little from those of Whidah. They are cleanly in their persons, washing themselves every morning and evening in pure water, and anointing themselves with civit, or some aromatic perfume.

Rice, pulse, herbs, and roots, with beef, mutton, and dog's flesh, constitute their common food. Their

ordinary drink is the beer called pito, which they generally mix with water; but the better sort drink palm-wine.

Those who live near the sea-side are employed in fishing, boiling of salt, and trading; but the inland inhabitants dedicate their time solely to the cultivation of their lands, and breeding cattle.

Like the natives of these climes, they are in general illiterate; for which reason, in buying and selling goods, they make use of cords tied in knots, each of which has a particular signification known only to themselves, and those who are accustomed to deal with them. Some few of the better sort understand the Portuguese tongue, which they not only speak fluently, but also read and write with great accuracy.

Polygamy being allowed here, every man takes as many wives as he thinks proper. As no deference is paid to birth or fortune, the poorest man has liberty to pay his addresses to a woman of the greatest quality; but if she rejects him on the first visit, he is not allowed to make a second. Little ceremony is used in their marriages, the chief thing consisting in the mutual consent of the parties, and their respective parents: when this is obtained, the bridegroom presents his bride with a callico paan, and invites all her relations, and his own likewise, to an entertainment, when he declares to the company that he takes the woman for his wife, and this public acknowledgment concludes the ceremony.

Men of superior rank marry girls at ten or twelve years of age; but they do not consummate till they have kept them several years in the character of servants. When the time is fixed for cohabiting, they present their brides with a piece of cloth, or short frock; and an elegant entertainment is provided for the relations of both parties.

They generally bury their dead in a vault under the house they inhabited in their life-time. The king is the chief person exempted from this custom: he is buried in some remote place from the palace; and many unhappy slaves fall victims on the occasion.

Their religious maxims are also much the same as those in Whidah, only they do not worship the serpent; on the contrary, they not only kill them, but are exceedingly fond of their flesh. They are greatly alarmed at sickness, and tremble at the very name of death.

A person taken sick sends for a priest, who immediately goes to him, and sacrifices some animal for the recovery of his health. The priest rubs the patient's fetich with the blood, but the flesh of the animal is thrown away.

The fetishes belonging to the king and court are appointed by the high priest, and are birds of a black colour, not unlike the crows in England. Prodigious numbers of these are kept in the gardens of the palace; and it is equally criminal to pay disrespect to them here, as it is to the grand serpent at Whidah. The fetishes of the common people consist of a particular stone, a piece of wood, or some inanimate substance, which they always keep hid in their house underneath an earthen pot. Every six months they make a public offering to the priest in honour of their fetich, at the same time asking the idol several questions relative to their future welfare.

Such are the laws of Ardrah, that whoever disobey the king's commands is beheaded, and his wives and children become the king's slaves. Insolvent debtors are left to the mercy of their creditors, who have liberty to pay themselves by selling them for slaves. The same punishment is also inflicted on him who has debauched another man's wife. The punishment for adultery committed by the women, and other crimes, are the same as at Whidah.

Assen, so called by the natives, but, by the Europeans, Great Ardrah, the capital of the kingdom, is situated about 16 leagues inland to the north-west from Little Ardrah, a spacious road leading from one to the other. The king's palace is a spacious edifice, though greatly inferior to the original building, which was destroyed

stroyed in the year 1726. The court is kept with great splendor.

The king seldom goes abroad; when he does, it is in so private a manner, that few of his subjects see him. He keeps a great number of women, with whom his time is chiefly employed. The principal of these has the title of queen, with this prerogative, that in case his majesty denies her any thing she has occasion for, she may sell some of his other wives to supply her wants.

The king always eats alone; and when he drinks, an officer makes a signal, by striking two small rods of iron together, in order that all who are within sight may turn away, and not look at his majesty; for to see him drink is a capital offence, and the punishment for it is death. An instance of this was once manifested in an infant, who being asleep by the king was awakened with the noise of the rods; and his majesty observing that the child cast its eyes on him while the cup was at his mouth, he immediately ordered it to be put to death.

Whoever presents any thing to the king offers it on his knee; and the like respect is shewn even to the provisions set on the table. Those who happen to be in the way of the officers when they carry them, prostrate themselves with their faces to the earth, and dare not rise till the dishes are out of sight.

Europeans are treated by the king and grandees of Ardrah with the same respect as at Whidah.

The chief commodity purchased here by the Europeans is slaves; and the articles they sell the natives consist of cowries, (which are the current coin of the kingdom,) flat iron bars, gilt leather, white and red damask, red cloth, copper bowls or cups, brass rings, beads or bugles of several colours, looking-glasses, firelocks, muskets, gun-powder, &c.

Little Ardrah, as it is called by the Europeans, and by the natives Offra, is a large and populous town, and, like the capital, enclosed with walls.

The country of Dahamoy, whose powerful king conquered the kingdoms of Ardrah and Whidah, is situated to the north of the Slave Coast, and extends a considerable way inland. This country is very wholesome, as it lies high, and is daily refreshed by fine cooling breezes; and from it, though at a considerable distance, may be seen the kingdom of Great Popo.

The king's palace is at a town called Abomay, situated 200 miles up in the inland country. He is a very powerful prince, and always keeps a considerable standing army; but it consists only of foot-soldiers. He has for his enemies a nation called Joes, who live a great way to the north towards Nubia, and all fight on horseback.

## SECTION II.

### THE GOLD COAST.

*Boundaries. Divisions. Climate. Manner of gathering Gold.*

**T**HE Gold Coast is bounded on the east by the Slave Coast, on the west by the Tooth or Ivory Coast, on the north by Negroland, and on the south by the Ocean. It includes several districts. These districts contain some one, two, or more towns or villages, lying on the sea-shore, either under or between the European forts or castles. However, these villages are only for the convenience of trade and fishing, for the principal towns lie within land, and are very populous.

This coast being situated within the 5th degree of north latitude, the heat is excessive from October to March; but in the other six months the climate is tolerably temperate. The coast is very unhealthy, owing to the extreme heat of the day, and the coolness of the nights; to which may be added the damp sulphurous mists that arise every morning from the mountains. Tornados are also frequent here, particularly in the months of April, May, and June. These are violent storms of wind rising suddenly from the east and south-

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east, and sometimes from the north, with a few points to the west. They are generally attended with repeated claps of violent thunder and dreadful lightning; with prodigious showers of rain falling like a flood, and an uncommon darkness. They sometimes last an hour, and sometimes two or more; but as soon as they are over, the weather immediately becomes clear and fine. If they happen in the summer season, which is sometimes the case, they are not so violent as in the winter, but they are more incommodious both to land and sea-faring people, being usually followed by cold rains, so heavy and constant for several days together, that they seem to threaten a deluge.

The inland countries throughout abound with mines. Gold is also gathered on the sea-shore by the following method. In the morning succeeding a rainy night numbers of the natives go to the sea shore, each being furnished with two calabashes, one of which they fill with earth and sand. This they wash with many waters by turning the calabash round; the water, with the lightest of the mud, washing over the brim, while the gold, if there be any, sinks by its own weight to the bottom. Thus they continue till two or three spoonsfull are only left, and this they put into the other calabash; then fill the other again, and continue washing till about noon, when the calabash that receives the settlements being pretty well filled, is taken home and minutely searched. They sometimes find as much gold as is worth half-a-guinea, sometimes the value of a shilling, and sometimes none at all.

### *Vegetable and Animal Productions.*

**T**HE Gold Coast abounds with a variety of trees. One of the most remarkable, and which grows in great bundance, is the papay tree. The fruit at first is produced at the top of the trunk without any branches; but as the tree grows older it shoots out branches towards the top, which resemble young stocks, whereon likewise fruit grows.

The inland countries on the Coast of Guinea are in general fertile, and produce several sorts of grain, particularly maize and millet, which grow in great abundance. They have also several kinds of vegetables and roots.

Palm-trees grow here in abundance, and are of infinite service to the natives, not only from the wine that flows from the trunk, but the oil which they extract from their nuts. They have also plenty of various kinds of fruits, as plumbs, pears, oranges, citrons, coconuts, and figs: to which may be added ananas, water-melons, and the kormantin apple. The last fruit is more peculiar to this country than any other: it is about the size of a walnut, and has a green husk; but the outer rind is of a yellowish cast, somewhat inclining to red. In the core are four large flat kernels separated by the pulp, which is red and white, of a sweetish tart taste, but most inclining to the latter. It is a very agreeable and refreshing fruit, and of infinite service to those afflicted with the bloody-flux; for it is very astringent, and, when boiled with wine and sugar, is not only more useful, but more pleasant than tamarinds.

The tame animals of this country are bulls, oxen, cows, sheep, goats, and hogs; but the pasture is so indifferent, that they are, in general, exceeding poor and small. The cows yield but little milk; and one of the best, when full grown, is so light, that it will not weigh above 250 lb. The sheep are not above half the size of those of Europe; and, instead of wool, their bodies are covered with long shaggy hair. The goats are very plentiful, but small in proportion to those of Europe. However, the flesh is very fat and sweet, and greatly preferred to that of sheep.

Their chief domestic animals are dogs and cats. The Negroes frequently eat the former, and are very fond of them, insomuch that they will not only give a sheep for one of them, but also something to boot. They prefer dog's flesh to any other, and consider it in the

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same light as the Europeans do venison. The dogs here are much like our foxes, and have long, upright ears. Their tails are long, but taper, and without hair: the skin is also naked; and they never bark, but only howl. They are very disagreeable to the sight, but much more so to the touch. The blacks call them *Cabra de Matto*, which, in the Portuguese, signifies a wild goat; and so universally are they admired in this country, that in some places they breed them for sale, and carry them to the markets, where they fetch a much better price than the sheep.

Cats are also greatly esteemed by the Negroes, but they do not eat them, unless out of necessity. If they are good mousers they value them much, as they are prodigiously pestered with various sorts of vermin. They are in general very handsome, and are called by the natives *ambaio*.

The wild beasts, both on the coast and in the inland parts, are of various sorts. Among these none are more distinguished than the elephants; for though in other parts these animals are rendered docile and useful, yet here they are never tamed. Notwithstanding this they seldom hurt any one, nor is it an easy matter to provoke them.

A celebrated traveller, in his description of Guinea, relates the following story of one of these animals. "One morning an elephant came to El Mina, walking easily along the shore under the hill of St. Jago. Some Negroes were so bold as to go to him without any thing in their hands: he suffered them to encompass him, and went quietly along with them under mount St. Jago, where one of our officers shot him above the eye: but this, and the following shot, which some Negroes now poured on him, did not even make him mend his pace, and he only seemed between whiles to threaten the Negroes, by pricking up his ears, which were of a prodigious size. He, however, went on, and soon entered our garden. This drew several people together. He had broke down four or five cocoa-trees, and, in our presence, he broke down five or six more; when the strength he seemed to use in breaking down a tree might be fitly compared to the force exerted by a man in knocking down a child of three or four years of age. While he stood here above an hundred shot were fired at him, which made him bleed as if an ox had been killed. But this did not make him stir; he only sat up his ears, and made the men apprehend that he would follow them. At length a Negro going softly behind him, wantonly got hold of his tail, and was going to cut off a piece of it: but the elephant giving the Negro a blow with his trunk, and drawing him to him, trod upon him two or three times, and, as if that was not sufficient, gored two holes in his body with his teeth, large enough for a man's double fist to enter. He then let him lie, and even stood still while two Negroes ventured to fetch away the body, without offering to hurt them. At length the elephant, after he had been about an hour in the garden, wheeled about as if he intended to fall on us, on which we all flew to the fore door, in order to make our escape; but he followed none of us, but going to the back door threw it to a great distance; then turning from it, walked through the garden hedge, and proceeding slowly to the river by mount St. Jago, bathed himself. Having thus refreshed himself a little, he came out of the river, and stood under some trees by some of our water-tubs, where he also cooled himself, and then broke the tubs in pieces, as he did also a canoe that lay by them. The firing here renewed, till the elephant at last fell; after which they cut off his trunk, which was so hard and tough, that it cost the Negroes thirty strokes before they could separate it, which must have been very painful to the elephant, since it made him roar, which was the only noise I heard him make. He was no sooner dead, than the Negroes fell on him in crowds, each cutting off as much as he could; so that he furnished great numbers with food. Those who pretended to understand elephant shooting, afterwards told us, that we ought to have shot iron bullets: indeed,

ours were not only of lead, but too small, and therefore most of them had rebounded from his hide, and very few penetrated his skull."

Elephants here are very numerous, as are likewise tigers, jackalls, apes, and monkies. There are also wild boars, but not so rapacious as in most other countries, and their flesh is very good.

Besides the wild beasts of a voracious nature, there are others, as harts, antelopes, and hares. The former of these are of various sorts.

Here are also several sorts of wild cats, some of which are spotted like tigers, and are very fierce and mischievous. Among these is the civet-cat, called by the Negroes *kankan*, and by the Portuguese *gatos de algalia*. They generally vex and tease them before they take out the musk from the bag; for the more the animal is enraged previous to this operation, the better will be the civet. The bag which contains the civet is largest in the male. The liquor of which the civet consists appears to be excreted from certain glands that lie between the coats that compose the bag from which the civet is taken.

Here are some porcupines, which are, in general, about two feet in height, and their teeth are remarkably sharp. They are very daring, insomuch that they will attack the largest and most dangerous snakes. When irritated they shoot their quills at the enemy, and with such violence that they oftentimes prove fatal. The Negroes esteem their flesh as a great delicacy.

There are several other animals on this part of the coast of Guinea, and, among the rest, that remarkable one called by the natives *potto*, but more generally known by the name of the sloth, and is said to be the most ugly creature in the universe. This animal is so slow in its motion, that it cannot travel above twenty yards in a day. The head is strangely disproportioned, and the fore feet greatly resemble hands. The hair of the young ones is of a pale mouse-colour, but that of the old is red, and looks more like wool than hair. The female, when big with young, climbs the trunk of some old tree, in which there is an hollow, from some accidental decay, at a distance from the ground. Here she deposits her young, which are generally two in number. During the time she suckles her young she continues in the same hole, and though that period is very short, before it is expired she becomes almost emaciated. When the young are able to crawl after her, she leads them to the nearest branches of the tree, where they devour the leaves first of one and then another. When the tree is quite stripped they are obliged to seek a new place of abode. The journey, however, to the next tree takes up no small time in performing; and though the creature is fat and in good condition at the time he leaves his former habitation, yet, before he has reached his new one, he becomes as poor and lean as possible; and if the tree is high, or at any distance, and he meets with nothing on his journey, he inevitably dies with hunger. While it is thus travelling slowly on the ground, any beast may kill and devour it, for it is entirely defenceless, and, when attacked, only makes a noise like the crying of a kitten. The characteristics of this animal are its slow pace, and its having the fore feet longer than those behind, with three claws on each foot.

In the woods is another four-footed animal called by the Negroes *quoggelo*. They knock them on the head, sell their skins to the Europeans, and eat their flesh, which they say is exceeding white and palatable. It is a very inoffensive creature, and will not hurt any thing. It lives on pismires, catching them with its tongue, which is extremely long and glutinous.

The guano is an amphibious creature, and greatly resembles a crocodile, but is very inoffensive.

The poultry here consists of cocks and hens, geese, ducks, turkies, and pigeons. The wild sort are mallards, pheasants, and partridges: besides which they have peacocks, fieldfares, cranes, ring-doves, &c. There are also great numbers of parrots, paroquets, eagles,

eagles, kites, green-birds, and several others peculiar to this country.

The best birds here for use are the wild ducks, which are very plentiful, and little inferior to those of Europe. There are also various kinds of small birds, some of which are exceeding beautiful.

The crown bird found on this coast is more beautiful than those in the other parts of Guinea. They are about the size of a stork, and receive their name from a large tuft that grows on their heads, some of which are red, others blue, and some of a shining gold. Their bodies are chiefly covered with black feathers; the sides of their heads are beautified with purple spots; and the feathers of their wings and tails are of different colours, as red, yellow, white, and black. Their tails are very long, and the Negroes pluck their feathers to ornament their heads.

The Gold Coast abounds with reptiles and insects. They have many snakes, some of which are large and venomous: also large scorpions, some of which are as big as small lobsters, having a bladder full of poison at the end of their tails, which they discharge at their enemies with pleasure.

Locusts are very numerous here, and sometimes make great destruction among the corn and vegetables.

The millipedes, or hog-lice, are very numerous; and though their sting is not so dangerous as that of the scorpions, yet it occasions a very sharp pain for some time.

Among the insects here the most remarkable are the large ants, which differ from those in other parts of the world. These are of various sorts and colours: some are white, others black, and some red. They are very rapacious, and will sometimes attack a living sheep, which, in a night's time, they will reduce to a perfect skeleton, leaving not the least thing except the bones. Fowls and chickens frequently share the same fate; and even rats, though such active animals, are not able to escape. As soon as one of these animals is attacked by the ants, his destruction is at hand; for they gather in such prodigious numbers that they soon over-power him; nor will they quit him till they are sufficiently formidable to carry him off to some convenient place, when they immediately fall to work, and, in a short time, reduce it to a mere skeleton. A late writer says, "If these little animals have not a language (as many believe they have) yet they certainly have some method of communicating their thoughts, as I experienced in the following manner: when I saw two or three straggling ants on the hunt, I would kill a cock-roach, and throw it in their way. As soon as they found what it was, they sent away for help, while the other one staid and watched the dead body, till their comrade returned at the head of a large posse, who, if they found themselves too few to carry off the prize, detached a second messenger for a reinforcement."

The gnats are another plague on this coast, especially near woods and marshy grounds. They sting very sharp, and raise prodigious swellings, attended with violent pain. They are most troublesome in the night, and frequently oblige the inhabitants to desert their habitations.

*Persons, Dispositions, Buildings, Furniture, Diet, Employment, Marriage Ceremonies, Mechanical Skill, Diversions, Diseases, Funeral and Religious Solemnities, Classes, Government, Weapons, Mode of engaging with an Enemy, &c. &c. of the Natives of the Gold Coast.*

THE natives of the Gold Coast are, in general, of a middling stature, and well proportioned. They have sparkling eyes, small ears, and lofty eye-brows. Their teeth are very white, and tolerably well ranged. Their lips are red, and not so thick as those of the inhabitants in the other parts of Guinea. They are broad shouldered, have large arms, thick hands, and long fingers. They anoint their bodies every morning with

palm-oil, so that their skin is very smooth and sleek: but exclusive of this, they consider that practice as very wholesome, and a preservative from vermin, which they are naturally apt to breed.

In stature the women are rather shorter than the men, but very strait and well proportioned: they have fine sparkling eyes, small mouths, and beautiful teeth: their noses are in general high, and a little crooked; and they have all long curling hair. They are good house wives, very cleanly in their persons, and have excellent constitutions. They are naturally sober and industrious, but proud, artful, and covetous.

The men in general have excellent memories, and are very quick of apprehension, but are naturally slothful and indolent, so that they are only industrious from necessity. Those of consequence walk with their eyes fixed on the ground, seldom looking about, or taking notice of any one, except it be a person of higher rank; but to their inferiors they shew such contempt, that they will not even deign to speak to them.

They are generally very complaisant to strangers, pay great respect to the Europeans in particular, and are highly pleased with their accustomed civilities.

There is a distinction in their dress according to rank; but that of the women is far superior to that of the men. The lower class wear only a piece of cloth round the waist, and another between the thighs, fastened with a girdle. The garments of the better sort are composed of linen, silk, or stuff: they are made two or three ells long, folded round the waist, with the ends hanging down to their ancles. They dress their hair in a variety of forms, decorate it with different trinkets, and wear ornaments in their ears, round their necks, and on their arms and legs.

Their habitations in the inland parts are much better, and more uniform, than those on the coast. Some of their villages are so constructed as to form narrow lanes, in the center of which is an open place, adapted not only as a market for the sale of provisions and other commodities, but also as a place of diversion for the inhabitants.

The dwellings of the better sort are built of the same materials as those of the common people, but are more lofty and spacious.

The houses in general have small huts adjoining to them, most of which are divided into different apartments, by partitions made of rushes, bound close together: these apartments are adapted for their wives, each woman having one to herself.

Each family has a granary or store-house without the town, where they keep their wheat, millet, and other grain.

A few stools, some earthen pots to hold water and dress victuals, and a few small wooden cups, are the whole of their furniture. The poorer sort have only a mat to lie on, which they spread on the ground, and some of them cover themselves with the skins of beasts. The better sort use quilts made of rushes, on which they lay a fine mat with a bolster, and by it keep a large kettle with water to wash them. They all keep a good fire in their bed-room, to preserve them against the damp of the rainy season, and always lay with their feet towards it.

As to their diet, they prefer either flesh or fish that stinks, to that which is sweet and wholesome. Their common food is a pot full of millet boiled to the consistence of bread; or, instead of that, yams and potatoes, over which they pour a little palm oil, and mix with it some herbs, and a small quantity of stinking fish. They take up their victuals with their fingers, and eat it very greedily. They lay it on a mat on the ground, and sit cross-legged, leaning on one side, or else with both their legs under squatting on their heels. The husband generally eats alone in his own hut, and his wives separately in theirs, except by chance, when he invites his chief wife, or pays a visit to that which is his greatest favourite.

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The occupations of the men are trading, fishing, or making palm wine, great quantities of which are every day sold at the markets; and the profits they get from their labour they give to their wives, who dispose of it with great frugality.

The women are chiefly employed in providing for the family, under the direction of the principal wife. The first thing they attend to, in the article of diet, is to make bread.

The ceremonies of their marriages are, in general, the same as those all along the whole Guinea Coast. Those attendant on their daughters when they are too young to consummate, are as follow. On the day appointed for the wedding, all the kindred on both sides meet at the house of the bride's father, where an elegant entertainment is provided. In the evening the bride is taken to the bridegroom's house, and put into her husband's bed between two women, where she remains all night. This ceremony is repeated three successive nights, after which the bride is sent back to her father's house, and there kept till she is of age to consummate.

Some of the men here have from twenty to thirty wives; for the greater the number, the more they are respected: but the common sort have seldom more than ten.

Their children are naturally of so strong a constitution, that little care is required in nursing them. The poorer sort of women fasten them to their backs when they go to their daily labour, and suckle them at different times, by raising them up to their shoulders, and turning their breasts over to them. They take great pains in washing them every night and morning, when they rub them well with palm-oil, which makes their joints flexible, and greatly facilitates their growth. They go quite naked till they are ten or twelve years of age, when they wear a kind of clout fastened round the middle. When they arrive at that age, the father takes the boys under his care, and brings them up to his own business. The girls are taught to weave baskets, mats, caps, purses, and other things; as also to grind corn, bake bread, and carry it to market for sale.

The boys are chiefly brought up to fishing or agriculture; but some of them are put to trades, the principal of which are smiths, carpenters, and goldsmiths.

Some of them are good potters, having learnt that art from the Portuguese. Though their earthen-ware is thin, yet it is very substantial, and equally good for use as any made in Europe.

The natives are fond of dancing, and have a great variety of musical instruments, all which they make themselves.

Dancing is a diversion so universally admired by both sexes, that it is the custom for them to assemble every evening at the market place for that purpose. On these occasions they dress themselves in their best attire. The women have a number of small bells hanging at their feet and legs, and the men carry small fans in their hands, made of the tails of elephants or horses. Those who compose the dance divide into couples opposite to each other, and the dance commences by their throwing themselves into many wild ridiculous postures, advancing and retreating, leaping, stamping on the ground, bowing their heads to each other as they pass, and muttering some strange noise. The men then strike each other alternately with their fans, and the women lay large circles of straw on the ground, into which they first jump, and dance round them, then throw them up into the air, and catch them with their hands. Thus they divert themselves for about an hour, when they break up the dance, and return to their respective habitations. In some towns they have public dances, instituted by order of their kings, which are held annually for eight successive days, when people of both sexes resort to it from all parts of the country. This is called the dancing season, and the greatest mirth and festivity is preserved during the whole of its continuance.

Unwholesome as is the climate here, the natives are troubled with few diseases. That with which they are

most afflicted is the canker, or flesh worm, already described. The other distempers are the lues venerea, the head-ach, and fevers: but these last they think little of, as they are in general very easily cured by compositions made of herbs and other simples.

As they never keep any account of time, their age cannot be ascertained. When they begin to decline, their colour fades, and loses a great part of its blackness: the hair turns grey, and the skin wrinkled. The women, in particular, have the most disagreeable aspects.

On the death of any one, the relations and friends immediately assemble, and surrounding the corpse, express the most hideous lamentations. They then wrap the body in an old cotton cloth, and put it into a coffin made of the bark of a tree, covering the face over with the skin of a goat. In this manner they expose it in the open air for half a day, the favourite wife sitting by it all the time, and rubbing the face with a whisp of straw. If the deceased is a woman, the husband uses the same ceremonies. During this time the nearest relations appointed on the occasion sing mournfully, and beat their brass basons, till the bearers come to remove the body, and every thing is ready for the procession. In the interim, however, an old woman goes from house to house, and collects something for the funeral charges, towards which every person in the town or village is obliged to contribute in proportion to their circumstances. With the money thus collected they purchase a cow or an ox, which they present to the priest for performing the functions of his office. This beast the priest sacrifices, and sprinkles the fetid of the deceased with its blood, which with them is considered as a propitiatory offering for the dead. The previous ceremonies finished, the corpse is laid on a board, and the company sing and dance round it for a short time; after which it is carried to the grave by men; but only women are suffered to attend as mourners. The chief, or favourite wife, walks immediately after the corpse; and if the deceased be a woman, the husband only follows it, no other man being permitted to attend. When they come to the place of interment, the body is immediately laid in the grave, which is generally made about four feet deep: it is enclosed with stakes, and over it they raise a shed or covering, so that neither rain or beasts can come near it. When the body is deposited, the women creep beneath this shed, and renew their lamentations by way of a conclusive farewell. They then raise a square heap of earth over the body, on which they lay the principal tools and instruments used by the deceased in his lifetime, as also his cloaths and weapons. The friends of the defunct also bring their gifts, which they either lay in the grave, or place over it, as tokens of their affection.

On the death of a king, all his subjects express the most excessive lamentation; and as his condition and dignity requires great attendance, he is provided with servants, not only to accompany him in his journey, but also to wait on him in the other world. To effect this each of his grandees, or chief men, present him with a slave; others give him one of their wives, and some one of their children; so that there is always a considerable number, who are all sacrificed previous to the interment of the royal corpse. The persons thus designed for victims are ensnared by stratagem; for, on the day appointed for the funeral, they are sent on a pretended errand to some remote place, where people chosen for the purpose lie in wait, and easily dispatch them. Their bodies are brought to the palace and publicly exposed, as a testimony of the great respect in which the king was held by his subjects. After this they are besmeared with blood, and carried with the royal corpse in great solemnity to the grave, which is previously made in a wood, or some other place equally private. Their bodies only, however, are interred; for their heads are severed off, and fixed on poles round the grave, which is considered as a very honourable ornament.



ornament. Besides these, the king's favourite wives request to be sacrificed, that they may be laid with him in the same grave, in order to accompany him in the other world. They bury also with him his clothes and weapons, with such other things as he esteemed most valuable; and near the grave they place vessels containing victuals and drink, which they change as often as they find them empty.

The negroes on the Gold Coast are in general idolaters. Every one has a fetish or charm, to which they pay the greatest reverence. These fetishes are formed of different things, according to each person's fancy: some have the tooth of a dog, tyger, elephant, or civet-cat; others have an egg, the bone of some bird, the head of a fowl, ox or goat; and others again, the bone of a fish, the end of a ram's horn, or a bunch of cords made of the bark of trees: their regard for them is so great, that whatever they promise them they perform in the strictest manner, and that in every instance of abstinence and mortification.

There are fetishes common to each kingdom: these are generally some large mountain or remarkable tree, which if any person should be so indiscreet as to cut or disfigure, they would be put to the most cruel death. Each village has also its guardian fetish, dressed at the common expence, to which they pray for general benefits; and for this patron they erect, in the most public place, a kind of altar made with reeds, and covered with a roof of palm leaves. In a word, they are, in general, from the highest to the lowest class, most inviolably and unreservedly attached to the particular objects of their adoration.

The negroes tremble at the idea of the devil, to whom they ascribe all their misfortunes; and are even terrified at his name. Such are their notions of the injuries they receive from this fiend, that they have an annual custom of banishing him from every town and village throughout the respective districts.

The two grand days of worship in the week are what they call the bossom-day and the fetish day: but the latter is always observed with the greatest ceremony and devoutness.

The natives of the Gold Coast are divided into five degrees or classes. The first are their kings. The second their nobility. The third may be called civil magistrates, their province being only to take care of the welfare of the city or village, and to appease such tumults as may arise among the inhabitants. The fourth are the common people, employed in agriculture, fishing, &c. And the fifth and last are, the slaves, who are either sold by their relations, taken in war, or become so by poverty.

The different kingdoms are governed either in form of monarchies, or republics. The kings are, in general, hereditary, but some few of them elective.

Their chief justices or judges, as well in kingdoms as republics, are commonly chosen from among the most wealthy, and particularly the governors of towns and villages. These take cognizance of all civil and criminal cases, but their decision is not absolutely ultimate, as the parties can appeal to the king.

Offences of a criminal nature are punished by fine. A murderer, indeed, is sentenced to death; but it is seldom any one is executed, for if he has either effects himself, or friends to pay the fine, he escapes; if not, he suffers. In the latter case, as soon as sentence is passed he is delivered to the executioner, who blinds him; and ties his hands behind him; after which he leads him to some field without the town, where he makes him kneel down, bending his head forward, when he thrusts a spear through his body. This done he cuts off his head with a hatchet, and dividing the body into four parts leaves it exposed to the birds of the air.

Robbery is usually punished by a restoration of the goods, and paying a fine, which is levied in proportion to the value of the goods stolen; and the circumstances of the person who commits the fact.

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On this part of the coast the crime of adultery is punished only by fine; for which reason many women, by consent of their husbands, bestow their favours merely to take advantage of those who have been captivated by their charms. A late traveller, speaking of this circumstance, says, "These men are truly contented cuckolds, who give their wives full orders to entice other men into their embraces; which done, those she-devils immediately tell their husbands, who know very well how to fleece the amorous spark."

It is impossible to conceive what subtilties they use to draw men, but especially strangers, into the net. To the latter they will pretend that they have no husbands, and are yet unmarried and free; but the fact is no sooner over than the husband appears, and gives them cogent reasons to repent their credulity.

In cases of adultery the inland negroes are more rigid in exacting the penalty than those of the coast. Nothing less, in general, than life will satisfy the party offended; though the punishment is sometimes mitigated by virtue of an enormous pecuniary consideration.

In cases of damage the negroes are responsible not only for their children, but also their relations, who in such cases help one another by a mutual contribution, each giving something towards the fine, according to his circumstances, otherwise the offender would be condemned either to slavery or death. In like manner every man is obliged to make good the injury done by his slave; for whatever crime he commits his master must pay the fine imposed. In general the fine is proportioned to the circumstances of the criminal.

Contentions frequently break out among the different princes of this coast, on which occasions war is formally declared, and the kings, by their governors, appoint a day for their subjects to assemble in arms. This being done, a herald is sent to denounce it to the enemy, at the same time fixing the day, place, and hour of battle. The grandees, or nobles, then repair to court, and after complimenting the king proceed to the war, taking with them their wives and families; and if the motives of the quarrel be great, before they set out they destroy their houses and towns, that the enemy, if victorious, may gain the less advantage of their conquest.

The kings have a great number of guards, who constantly attend their persons either at home or in the field. These are well furnished with arms, and make a most formidable appearance.

They are very dexterous in the use of their warlike implements, whether musquets, sabres, lances, or shields, or bows and arrows, and act either on the offensive or defensive in a very powerful manner.

In battle they engage their enemy without paying the least attention to order: each commander has his men close together in a crowd, himself being hid in the midst of them, and in this manner they engage one heap of men against another. In case a few are killed the rest immediately run away, unless surrounded by the enemy; and so natural is cowardice to them, that when one officer sees another enthralled, instead of advancing to assist him, he consults only his own safety by a speedy flight. They do not stand upright in battle, but stoop that the bullets may fly over their heads: as soon as they have discharged their guns they immediately run back to load them, and then return and resume the fire.

The victorious party make as many prisoners as they can, which is the chief end of all their wars. Those who cannot raise their ransom are either kept or sold as slaves: if a person of rank is taken he is well secured, and his ransom is fixed very high; but if the person who occasioned the war falls into their hands, they will not admit of any ransom, for he is put to death, as the most effectual means of preventing his raising any future ruptures.

When a treaty of peace is agreed on, the contending princes engage to meet each other on a certain day,

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to proclaim their determinations. The place is generally a large open plain, and each party appears as if armed for battle, bringing with them their fetishes. The priests, who are always the principal people in all these ceremonies, make the chiefs swear reciprocally to cease hostilities, to forget what has passed, and, as a security for their promises, to give mutual hostages. As soon as these oaths are taken, the drums and trumpets begin to sound, the parties throw down their arms, and embrace each other with the greatest cordiality: after which they pass the remainder of the day in singing and dancing, and commerce is renewed as if no quarrel had happened.

*Provinces and Kingdoms of the Gold Coast. Settlements of the Europeans.*

**A**XIM is a kingdom very fertile, and particularly abounds in rice, which is the staple commodity. Near the chief village, called Ackombone, is the Dutch Fort of St. Anthony. The dress, customs, manners, religion, &c. of the natives, are the same as on the Gold Coast in general.

Fredericksburg, about seven leagues distant from Axim, is a large and handsome fort, likewise belonging to the Dutch. A considerable traffic is carried on here in gold, ivory, and slaves. This fort is well known by the name of Conny's Castle, which it obtained from the following circumstances. When the Prussians, who were first possessed of it, left the Coast of Guinea, they committed the care of the fort to one John Conny, a black, with strict orders not to deliver it up to any nation but the Prussians. Soon after their arrival in Europe, the king of Prussia sold all his interest on the Coast of Guinea to the Dutch India Company, there being another fort belonging to him situated upon Cape Three Points.

When the Dutch came to demand this fort, John Conny refused to deliver it up to them, which produced a war that continued for some years, and cost the Dutch much money, and a great deal of bloodshed. On the other hand, Conny, flushed with his repeated victories over the Dutch, became a mortal enemy to them, and considered them in the most obnoxious light; to shew which he had a small path, that led from the outer gate to the inner apartment of his castle, paved with the skulls of Dutchmen who were slain in battle; and, as a farther mark of contempt, he had one skull tipped with silver, which he used as a punch-bowl. However, in 1724 he was compleatly conquered, when he fled into the country, and the Dutch took possession of the fort, in whose hands it has ever since continued.

A few leagues from Cape Three Points, or Cape Puntas, so called from its consisting of three little heads or hills lying contiguous to each other, is a small fort called Dorothea, taken from the Prussians by the Dutch, who still retain it.

In the mountainous parts of Anta, a country extending near twenty miles from east to west, there are great numbers of elephants and tigers, which often infest the European forts, and not only terrify the inhabitants, but destroy their cattle. Bosman, who was chief factor of a settlement the French once had at Sakkundi, gives a singular relation of the audacity of one of these animals, which, as a matter of curiosity, we shall preserve in his own words: "Some of my sheep (says he) as well as those of my neighbour the English factor, were several nights devoured by a tiger, which at last grew so bold, that he came at three in the afternoon to the lodge, and killed a couple of sheep. Perceiving him in time, I went, accompanied by my gunner, two Englishmen, and a party of Negroes, all armed with muskets, in pursuit of him, and soon overtook him, tho' not before he had got into a small thicket of underwood, which we beset. The gunner went into the thicket to see where he lurked, but in a few minutes came running back frightened almost out of his wits, having left his hat and slippers behind. The tiger had even bitten

him, and was ready to seize him, when, to the man's good fortune, the beast happening to be affrighted by some falling branches, he retreated, and gave the gunner time to escape.

"One of the Englishmen, impatient at waiting so long, resolved to march into the wood with his musket, if possible, to dislodge him. The tiger suffered him to approach close, and then fell upon him with extreme fury, seized him with his feet by the shoulder-blade, and fixing his teeth in his side, would, doubtless, immediately have torn him to pieces, if, by crying out, he had not drawn us to his assistance, which obliged the tiger to quit his prey: yet the man was so miserably handled, that he lay senseless about half a day, partly by the venom of the bite, and partly by the fright.

"The Negroes were so terrified at this, that each quitted his post, and gave the tiger room to escape, which he soon attempted, but in his flight out of the thicket, something happened truly tragi-comical. The under factor of the English fort, near which the adventure happened, had promised to come to our assistance; and accordingly, the very moment the tiger quitted the wood, he advanced with his musket in his hand, attended by several of his own people; but seeing the tiger making up to him, he ran as fast back as his legs would carry him. This putting him out of breath, and being grievously affrighted, about a musket-shot from the fort, he fell over a stone, where the tiger had already overtaken him. The company stood trembling at a distance, looking when he would be torn in pieces; but the beast, to their surprize, instead of attacking him, turned off and fled. This I attributed to the cry which he and his followers made; for they durst not shoot, he stood so near the factory.

"The same tiger, however, was not deterred from coming again in a few days after, and killing some sheep, which put me upon another way of trying to catch him. I made a sort of cage of strong pales, twelve feet long and four broad, laying 1000 weight of stone on it, to prevent his breaking out above. I furnished it with a double plank floor, and in one of the corners I put a lesser cage, which took up one quarter of the whole, with a couple of small hogs in it. After this I set the door like that of a rat-trap, so that the tiger could not come in to seize the hogs without shutting himself in, while the little cage secured the hogs from his fury.

"The stratagem succeeded so well, that three nights after the tiger was caught at midnight. Instead of roaring, as was expected, he immediately set his teeth to work, and had certainly eat his way out of limbo, could he have had but one half hour's time; for he had soon rent the inner from the outer door, and eaten the pallisades half through: in short, I came seasonably to prevent his breaking jail. Not to dally with fruitless firing, I clapped the muzzle of my musket, laden with three balls, between the pales, which the beast furiously caught at, and so furnished me with a fine opportunity of dispatching him at one shot. He was about the size of a common calf, well provided with large teeth and claws.

"This success furnished the company with a feast of eight days; for, by the custom of the country of Anta, he who catches a tiger is privileged for eight days to seize all the palm-wine brought to market, without paying any thing. This was accordingly done, and the whole eight days were spent by the Negroes in shouting, dancing, leaping, and all manner of public jollity."

In divers parts of the Gold Coast there are forts belonging to different European powers, some of which are in a great degree abandoned, and many of them in a ruinous state. There are likewise many villages, concerning which there is nothing worthy of mention.

The kingdom of Fetu is represented as a fertile place, and the inhabitants as deriving considerable advantages from agriculture, and several articles of trade. In the town of Elmina in this kingdom, is the Castle of St.

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George, a very considerable and strong fort in the possession of the Dutch.

The most important fortress belonging to the English on the coast of Guinea is called Cape Coast Castle. It stands on a large rock that projects into the sea. It was taken by the Dutch from the Portuguese, who built it, and afterwards fell into the hands of the English. The African Company having obtained a charter for it, took upon them to enlarge and improve it. On this coast there are other forts of less note belonging to the English.

The town of Anamaboe is remarkable for the following circumstance: An English captain, in the year 1749, went up this part of the country, with some of his people, to traffic, where he was introduced to a negro king, who had 40,000 men. This prince being captivated with the polite behaviour of the English entertained them with the greatest civility, and at last reposed so much confidence in the captain as to entrust him with his son, about 18 years of age, with another sprightly youth, to be brought to England, and educated in the European manner. The captain received them with great joy, but they were no sooner safe in his possession than he basely sold them for slaves. In a short time after he died, and the ship coming to England, the officers related the whole affair; on which the government sent to pay their ransom, and they were brought to England, and put under the care of the earl of Halifax, who gave orders for cloathing and educating them in a very genteel manner. They were afterwards introduced to his majesty, richly dressed in the European manner. They appeared several times at the theatres, and one night in particular at Covent-Garden to see the tragedy of Oroonoko. They were received with great applause, which they acknowledged by a genteel bow, and then took their seats in a box. The sight of persons of their own colour on the stage, apparently in the same distress from which they had been so lately delivered; the tender interview between Imoinda and Oroonoko, who was betrayed by the treachery of a captain; his account of his sufferings, and the repeated abuse of his placability and confidence, strongly affected them with that generous grief which pure nature always feels, and which art had not yet taught them to suppress: in short, the young prince was so far overcome, that he was obliged to retire at the end of the fourth act. His companion remained, but wept the whole time; a circumstance which affected the audience yet more than the whole play, and doubled the tears that were shed for Oroonoko and Imoinda.

These young Africans were baptized by the reverend Mr. Terrett, then reader of the Temple, who took great pains to instruct them in the Christian faith. They appeared perfectly satisfied during their stay in England; but the young prince being desirous of seeing his royal father, he, with his companion, politely took their leave, and arrived safe at Anamaboe in the month of December 1750.

The singular circumstances that occasioned the African prince to pay a visit to England gave rise to several publications during his stay here. Among these was an admirable poem, intitled, "The African Prince now in England, to Zara at his Father's Court;" of which the following is an abstract:

Princes, my fair, unfortunately great,  
Born to the pompous vassalage of state,  
Whene'er the public calls, are doom'd to fly  
Domestic blifs, and break the private tye,  
Fame pays with empty breath the toils they bear,  
And love's soft joys are chang'd to glorious care:  
Yet conscious virtue, in the silent hour,  
Rewards the hero with a noble dower.  
For this alone I dar'd the roaring sea,  
Yet more---for this I dar'd to part with thee.

Fix'd the dread voyage, and the day decreed,  
When, duty's victim, love was doom'd to bleed;

Too well my mem'ry can those scenes renew,  
We met to sigh, to weep our last adieu.  
If in some distant land my prince should find  
Some nymph more fair, you cry'd, as Zara kind---  
Mysterious doubt! which could at once impart  
Relief to mine, and anguish to thy heart.  
Still let me triumph in the fear express'd,  
The voice of love, that whisper'd in thy breast;  
Nor call me cruel, for my truth shall prove,  
'Twas but the vain anxiety of love.

How vainly proud the arrogantly great  
Presume to boast a monarch's godlike state!  
Subject alike, the peasant and the king,  
To life's dark ills, and care's corroding sting.  
From guilt and fraud, that strikes in silence sure,  
No shield can guard us, and no arms secure.  
By these, my fair, subdu'd, thy prince was lost,  
A naked captive on a barb'rous coast.  
What dreadful change! abandon'd and alone,  
The shouted prince is now a slave unknown;  
To watch his eyes no bending courtiers wait,  
No hailing crowds proclaim his regal state;  
A slave, condemn'd, with unrewarded toil,  
To turn, from morn to eve, a burning soil;  
At night I mingled with a wretched crew,  
Who by long use with woe familiar grew;  
Of manners brutish, merciless and rude,  
They mock'd my sufferings, and my pangs renew'd;  
In groans, not sleep, I pass'd the weary night,  
And rose to labour with the morning light.

But from this dreadful scene with joy I turn;  
To trust in Heav'n, of me let Zara learn.  
The wretch, the sordid hypocrite, that sold  
His charge, an unsuspecting prince, for gold,  
That justice mark'd, whose eyes can never sleep,  
And death, commission'd, smote him on the deep;  
The gen'rous crew their port in safety gain,  
And tell my mournful tale, nor tell in vain;  
The king, with horror of th' atrocious deed,  
In haste commanded, and the slave was freed.  
No more Britannia's cheek, the blush of shame  
Burns for my wrongs, her king restores her fame:  
Propitious gales, to freedom's happy shore,  
Waft me triumphant, and the priest restore;  
Whate'er is great and gay around me shine,  
And all the splendor of a court is mine:  
And knowledge here, by piety refin'd,  
Sheds a blest'd radiance o'er my bright'ning mind;  
From earth I travel upward to the sky;  
I learn to live, to reign, yet more, to die.

Oh! I have tales to tell, of love divine---  
Such blifsful tidings! they shall soon be thine.  
I long to tell thee, what, amaz'd, I see,  
What habits, buildings, trades, and polity!  
How art and nature vie to entertain,  
In public shews, and mix delight with pain.

Oh! Zara, here, a story, like my own,  
With mimic skill, in borrow'd names, was shewn;  
An Indian chief, like me, by fraud betray'd,  
And partner in his woes, an Indian maid.  
I can't recall the scenes, 'tis pain too great,  
And, if recall'd, should shudder to relate.  
To write the wonders here, I strive in vain,  
Each word wou'd ask a thousand to explain.  
The time will come, O speed the ling'ring hour!  
When Zara's charms shall lend description pow'r.  
Farewell; thy prince still lives, and still is free;  
Farewell; hope all things, and remember me.

The negro sovereign, penetrated with gratitude for the paternal attention shewn to his son by the earl of Halifax, sent presents of a considerable value to that nobleman, among which were two negro boys of the same age as the prince and his companion. These his lordship took particular care of, and provided for them in a very decent manner: the one being very fond of, and properly initiated in the culinary art, became his lordship's cook; the other attended him to Ire-

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land at the time he was lord-lieutenant of that kingdom, when the office of serjeant-trumpet (a place for life) becoming vacant, his lordship presented it to his black. The former fell a martyr to excessive drinking. The latter was universally esteemed for his affability and politeness, and well known in London by the appellation of *The Gentleman Black*. He married a white woman of a considerable family, and some fortune, who broke her heart for the loss of him, and was buried in the same grave a few weeks after his interment. This person's name was Frederick Cudjoe. He attended his patron, Lord Halifax, in his dying moments.

The kingdom of Agonna is remarkable for being always governed by a woman, who, to preserve the sovereignty in her own hands, lives unmarried: but that she may not want a proper companion, she generally purchases one of the most handsome slaves she can meet with, who is prohibited, on pain of death, from ever intriguing with any other woman. Her eldest daughter is next heir to the crown, her sons being all sold as slaves, or otherwise disposed of, so as not to interrupt the succession in the female line. The daughter is taught the same political maxims practised by her mother, and, when of a proper age, is allowed the same indulgencies in having a male companion.

Aquamboe is situated chiefly within land, and is of considerable extent. The maritime part of it is called Acra, and was formerly a kingdom of itself; but it was conquered by the inhabitants of Aquamboe, to whom it has ever since been tributary.

Aquamboe is a good sporting country, and abounds with hares, rabbits, squirrels, red and fallow deer, wild goats, pintado hens, and other fowl. The hares are so plentiful, that the blacks kill them with sticks as they pass along on their ordinary occasions. Among the deer is one species that is exceeding beautiful, and, perhaps, the most delicate animal to be met with in the universe. It is about eight or nine inches in height, and the legs so small, as not to exceed the circumference of a goose's quill. The males have horns turning back on their heads, about three inches long, without branches or antlers; they are crooked, and of a shining black colour. They are very tame and familiar, but of so tender a nature, that they cannot bear the sea; for notwithstanding the attempt has been made several times, and every means made use of that could be thought of, no one was ever brought alive to Europe.

At Acra are two forts, one belonging to the English, the other to the Dutch. The former is called Fort James, the latter Fort Crevecoeur.

At a small distance from the Dutch fort is another called Christianburg, which belongs to the Danes, and is the only one they have on this coast.

The country of Acra is pleasant, but not fertile, owing to its being almost depopulated by the frequent wars with the Aquamboes. The European forts are chiefly supplied with provisions brought from Cape Coast, Anamaboe, and Cormantin. The trade carried on here consists chiefly of gold and slaves, which are more plentiful than in any other part of the Gold Coast. The goods the natives take in return for the slaves consist of cowries, woollen cloth, Silesia linen, red and yellow bugles, knives, fire arms, powder, chintz, &c.

### SECTION III.

#### THE IVORY OR TOOTH COAST.

**T**HIS coast, called by the natives Quaqua, (that word in their language signifying a tooth,) is bounded on the east by the Gold Coast, on the west by the Grain Coast, on the north by Negroland, and on the south by the Atlantic Ocean. Behind Cape Palmas, situated in 4 deg. 27 min. north lat. and 5 deg. 55 min. east long. is a bay where ships ride safely at anchor, being sheltered from the southerly winds.

The town of St. Andrew, situated on a river of that name, is a place of considerable trade. Its soil is fertile, and produces grain of different kinds, as well as variety of fruits.

The places most worthy of description on the Ivory Coast are the following.

Cape la Hou, or Laho, which produces elephants teeth of the largest size, and in the greatest abundance. The town is extensive, the soil fertile, and the natives are tolerably civil. Between two villages, called Jack-la-How and Corbi-la-How, is a track of the sea called by some the Bottomless Pit, many efforts having been made in vain by the natives to fathom it. At length, however, the bottom was found by the Europeans, and the depth appeared to be no more than sixteen fathom. Near Cape Apollonia, at the eastern extremity of the coast, are three villages, inhabited by some Negro natives, who carry on an occasional traffic with the Europeans.

*Soil and Productions of the Country. Persons. Language. Religion. Manufactures. Trade of the Natives.*

**T**HE country of that part of Guinea called the Ivory Coast, is pleasant to the view, and fertile in soil, producing grain and vegetables in abundance. The natives are not sensible of the value of sugar-canes, and therefore only apply them to the purpose of feeding elephants, which are here very numerous. Indigo and cotton are said to grow without cultivation; and tobacco, under proper cultivation, would prove a profitable and useful article.

Oxen, goats, hogs, sheep, &c. abound here. A good ox is seldom sold for more than a few dozen of knives, and the inferior ones in proportion.

They have also great plenty of poultry, and variety of fish. Among the latter are frequently found three remarkable creatures, namely, the sea-ox, the zingana or hammer fish, and the sea-devil.

The sea-ox, or horned fish, is very long and thick. The skin is hard, rough, and without scales, and of variegated colours. The head resembles that of a hog, and it has a trunk like that of an elephant, which in the same manner receives its food. It has many peculiarities in its form, but the most singular is the extreme part of the tail, which is composed of a strong, thick fin, which serves as a defence. It has also other fins, which subserve the same purpose.

The zingana, or hammer fish, is a voracious creature, and likewise armed with fins, which greatly facilitate the seizure of its prey.

The sea-devil (so called from the ugliness of its form) surpasses all other creatures found in the seas. It has four eyes, and is about 25 feet in length, and 18 in breadth: on each side of it is an angular substance as hard as a horn, and very sharp: the tail is long and taper, and terminates with a dangerous point; the back is covered with small lumps about two inches high, and sharp at the ends: the head is large, but there is no appearance of any neck, and the mouth is furnished with a great number of sharp-pointed teeth: two of the eyes are near the throat, and are round and large, but the other two are placed above them, and much smaller: on each side the throat are three horns of an equal length, the middlemost of which is three feet long, and an inch and a half in diameter, but they are flexible, and therefore can do but little harm: the flesh of this creature is hard and ill-tasted, but the negroes catch them for the sake of the liver, from which they extract large quantities of oil.

The Quaqua blacks, or natives of the Ivory Coast, are tall, lusty, and well featured, and very honest in their dealings, particularly with the Europeans that visit this coast. When they go to trade with any ship, they take some water in their hands, and let a few drops of it fall into their eyes: this is a kind of oath, by which they intimate, that they would rather lose their eyesight than cheat those they trade with. They are no less



less averse to drunkenness than fraud; and though their country produces a prodigious number of palm-trees; yet they will not drink any palm-wine, but only a certain liquor called bordon, or tombo-wine, which is much weaker, and rendered still more so by being mixed with water.

Their dress is much the same as the inhabitants of the coasts in general. They file their teeth very sharp, but they are, in general, irregularly placed, and very crooked. They are fond of having long nails, and take particular pride in the length of their hair, which they plait and twist in different forms, and grease it with palm-oil mixed with red earth. With this composition they every day anoint their bodies, and continually chew betel, the juice of which they rub about their mouths and chins. They ornament their legs with a great number of iron rings, and in these consist their chief dignity, for the greater a man's quality is, the more rings he wears.

Their language is altogether unintelligible, and they speak hastily and by starts. When they meet each other they use the word *quaqua*, at the same time each laying one hand on the other's shoulder, and taking hold of the fore-finger, pull it till it snaps, when they again, in a low voice, repeat the word *quaqua*, which closes the salutation.

In religion they are all idolaters: and though there are several petty princes in different parts of the coast; yet the whole are subject to a king, called Soccoo, whom they not only respect but dread.

By the fundamental laws of this country every one is obliged to continue all his life in the condition in which he was born; so that, for instance, one whose father was a fisherman can never become any thing else but a fisherman; and so of all other trades and professions.

In some parts of the coast, particularly at Laho, they manufacture a pretty sort of cotton stuffs, striped blue and white, about three quarters broad, and three or four ells long. These are much valued, and sell for a good price in most parts of Guinea.

The natives are very fond of trade; but they are cautious in going on board European ships, lest they should be trepanned. In negotiation all is done by signs and gestures of the hands or fingers, and by setting a quantity of goods against the teeth they offer to dispose of.

Besides the articles of ivory, gold, and slaves, the Negroes here carry on a great trade in salt, which they sell to their neighbours, who carry it further into the inland countries, and dispose of it to great advantage, it being in those parts exceeding scarce.

The inland parts of this coast produce the largest and best elephants teeth to be found in the universe. The country is so full of elephants, that the inhabitants of the hilly parts are obliged to dig their houses in the backs of the mountains, and to make their doors and windows narrow and low, and are forced to use all kinds of artifices to drive them from their plantations, or lay snares for them, and kill them. The reason of ivory being so plentiful here is, because the elephants cast their teeth every three years; so that they find more loose teeth in the forests than they get from those they kill.

#### SECTION IV.

##### THE GRAIN COAST.

**T**HE Grain Coast, which extends from Cape Tagrin upwards of 400 miles south-east of Cape Palmas, produces great quantities of pepper; but the chief articles of trade are slaves and ivory.

Though the climate of the Grain Coast is very unhealthy, owing to the periodical rains and winds, the soil is tolerably good, and, besides pepper, produces plenty of vegetables and roots, as also various kinds of fruits, particularly oranges, lemons, cocoa-nuts, bananas, and dates. Their cattle consists of cows, sheep,

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hogs, and goats; and they have a few horses, but they are very small, and of little use. There are also several kinds of wild beasts, as elephants, buffalos, tigers, apes of various sorts, and a great plenty of hares and deer. Their poultry consists of geese, turkies, and ducks, with plenty of cocks and hens, the latter of which are esteemed as good in quality as those of Europe.

The natives of this coast, in person, are, in general, tall and well featured, and are said to be more liberal and honest in disposition than those of the adjacent coasts. Their dress, in point of distinction and form, is much the same; and they are equally fond of trinkets, and all sorts of ornaments. They are mostly abstemious in their diet, intemperance, in drinking especially, being severely punished by royal mandate.

Their sovereign is despotic, and he is never seen abroad, unless on particular occasions, and then he appears with the greatest pomp and magnificence.

The natives are Pagans; but some of them seem to entertain notions of a future state.

Their chief employment is husbandry; but there are some tolerable artificers among them. They purchase fire-arms, gunpowder, and bullets, of the Europeans; but darts, arrows, lances, and broad-swords, they make themselves. The carpenters make the canoes of various sizes with great neatness; and they also build their houses or huts, which are made of wood and clay, and thatched with reeds, or branches of the palmetto-tree.

Here are some of a mixed breed, called Mulattoes, who are an abandoned set of people, and have proceeded from the intermixture of Negroes and Europeans.

As the Europeans have no settlement on this part of Guinea, the trade here is carried on by signals from the ships, on the appearance of which the natives immediately go in their ships, carrying with them their pepper, ivory, &c.

Large ships go up the river Sherbro for about seven leagues from its mouth; but farther up it grows shallow, and is only navigable for canoes. The country round it is very mountainous, and the river has many turnings and windings, but the stream is not rapid, except at two or three cataracts or water-falls, one of which is exceeding large, and makes a prodigious noise, the water falling from the rocks upwards of twenty feet perpendicular. The Negroes that sail up this river, before they reach the cataract, are obliged to go ashore, and land their goods, which, with their canoes, they drag along the mountains till they have passed the cataract. The other two water-falls are trifling; notwithstanding which, they frequently have their canoes over-set, especially when they are heavy laden: but as the camwood with which they are generally loaded, is very heavy, it sinks, and in the dry season they go and take it up, there being, at that time, hardly any water in the river. Their times of going up the river are in the latter end of the rainy seasons, which generally continue five months out of the twelve, when they cut the camwood, and search for elephants teeth.

Near the mouth of the river is a small island, called by the English Sherbro, and by the Dutch Massacoy. It is surrounded by rocks, and before it lies a large sand-bank, so lofty as to be discovered at a considerable distance from sea.

At York Island the English had once a factory, and a good fort, but they abandoned it about the year 1727.

In different parts of the coast are many pretty villages, among which is that where the king resides, called by the Dutch Konings-Dorps, situated about 12 miles up the river.

There is a large mountainous rock about eight miles below the river Sestos, on which grows a remarkable lofty tree. This place is called Sestre, or Sestos; and about four miles from it, farther to the east, a point juts out into the sea, near which, on the land, appears a great rock, white at the top, which at sea looks like a ship under sail: it is surrounded by large sand-banks, and is called by the Portuguese Cabo Baixos.

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The inhabitants of this country are, in general, very courteous to strangers; but they are idolaters, and practise some of the most superstitious maxims. Both sexes go almost naked, having only a small piece of cloth fastened round the waist. They live chiefly on fish, pulse, and fruits, and their usual drink is water. Many of them are employed in fishing, and the king has a certain duty out of what they catch. They also breed great numbers of cattle and poultry, which they turn to great advantage, by selling them to ships that frequent the coast.

Their method of salutation is by taking the fore-finger and thumb into their hands, putting them into a certain posture, and pulling them till they snap, when they say *aquio*, which signifies *your servant*.

They have but few ceremonies in their marriages. The wife who is first delivered of a boy is distinguished as the favourite or chief: but this distinction is sometimes attended with fatal consequences; for if the husband dies first, she is obliged to follow him, and be buried alive in the same grave.

A French traveller, who was once an eye-witness of this melancholy ceremony, has given the following particular description of it. "The captain (says he) or chief of the village, dying of a hard drinking-bout of brandy, the cries of his wives immediately spread the news through the town. All the women ran there, and howled like furies. The favourite wife distinguished herself by her grief, and not without cause. However, as several women in the same case have prudently thought fit to make their escape, the rest of the women, under pretence of comforting her, took care to watch her so closely, that there was no means of escaping. The relations of the deceased all came to pay their compliments, and take their farewell. After the marabout had examined the body, and declared he died a natural death, he, with his brethren, took the corpse, washed, dried, and rubbed it with fat from head to foot. After this they stretched it on a mat in the middle of the house. His wives were placed round it, and his favourite at the head, as the post of honour. Several other women made a circle round them. All these endeavoured to out-roar each other, tearing their hair, and scratching themselves methodically, like people who knew perfectly the part they acted. Sometimes they left off, and kept silent; at others they repeated the praise and great actions of the deceased, and then began their lamentations afresh. This mock music lasted near two hours, when four lusty Negroes entered the house, took the dead body and tied it on a hand barrow made of branches of trees, then lifting it on their shoulders, they carried it through the town, running as fast as they could, and reeling from time to time as if they had been drunk, with a thousand ridiculous gestures, very suitable to the exclamations of the wives of the deceased, and the other women who attended the procession. In short, the noise was so great as nearly to equal thunder. The parade being over, the body was taken from the hand-barrow, and deposited in its place; after which the songs, the cries, and extravagancies of the women began again. During this the marabout made a grave, deep and large enough to hold two bodies: he also stripped and skinned a goat: the pluck served to make a ragout, of which he and the assistants eat: he also caused the favourite wife to eat some, who had no great inclination to taste it, knowing it was to be her last. She ate some, however; and, during this repast, the body of the goat was divided into small pieces, broiled, and eaten. The lamentations began again; and when the marabout thought it was time to end the ceremony, he took the favourite wife by the arms, and delivered her to two lusty Negroes. These seizing her roughly, tied her hands and feet behind her, and laying her on her back, placed a piece of wood on her breast; then holding each other with their hands on their shoulders, they stamped with their feet on the piece of wood till they had broken the woman's breast. Having thus, at last, half dispatched her, they threw her into the

grave, with the remainder of the goat, casting her husband's body over her, and filling up the grave with earth and stones. Immediately the cries ceasing, a quick silence succeeded the noise, and every one retired home as quietly as if nothing had happened."

Cape Monte, situated about 25 leagues from the mouth of the river Sherbro, is called by the natives Wash Kingo, and, when first discovered at sea, appears like a lofty island.

The chief cattle here are sheep, and they have some fowls that are exceeding large and good. They have likewise a great plenty of various sorts of fish, the catching of which is the chief employment of many of the inhabitants. There are also great numbers of wild beasts, as elephants, tigers, buffalos, harts, &c.

The men wear a white garment resembling a surplice; but the women have only a narrow piece of cloth fastened round the waist. Both sexes take great pains with their hair, or wool, which they twist into ringlets, and ornament the top of it with gold or precious stones. They also wear necklaces of several rows; and on their arms and wrists they have bracelets, as also above the ankles, where some hang bells of silver, the noise of which they are fond of when they divert themselves by dancing.

Their houses in general are mean buildings, but they are kept exceeding clean. Those belonging to the king and principal men are built long. Some of them are two stories high, with a vaulted roof of reeds or palm-leaves, so thick laid as to render rain, or the heat of the sun, absolutely impenetrable. At the entrance is the hall of audience, which is also their place of eating: here is a kind of sofa, made of earth or clay, about six feet in breadth, and raised above twelve inches from the ground: it is covered with fine mats made of grass or palm-leaves, and dyed of various colours. In this place the principal people spend the chief part of the day with their wives, and amuse themselves with smoking, talking, and drinking palm-wine. Adjoining to the audience-room is the bed-chamber, where they have an estrade or sofa, consisting of a number of mats laid one on the other, and surrounded with pagnes sewed together, or printed linen like curtains. Their kitchens are very neat, and situated at some distance from the dwelling-house.

The inhabitants in general of this place are more cleanly in eating their victuals than their neighbours. They use bowls made of hard wood, and basons of pewter or copper tinned, which they keep exceeding neat. When they roast their meat, they fasten it on a wooden spit; but as they have not the means of making it turn round, they first roast one side and then the other. A man may marry as many wives as he can keep; for which reason some of them have a great number; for the expence is very trifling, as they make them work so hard that each nearly earns her own maintenance. They seldom quarrel; but, in general, live very happy; and so little jealous are the men, that if their wives bestow favours on others, it does not give them the least concern. Their religion consists chiefly in reverencing and obeying their king: and they have such little notions of ambition, that each live happy in their own way, neither exulting at the downfall of the poor, or envying the prosperity of the rich.

He that from dust of worldly tumult flies,  
May boldly open his undazzled eyes  
To read wise nature's book, and, with delight,  
Survey the plants by day, the stars by night.  
We need not travel, seeking ways of bliss;  
He that desires contentment cannot miss:  
No garden walls this precious flow'r embrace,  
It common grows in ev'ry desert place."

The Europeans that trade here buy many of their mats, which are of a bright yellow, and very beautiful; also great quantities of ivory. They likewise purchase the skins of lions, panthers, tigers, and other wild beasts;

beasts; as also a great number of slaves, which are brought here by the Munding merchants, from the inland parts of Africa. The forests yield plenty of woods fit for dying, particularly camwood, which the natives cut, and bring it to the shore in blocks of four or five feet in length. The Europeans, who buy a great deal of it, prefer it to Brasil-wood, thinking it much more solid and beautiful.

On the banks of a river called Rio Novo, near Cape Monte, are several villages, and the soil is very fertile, producing great quantities of rice and other grain, with various kinds of fruits, as oranges, lemons, citrons, pomegranates, &c.

About ten leagues from Cape Monte, towards the south-east, is a prodigious hill called Cape Mensurado, though not quite so high as Cape Monte. It is round and very large, and almost surrounded with water. That part next the sea is very steep and high, but that to the land is more gentle and accessible.

To the west of Cape Mensurado are three villages, containing about twenty houses each. These houses are low, and divided into three apartments: they are built with sticks and clay, and are covered with straw. In one of them are generally lodged at least forty people, consisting of men, women, and children, of different families, all confusedly intermixed together. The people here are very civil and good-natured, and the women remarkably handsome. The men are naturally very indolent, and leave the principal part of business to be executed by their wives. They live very peaceably with their neighbours, and are not apprehensive of any enemy except the English, their fears of whom arose from two large vessels that once stopped there, the crews belonging to which ravaged the country, destroyed all their canoes, plundered their houses, and carried off some of the people for slaves; since which time they have ever been fearful of, and have retained an enmity to, most Europeans, but particularly the English.

Their chief articles of trade are palm-wine and rice, of which they have great quantities, and exceeding good in quality; in exchange for which they purchase cowries and small bars of iron.

The king's town is situated about eight miles up the river, and about a quarter of a mile from the side of it. It is surrounded with woods, and the entrance to it from the river is through a beautiful walk, shaded with lofty trees.

Besides their houses, they have buildings for holding their provisions, as rice, millet, palm-oil, brandy, and other necessaries. These buildings are made round, with a cornice, and are secured by padlocks, of which the husband keeps the keys, and distributes daily or weekly, such provision as he thinks necessary for his family. This does not give the least offence to his wives, who live amicably together, and spend their time in working abroad, or taking care of the children and other necessary business at home. The buildings belonging to each family are enclosed with a wall of earth, seven or eight feet high, and covered with reeds or palm-leaves, to secure them from the inclemency of the weather.

To the west of Cape Mensurado is a river called St. Paul, the entrance of which is about six feet deep, and is navigable, in calm weather, for vessels of a tolerable burthen.

To the south-east of the river St. Paul is a place called Sestre Cro, or Sestre Crue, where there is a large and beautiful village, inhabited by people remarkable for being honest in all their dealings, and preserving a more regular and prudent conduct than their neighbours.

About three miles beyond Sestre Cro is a small village called Wappo, in which there is a piece of fresh water that is exceeding good and wholesome. This place is known at sea by several high trees that appear upon a hill behind the shore, the tops of which, at a distance, seem of a red colour. Before this place is a

large rock, which, though actually on the shore, seems, as it were, separated from it.

Between this village and Cape Sestos are several others, the most considerable of which is Great Sestre, where there is a large basin of fresh water situated among a number of rocks. It does not, however, contain any thing else that is remarkable; and the rest of the villages are too inconsiderable to admit of any notice.

*Countries adjoining to the Grain Coast. Description of the Hippotamus, or Sea Horse.*

THESE countries are divided into several territories or kingdoms; the principal of which are Quilliga, Quoja, Hondo, Folgia, and the great empire of Manow.

Quilliga lies near a river called by the Portuguese Galinhas, and is a large territory subject to the king of Quoja.

Quoja is also a large kingdom, and inhabited by two distinct people, namely the Vey-Berkoma and Quoja-Berkoma, the former of which are the descendants of the ancient inhabitants of Cape Monte, who were once a populous and warlike people, but being conquered by the Quojas, and reduced to subjection, are now very insignificant, and few in number. In this kingdom are many handsome towns and villages, the chief of which are situated on the river Maguiba, which plentifully waters the whole country.

The most remarkable production of this country is the water elephant, of which great numbers are found in this river, and on its banks. When the natives catch them they present them to the king, who claims them as his particular property, but usually compliments the persons who bring them with a handsome present. This creature is properly called the hippotamus, or sea-horse. It is an animal that feeds upon grass, but frequently hides himself under water, where he continues for some time. When he raises his head from the water, he looks about to see if any danger is near, and can smell a man at a considerable distance. If any thing frightens him, he will immediately hide himself in the water, where he will continue for a considerable time before he again raises his head. As soon, however, as he appears, the hunter, who has patiently waited for the opportunity, levels his gun at his head, and, if the animal happens not to see him, it seldom misses doing the wished for execution. If he is killed, the colour of the water will discover where he lies, when they go with a boat, hooks, and cords, and drag him ashore. They then skin him, take out his bowels, and convey him away on a carriage; for his weight is very considerable, being, when full grown, from 2500 to 3000 lb.

This animal, in colour and shape, greatly resembles a rhinoceros, except the legs being somewhat shorter. The head is much like that of a common horse, but the mouth and nostrils are much larger. His ears and eyes are small, and his hoof is cloven like that of an ox; but his pattern being too weak to support the weight of the body, nature has taken care to supply this defect by placing too little hoofs about it, on which he rests in walking, and they leave on the ground the impression of four points. The body is very smooth, but the tail has hair on it, and is short like that of an elephant. The udder of the females hang between the hind legs like a cow, but it is very small in proportion to the bulk of the beast. The hide is about an inch thick, and so hard that it can scarcely be penetrated with a musket-ball, which is the reason that those who endeavour to catch them generally aim at the head. The most remarkable things about this animal are its tusks, which are four in number; they proceed from the lower jaw, and rise out of the mouth to a considerable length. They are as thick as the horn of an ox, and weigh about 10 lb. each. They are very white, and always retain their colour; for which reason they are much used by mathematical instrument-makers for scales, sectors, &c.

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Besides these, he has in all forty-four teeth, viz. eight incisors, four in each jaw; four dog teeth, two on each side, which are all cylindrical; and thirty-two grinders, of which there are sixteen above, and the same number below. The flesh of this animal is exceeding good, and in some parts is sold at 6d. per pound. The fat is of equal value with the lean, being exceeding wholesome, and generally used instead of butter.

The sea horse delights in rivers where the water is good, and chooses those parts whose banks are well furnished with grass. They feed chiefly on fish, in pursuit of which they go several of them in a body. Their method is to plant themselves at the mouths of large rivers, by which they intercept all the fish that come down it. The negroes, who have huts near the rivers, are obliged to guard their fields day and night, otherwise these creatures would do considerable damage to their rice and corn, not only by eating it, but trampling it down with their feet.

There is another animal sometimes found in this river that greatly resembles the above. It is much of the same size, of a brown colour, with white streaks, a long neck, short body, small legs, and has horns like a bullock. They are only caught in the water; for though they are sometimes seen on the shore, yet they are so nimble that it is impossible for any beast to overtake them.

The territory of Hondo is divided into four principalities, the chiefs of which are appointed by the king of Quoja, to whom they pay annual tribute in presents of brass kettles, red cloth and salt.

The kingdom of Folgias, and empire of Manow are both very extensive, but the latter is the most considerable; and the Folgias are in the same manner subject to the emperor of Manow, as the Quojas are to the Folgias.

Among the birds found here is one called klofifow-kegboffi, which is reckoned an ominous bird by the blacks. When they are on a journey, and happen to see one of these birds, or hear it sing, they immediately return home, and if any one dies soon after, they say kegboffi killed him. This bird is about the size of a sparrow-hawk, and black feathered; and its usual food is pismires.

The inhabitants of these nations, particularly the Quogas, are in general good-tempered and very obliging to strangers; they are exceeding fond of spirituous liquors, particularly brandy; but they are so penurious that they will not purchase it, and therefore seldom have it unless given to them.

The fortified villages are called San Siah, and have a sort of bastions, through which they pass in and out of the villages by a gate so low and narrow as to admit only one person at a time. These villages are enclosed with pales fastened to the surrounding trees, so that nothing can be seen through the inclosure. At each of the gates is a hut, where a centinel is constantly kept on guard; and when any danger is apprehended from an enemy, the people promiscuously retire to these villages, as a security both to their persons and property.

The Quoja blacks, between their harvests, employ themselves in fishing and hunting; but they must not follow the latter without permission from the king, who receives a moiety out of every thing they kill.

Both men and women are here subject to many diseases; but the most fatal is the bloody flux, which often carries off prodigious numbers in a very short time; and they attribute this affliction to the Sovah Monow, or forcerers. The beasts are also subject to several sorts of disorders not known in Europe. The chief of these is called the Ibatheba, which kills a great number of elephants, buffalos, wild boars and dogs.

Polygamy is here allowed, as in most other negro countries; and the first wife has always the pre-eminence. The husband maintains the boys, and the girls are taken care of by the wives.

Their ceremony of marriage consists chiefly in presents made by the parents of the parties to each other; but the ceremony of naming their children is very particular.

When a boy is to be named the father walks through the village armed with bows and arrows: he keeps continually singing, and as he passes along the inhabitants join him with instruments of music. As soon as the people are properly assembled they form a ring, when the person appointed to perform the ceremony taking the child from the mother lays it on a shield, and puts a bow into one hand and a quiver in the other. He then makes a long harangue to the people, after which he addresses himself to the infant, wishing he may be like his father, industrious, hospitable, and a good husbandman. He then names the child, and returns it to the mother, after which the company retire. The men go to hunt for game, and to gather palm-wine, which they bring to the house of the person belonging to the child, when the mother dresses the game with rice, and the evening is concluded with festivity and diversion.

When a girl is named, it is brought by the mother or nurse through the village, in the same manner as the boy is by the father, and when the people are assembled it is laid on a mat on the ground, with a small shaft in one hand. The person who is to name it then makes a long harangue, exhorting it to be a good house-wife and a good cook; to be cleanly, chaste, and a dutiful wife: that her husband may love her above all his other wives, and she attend him at hunting. Such wishes being concluded, he names the child, and then delivers it to the mother; after which the whole company disperses, except a few select friends; for whom an elegant entertainment is provided.

The king of Quoja is an absolute monarch, but his government is mild, and his councils are formed of the wisest and most experienced persons in the nation; however, he is jealous of his authority and prerogatives, and keeps a great number of concubines, most of whom are brought from the neighbouring countries. When the king appears in public he sits or stands on a shield, to denote that he is the defender of the country, and the protector of his people.

In criminal cases, offenders sentenced to death are executed in some wood at a considerable distance from the village in which they resided. Here the criminal kneeling, with his head bent, the executioner thrusts a lance through his body, after which he cuts off his head with an axe or knife, and quarters him, delivering the limbs to his respective wives.

If a man is charged with theft, or perjury, and the evidence is not sufficiently clear, he takes the trial by belli, a composition made by the belli-mo, or priest, with the bark of a tree and herbs, which is laid on the person's hand: if it does not hurt him, he is supposed innocent; if otherwise, he is deemed guilty; in which case he is sentenced to death, and executed in the manner before-mentioned.

Many strange maxims prevail among the negroes of these nations; and to their superstitious notions may be added, the great faith they have in magicians and forcerers, as also a sort of men whom they call Munusin: these they believe can suck the blood from the body of either man or beast; at least they imagine that they can corrupt it in such a manner as to occasion lingering and painful diseases. There are also other enchanters called Pilli, whom they believe can prevent the growth of their rice.

## C H A P. XI.

## LOWER GUINEA, or CONGO.

**T**HIS large track, situate between the equinoctial line and 18 deg. south latitude, is bounded on the north by the kingdom of Benin; on the east by the inland parts of Africa; on the south by the kingdom of Mataman; and on the west by the Atlantic Ocean. As it contains four kingdoms, viz. Benguela, Angola, Congo Proper, and Loango, and each of these has its respective particulars, we shall treat of them distinctly.

## SECTION I.

## B E N G U E L A.

*Situation. Extent. Rivers. Climate. Brief description of Benguela, the capital.*

**T**HIS kingdom is bounded on the north by Angola, on the south by Mataman, on the east by the Country of the Jaggas, and on the west by the Ocean. Its extent is about 430 miles from east to west, and 180 from north to south. The climate is so unwholesome, that the very provisions are affected by the noxious quality of the air, and the Europeans who reside here are striking spectacles of mortality.

The chief rivers of Benguela are, the Longo, the Nica, the Saint Francisco which runs through the middle of it, and the great river Cuneni, which runs from east to west.

Benguela, the capital of the kingdom, lies in 10 deg. 35 min. south lat. and gives its name to a province that extends about thirty miles along the coast. In this city the Portuguese have built a fort encompassed with pallisadoes and a ditch: the whole is surrounded with houses, and shaded with orange, lemon, banana, and other trees.

The Bay of Benguela, which lies to the south of the town, is about two leagues broad at the entrance, and deep enough for ships of burthen to anchor in.

Near the capital are several villages, the principal of which, called Manikasomba, is extensive and well inhabited.

At a village called Manikicongo, about 20 miles from the mouth of the Bay, the Portuguese have a storehouse for divers articles, which they sell to the natives: the chief of these are linens, cottons, fire-arms and gunpowder.

To the northward of a river called Caton-belle is another bay, which, from its convenience for anchorage, the Dutch call the Good Bay. The land here is low and fertile, and the natives breed great numbers of black cattle and hogs.

The inland parts abound in wild beasts, as lions, tygers, elephants, rhinoceroses and wild mules.

The greatest curiosity here is a remarkable animal peculiar to the country, called by the natives Abada. It is of the size of an half grown calf, very shy and swift of foot. It has two horns, one on the forehead, the other on the nape of the neck. When the animal is young the front horn is strait, but as it advances in age the horn bends gradually up like the tusk of an elephant. The natives hunt it for the sake of the front horn, which they esteem as an excellent antidote against poison. They look on the virtue of it to be greater or less according to the age of the animal when killed. The Portuguese, in order to know the goodness of it, make use of the following expedient. They set the horn upright on the ground, and suspend a naked sword over it point to point. If the horn be good and hard the point of the sword will not penetrate it, whereas, when the horn is soft and young the sword immediately sinks into it, which shews that it is not

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arrived at its full perfection, and of course lessens its value. They also make a poultice of the pulverized bones of this creature mixed with water, which they say is a sovereign remedy against all aches and pains of the body, by drawing away the peccant humours not only from the part affected, but the whole mass of blood.

## SECTION II.

## A N G O L A.

**T**HE Portuguese gave the name of Angola to this country in compliment to a prince of that name, who first usurped it from the king of Congo. It was called originally by the natives Dongo. It is bounded on the north by Congo Proper, on the south by Benguela, on the east by Matamba, and on the west by the Ocean.

The country is in general mountainous, and watered by several rivers, the chief of which are the Danda and Coanza. These rivers are stored with most kinds of fish, but it is dangerous to catch them on account of the crocodiles. The Portuguese have a fort at a place called Cambamba, upon the river Canza. The provinces of which this kingdom is composed we shall describe in the following order:

Chissama is divided into three parts, each of which is under the direction of a governor deputed by the king. The country is mountainous and poorly cultivated: it is famous, however, for producing a peculiar salt made by the natives from a briny kind of water which they dig for, and being formed into a mass they make cakes of it, which they exchange with the Portuguese for meal, oil and other commodities. The merchants derive considerable advantages from exporting this salt to most parts of Ethiopia, as it is not only excellent for food, but also in physic, being a very pleasant diuretic.

The province of Sumbi is, for the most part, flat. The natives, though tall and strong, are, in general, indolent, and, of course, neglect the cultivation of the land, which, wherever industry prevails, proves fruitful, and produces several sorts of excellent grain.

The province of Rimba is divided into many districts under as many governors. The land is fertile, and the rivers abound with fish. The inhabitants are idolaters, but of a tractable and industrious disposition.

Scetta is one of the most rocky and mountainous provinces in all the kingdom, particularly on one side of it, where a ridge of perpendicular rocks covers a space of thirty miles in length without interruption. The surface of these rocks, however, is well inhabited and cultivated, enjoys a serene and wholesome air, and is plentifully supplied with fresh water. The low lands are well watered, and produce excellent pasture for cattle, great numbers of which are bred by the inhabitants; but they often sustain considerable loss from the number of wild beast that infest this part of the country. The torrents that flow from the hills bring with them great quantities of iron ore, which the inhabitants gather carefully by laying straw and other such materials across the streams to receive it; and afterwards, by dint of fire, convert it into excellent iron. In this country are also found great quantities of a kind of transparent ore, which the natives call Tare, and when wrought is, in appearance, much superior to iron.

Bembea extends itself on one side along the sea, and on the other divides the kingdom of Angola from other nations on the south. The country is populous, and abounds with small cattle, with the hides of which the natives

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natives make their garments, and they anoint their heads and bodies with the fat. These people are much more savage than their neighbours, are almost all idolaters, and have a language peculiar to themselves. They are very artful, and use a singular stratagem in war, which is to drive great numbers of cattle towards that side on which the enemy is expected, whilst they secrete themselves at a small distance, either by laying flat on their bellies in the high grass, or among the heath or copses. The cattle seldom fail of exciting the enemy to advance in order to make a capture, when they suddenly rise, and furiously fall on them with their armed clubs. This scheme is generally attended with success, the enemy soon surrendering, when their conquerors sell them for slaves to the Europeans.

The province of Temba is divided into twelve lordships, whose chiefs, though under the protection of the Portuguese, live free and independent, being only obliged to furnish them with a certain number of militia in cases of emergency. The whole country abounds with wild cows and mules, which the inhabitants hunt and kill for food. It also produces several excellent roots, among which one in particular resembles parsnips, but is much finer in taste, and is said not only to attenuate phlegm, but to be almost an admirable purifier of the blood.

Oacco is beautifully variegated with hills and plains, and so well watered with rivers and springs, that it is one of the most delightful provinces in the kingdom. These advantages, however, are of little use to the natives, as they are restrained by the lords from cultivating any more of the land than what is absolutely necessary to produce provisions for their families. The chief governor of this province has twenty others under him, whose principal business is to discipline and exercise the militia; for which reason this is one of the most formidable provinces in the whole kingdom.

A distemper peculiar to the climate of this part of the country prevails here; it generally begins with a violent head-ach and vertigo, and is followed by convulsions, which soon reduce the patient to a mere skeleton. The medicine for this disease is made from a plant something like our hyssop, which they pulverize, and drink the infusion: they also extract an oil from it, with which they anoint the parts convulsed.

They are likewise subject to a kind of swelling, that begins at the mouth, and spreads itself all over the neck, which often swells to the bigness of the head, causes excessive pain, and is frequently attended with suffocation. It is generally cured by anointing the parts with the oil extracted from the above-mentioned plant.

There is a very singular insect in this province, somewhat like our horse-flies, whose sting is so dangerous, that if a quantity of blood be not immediately drawn from the parts affected, the person is thrown into a violent fever, attended with excessive tortures, that commonly end in a total delirium, and, if not speedily relieved, in convulsive death. The most remarkable circumstance attending this is, that when a person is cured, he seldom fails of a relapse, owing merely to the bare remembrance of what he felt during the time he was affected; and some of them undergo such excessive torture, that they close their miseries by putting an end to their existence.

When the poor idolaters happen to be stung by these insects, they have recourse to their priests, who seek out for an insect of the same kind, which having found, they dig a hole in the earth and put it in, adding sundry fumigations, exorcisms, and superstitions, known only to themselves; after which they fill the hole with water, and replenish it as that sinks, stirring it, and letting the earth settle again several times: at length, without staying till it is quite clear, and divested of its disagreeable earthy taste, they give the patient plenty of it to drink: this occasions a violent fit of vomiting, by which so great a part of the poison is thrown out, that the natural strength of the patient enables him to get rid

of what is left behind. Many, however, who are cured by this strange method, are some time after seized with pains and convulsions in their nerves, which frequently end in a settled lameness, and sometimes in a dead palsy. Though this method is altogether superstitious, yet, from its being sometimes effectual, the Europeans, unable to bear the excessive pain arising from the sting, have recourse to it.

The province of Cabezzo is very populous and fertile, producing not only abundance of cattle, but also most kinds of provisions. In one part of it is a high hill called the Iron Mountain, from its yielding great quantities of that metal, which the Portuguese have taught the natives to purify, and work into various kinds of instruments. In this province are many large and lofty trees, particularly palm and cocoa trees. There is also one sort that greatly resembles our apple trees, the bark of which being cut with a knife, yields an odoriferous juice, of the colour and consistency of honey. It is very useful in medicine, but being of a hot nature, it must be first qualified by some cooling drug.

The Portuguese have taken great pains to propagate the Roman Catholic religion in this province, and not without success, for there are less idolaters in it than in any other in the kingdom.

Lubolo is situated on the southern banks of the river Coanza. Its climate is very wholesome, and its soil remarkably fertile, producing great plenty of all sorts of provisions. It is chiefly noted for its excellent palm trees, which produce better wine, oil, and timber, than is to be met with in all the other parts of the kingdom. The greater part of the people of this province are Christians, and tributary to the Portuguese.

The province of Loanda is situated in 8 deg. 30 min. south lat. and 13 deg. 6 min. east longitude. It is one of the most considerable places belonging to the Portuguese settlements on this side Africa, and remarkable for having in it the capital of the whole kingdom of Angola. It is a large city, pleasantly situated on the declivity of a hill near the sea coast, and strongly defended by a spacious fortress, in which is a church dedicated to St. Amaro, and a convent of Sestertians, besides several bulwarks that serve to guard the entrance of the port. It is very populous, and greatly resorted to, not only on account of its being the residence of the Portuguese governor, but also for its containing the chief courts of judicature for the whole kingdom. The churches and other public buildings are sumptuous, as are all those of the merchants and officers, both spiritual and temporal. The streets are strait, wide, and regular, and are always kept exceeding clean. The houses belonging to the Portuguese are built of stone, and most of them very elegantly furnished; but those of the natives are very mean, being built only of earth, and thatched with straw.

In the center of the city is a large convent belonging to the jesuits, who are here held in the highest esteem. It is a stately edifice, and endowed with a considerable revenue. On one side of it is an hospital, called the Misericordia, which has twenty-four wards or rooms for patients, besides convenient apartments for the directors, physician, surgeon, apothecary, and other attendants. On the other side of the convent is a church belonging to the fraternity of St. John the Baptist. At a small distance from these three buildings is the cathedral, which is a large, stately structure, dedicated to Our Lady of the Conception, under which is another dedicated to the Holy Sacrament. There are also many monasteries and chapels belonging to the capuchins, carmelites, and friars, which, with other parochial churches, so surround the city, as to answer the end of walls and fortifications.

In the city are kept prodigious numbers of slaves, who are employed in tilling the ground, carrying of burthens, and fetching water from springs in an adjacent island called Loanda, the city not having the convenience of being watered by any kind of river. The country round it, however, is very fertile, well cultivated,



vated, and beautifully variegated with villas, gardens, and a variety of fruit-trees.

The Island of Loanda is situated about half a mile from the city; it is very disproportionate in its form, being fifteen miles long, and only one broad. The Portuguese have many houses on it, as also a great number of gardens, which they keep well stocked with most sorts of fruit-trees and vegetables. They have also on this island several handsome churches; besides which there is a spacious convent belonging to the jesuits.

The city is well supplied with most kinds of provisions, particularly mutton and pork, the latter of which is greatly esteemed by the Europeans. They have also plenty of fish, which are caught on the coasts of the Island of Loanda. The bread used by the Europeans is made of millet and Indian wheat; but that used by the natives is made from the meal of the manioc root. The latter also prefer dogs flesh to any other, for which reason numbers of those animals are fattened up, slaughtered, and exposed at the public shambles.

Small payments here are made either in zimbis (the shells of a small fish) or else beads, the latter of which are of various sizes, colours, and fashions, and are worn by some of the natives as ornaments to their arms, necks, and wrists. Larger payments are made with pieces of cloth of their own manufacture, of a stated length and breadth; and where the sum is considerable it is usually paid in slaves.

Benga, or Bengo, is situated on a river of the same name. It is a fertile country, and produces great plenty of maize and millet, as also a prodigious number of banana and bacova trees. The province is divided into many districts, the chiefs of which are natives, though tributary to the Portuguese. Here are eight churches, three of which are called Parishes, and one of them belongs to the jesuits, who celebrate their festivals in it with the greatest pomp and magnificence.

The province of Danda is situated to the north of Bengo. This province is well watered, very fertile, and produces plenty of grain, with various kinds of fruits; but it is greatly infested with crocodiles and large serpents, which harbour in the river Bengo. The inhabitants are mostly Christians, for which reason here are several churches regularly served by secular priests. The chief of these are situated at the mouth of the Danda; and at some distance from it is another, as also several chapels and oratories, all of which belong to the jesuits, who take great pains in endeavouring to bring over the unconverted to a sense of Christianity.

Mofche is situated on the northern banks of the river Coanza. The soil is very fertile, and, besides grain, is remarkable for producing the manioc root, which is so plentiful, that large quantities of it are annually sent to the city of Loanda.

In this province are mines of several metals, particularly in the government of Cambamba. What is very remarkable, each mine tinges the complexion of the inhabitants who live in that territory; for though they are all naturally black, yet those near the silver mines differ in their complexion from those that live near the mines of gold and lead, which cannot be otherwise accounted for than from the effluvia that exhales from the different metals.

Illamba is divided into two parts, distinguished by the names of Higher and Lower. The former is situated between the rivers Bengo and Calucata; and the latter between the Danda on the north, and the Bengo on the south. They are both very fertile; and the natives, who are chiefly Christians, pay a tribute to the Portuguese.

The Higher Illamba has mines of excellent iron, and is almost covered with small hills. In the center of it is a large mountain, from the summit and sides of which flow a prodigious number of springs and rivulets of clear and wholesome water, which is not only exceeding good to drink, but of infinite service in contributing to fertilize that part of the country. This province pays a

considerable tribute to the king of Portugal, and the governor of it is obliged to maintain a numerous militia for his service.

Oarii is situated on the northern banks of the river Coanza, and adjoins to the province of Mofche. It is watered by a great number of small rivers that fall into the Coanza, but which, in the time of the great rains, become large, rapid, and dangerous. In this province are two fortresses belonging to the Portuguese; at each of which they keep a strong garrison.

Embacca, or Membacca, is situated on the north side of the river Lucala, and between that and the Higher Illamba. It is wholly subject to the Portuguese; for though the lord who governs it assumes a claim to a kind of independency, yet it is granted him only on condition that he shall maintain, at his own expence, a numerous militia for their service. These troops, though idolaters, are stout, warlike, and well disciplined, and never betray any fear of death when they engage an enemy; for which reason the Portuguese value them above all the rest in the kingdom.

The trade carried on in this kingdom, by the Portuguese and other Europeans, consists chiefly in purchasing slaves; and, indeed, it was this inhuman commerce that first invited the Portuguese to this part of Africa. The commodities brought in exchange are broad cloths, crimson and other silks, velvets, cambrics, Hollands of all sorts, gold and silver lace, broad and narrow striped tickings, black serges, Turkey carpets, threads and silks of all sorts and colours, Canary and other wines, brandy and other spirituous liquors, oil, spices of all sorts, loaf sugar, knives, fishing-hooks, pins, needles, small bells, variety of other trinkets and baubles, glass beads of all sizes and colours, rings of the same, or other materials, fire-arms, swords, cutlasses, and other weapons.

The people of each of these provinces are divided into four different classes. The first is that of Macotas, who are a kind of noblemen. The second consists of those stiled the Children of the Dominion, who are the original natives of the country, of either sex, whether merchants, artificers, or husbandmen. The third is that of the Quiscos, or slaves, who are the property and inheritance of the lords of that province, which devolves, like all other real estates, to their heirs and successors. And the last is the Mabicas, who are the slaves either taken in war, purchased, or condemned to forfeit their freedom for some crime or misdemeanor.

The king of Angola acknowledges no subjection to the king of Congo: he is entirely independent, and, from the protection he receives from the Portuguese, preserves an absolute authority. When his troops engage an enemy, they divide themselves into three bodies, at certain distances from each other. In the center one is the general, who directs all their motions by the sound of several warlike instruments. They then move forwards, retire, or wheel about, as those direct, and fall on the enemy with great fury, making at the same time a most hideous noise. If they find themselves likely to be disconcerted, they take flight, (for they are great cowards,) nor is it possible for their general to rally them; so that the fate of a battle depends on the success of the first onset.

Their musical instruments used in war are of several kinds and sizes. One of the loudest of them somewhat resembles the drum. Another an inverted pyramid, with the point fixed on the ground. The third sort is made of elephants teeth: they are of various sizes, and, in their form, somewhat resemble our German flutes.

The dress of the military officers is very grand, and they appear much taller than they really are, as well as more terrible, by the length and variety of ostrich, peacock, and other feathers with which they ornament their caps. About their necks they wear several links of iron chain, to which are fastened great quantities of rings, that make a loud jingle at every motion. For the same purpose also they hang a number of bells about their middle, the noise of which they suppose animates the soldiers

soldiers to fight with more ardour, and at the same time gives them a greater air of pomp and grandeur. They wear buskins on their legs after the manner of the Portuguese. Their weapons are the bow, sword, target, and dagger. Those, however, who carry the bow are not allowed to wear the target, but only the sword and dagger.

The common soldiers, who go naked from the waist upwards, fight with bow and dagger, and in their girdles they wear large crooked knives. Some of them use broad swords, muskets, and pistols, which they purchase of the Portuguese.

The language of the people of Angola and Congo is radically the same; but the dialects of the different provinces differ so essentially in pronunciation, that it is difficult for those born in places remote from each other to converse together.

The remaining particulars we have to mention of this kingdom are relative to the mountains, of which there is a remarkable ridge extending itself north-east from Cape Negro. Some of these, on account of their prodigious height and coldness, are called by the Portuguese Monti Freddi; and some others, which are still higher, they call Monti Nevosi, on account of their snowy tops, the waters of which, falling in great plenty during the summer season, form a considerable lake below. But the most considerable one of all is that called Cambambo, on which there is a mine that produces excellent silver. The Portuguese have long since made themselves masters of this place, and, in order to secure it, have built a very strong fortress.

### SECTION III.

#### CONGO PROPER.

*Situation. Extent. Boundaries. Rivers. Climate. Productions in general.*

CONGO Proper is situated between the 2d and 11th degree of south latitude, and between the 32d and 41st degree of east longitude, extending in length, from north to south, 540 miles, and in breadth, from east to west, about 420 miles. It is bounded on the east by the kingdoms of Makoko and Matamba, on the west by the Atlantic Ocean, on the north by the river Zaire, and on the south by Angola, from which it is separated by the river Dande.

It is watered by many rivers, the chief of which is the Zaire, navigable for ships of burthen about 70 miles up the country. From this river run several small ones, which not only water the country, but are also very convenient for the merchants and other inhabitants, who can go in canoes from one village to another. In the course of this river are several small islands, the inhabitants of which are under the government of lords appointed by the king of Congo. The principal of these are two, situated near the mouth of the river, and called Bommo and Quintella, the first of which is remarkable for having many mines of iron. Though these islands are all inhabited, yet there is not a house to be seen, the ground being so low and marshy, that it is almost constantly under water; for which reason the Negroes live chiefly in their canoes, or under trees, round which they build their huts, raised several feet above the ground. These islanders are a strong and resolute people, but they are very unpolished in their manners. They have no marriage, or betrothing, but from their youth form such alliances as their inclinations direct, without any ceremony. They are under the government of particular chiefs and officers, who are chosen by a majority of voices.

The Island of Quintella is remarkable for having an idol which no one dare approach but the persons appointed to attend, and secure the way to it from being discovered. To effect this they are themselves obliged, as often as they go thither, to take such a path as they think no other person can find out. Many persons,

particularly in cases of sickness, make rich offerings to this idol, all which are totally destroyed; for as soon as they are dedicated, the person attending conveys them to the idol, which is placed on a large plain, surrounded with a wall made of elephants teeth, where they are hung on poles, and there left till time has entirely destroyed them.

The river Zaire receives its water from three lakes; the first of which is the Zambre, the second the Zaire, and the third a great lake from whence the Nile is supposed to have its source. The Zambre, however, is the most considerable, being, as it were, the center from whence proceeds all the rivers in this part of Africa. The other rivers in this kingdom are inconsiderable.

The kingdom of Congo is divided into six provinces, the situations of which, together with their names and titles, are as follow. Along the coast, the county or earldom of Songo, and the great duchy of Bamba. To the north-east, the duchy of Sundi, and the marquissate of Pango. Eastward, the duchy of Bala. In the middle, the marquissate of Pemba. To these provinces must be added the territories or lordships of Amalaca, Dambi Ambuila, Dembo Quingengo, Dembo Angona, the little duchy of Ovando, and the territory of Sova Cavanga. These districts, however, are so very trifling, that they do not merit any particular notice; and with respect to the provinces themselves, which form the kingdom of Congo, we shall leave the particulars of them till we have taken a general view of the country.

The climate of Congo is much less sultry than might naturally be expected from its situation, it being so near the equator. Their winter months are April, May, June, July, and August; during which they have almost continual rains, whereby the rivers are so swelled as to overflow the principal part of the country. The winds in winter blow from north to west, and from north to north-east. These winds drive the clouds towards the mountains, where being gathered and compressed, they at length condense into water. In the summer the winds blow from the south to the south-east, and as they clear the southern skies, so they drive the rain into the northern regions. These winds are of infinite service in cooling the air, the heat of which would otherwise be insupportable.

There are mines of several metals, particularly iron and copper, in this kingdom. In the mountainous parts are large quarries, that produce not only excellent stone, but also porphyry, jasper, and marble of various colours.

The soil of this country is fertile, and produces several sorts of grain, particularly rice and maize. They have also great plenty of a grain called lukko, which in its form resembles mustard-seed, but when ground, produces flour little inferior to that from wheat. The manioc root is likewise cultivated here, and much admired by the Portuguese, who, instead of making it into bread, bruise it very small, and either eat it raw, or else boil it in broth.

Various sorts of vegetables are cultivated with very little labour. Among these are turnips, cabbages, potatoes, radishes, cauliflowers, carrots, and spinach, besides others not known in Europe. They have also several useful herbs, as hyssop, thyme, sweet marjoram, balm, sage, mint, &c.

Here is great variety of fruits, among which are oranges, lemons, citrons, guavas, ananas, bananas, pumpions, melons, dates, and the kola fruit. The last of these is about the size of a pine-apple, and the fruit, which is enclosed within a thin husk, tastes much like chestnuts. It is not only valued for being pleasant to eat, but for its great efficacy in removing any disorder that particularly affects the liver.

There are several sorts of trees here that are distinguished for having medicinal qualities; among these is one called Angaria, the root of which, boiled in water, is an infallible remedy for violent pains in the sides.

The khifekka is another tree of a medicinal virtue, any part of which being reduced to powder, and mixed with water is good against fevers; and, in cases of fainting, if applied either to the forehead or temples, is equally efficacious as hartshorn.

The jakassa tree grows very tall, is of a red colour, and has the virtue of curing the tooth-ach and fore gums; but it is very pernicious to birds, for if they once settle on its boughs, they soon fall dead to the ground.

There is likewise a tree which bears a fruit resembling a lemon. This very singular production of nature, called mignamigna, possesses two opposite occult qualities in the most eminent degree, being at once a deadly poison and powerful antidote. If a person is infected by the fruit, the leaves are a certain cure; if by the leaves, the fruit has the same effect; and the wood is deemed both as pernicious and efficacious as either.

The wild animals are, elephants, lions, tygers, leopards, buffaloes, bears, wolves,\* large wild cats, camelions, apes, monkeys, &c. The tame animals are, oxen, cows, sheep, goats and hogs; besides which they have great plenty of stags, fallow deer, roebucks, hares and rabbits. Poultry is very plentiful, particularly cocks, hens, geese and ducks. They have also abundance of wild fowl, as partridges, pheasants, woodcocks, pigeons, doves, hens, &c.

There are great numbers of parrots, most of which are very large, and either of a grey or green colour; but there is one species exceeding small, not being larger than sparrows, and their feathers are beautifully variegated. The most admired among the small birds are those called Birds of Music; they are about the size of a canary bird, but they greatly differ in the colour of their feathers; some are all red, and others green, with their feet and bills only black; some again are all white, grey, dun or black. These last have the most agreeable note, and are kept in cages by the better sort of people, merely for the sake of their song.

The reptiles here are scorpions, millipedes, vipers, snakes and serpents. Among the snakes there is one species so amazing large, that it is said it will swallow a whole sheep. It is called the Great Water Adder, from its being chiefly found in the rivers. It goes, however, on land in search of prey, and climbs the trees, where it lies in wait for the cattle that come to pasture. As soon as a sheep or hog arrives near the tree the snake immediately descends, and winding its tail round the hinder parts of the animal, secures it from moving, when he kills and devours it. When he has gorged his prey, he becomes for some time stupid, but as soon as he recovers, he immediately makes for the water, where he continues till necessity obliges him to seek for farther subsistence.

The seas and rivers abound with a great variety of fish; among others in the former are prodigious quantities of sardinias and anchovies; and in the latter are plenty of sturgeons, soles, barbel, trout, tench, and other excellent fish. They have also several kinds of shell-fish, as oysters, muscles, cockles, and large crabs, which are generally found at the mouths of the rivers.

*Complexion. Form. Dispositions. Dress. Divers modes of travelling. Buildings. Domestic utensils. Food. Diversions. Marriages. Abstinence. Funeral ceremonies of the natives of Congo. Their religion, and the baptism of a king.*

**T**HE complexion of the original natives is generally black, but since they have intermixed with the Portuguese, many are of an olive colour. Some are tall and robust, but they are mostly of a middling stature. They have all black, curling hair, but their noses are not so flat, neither are their lips so thick as those of the negroes in general.

In their dispositions they are proud and haughty among themselves, but to strangers they are very af-

fable and courteous. They have a natural propensity to theft, and whatever they get, either by stealing or otherwise, they spend in liquors, of which they are very fond, and frequently drink to the greatest excess. They have naturally a ready turn of wit, and, when sober, will converse with great circumspection. They are, however, very revengeful, and whenever they think themselves offended, nothing will satisfy them but destroying the object of their resentment, which they generally effect by poison.

The dress of the common people consists of a loose garment that reaches from the middle to the ancles, and some have the bottom ornamented with a fringe. It is fastened round the waist with a kind of string made of leaves. Some use girdles made of bulrushes or palm leaves, which they plait together. They have a cap on their heads made to fit close, and generally carry some weapon in their hands. The upper part of the body is bare in both sexes, and their arms and legs are ornamented with brass, copper, or iron bracelets. The garment of the better sort is made of cloth or serge, under which they have a white shirt. The garments of the women are much shorter than those of the men.

When the great men travel they are carried in hammocks made either of net-work or strong stuffs, the manner of which is thus: the hammock is fastened to a long pole about a foot from each end; and when the person has got into the hammock, two men, one before and the other behind, take up the pole, and lay it on their shoulders, carrying the person in this manner a considerable way without resting. When they go long journies they have four men, who relieve each other, in doing which they are so expert that they never stop, but shift as they walk, at the same time keeping their usual pace. This is a very easy method of travelling, the person sitting or lying in the hammock as he thinks proper; and they have sometimes a piece of callico thrown over the pole to shelter them from the heat of the sun.

Another method of travelling used here is thus: instead of a hammock they fasten two ropes to the pole, one of which is much shorter than the other; they are each tied in two parts, and hang like swings; in the former the person sits, and at the bottom of the latter is a square piece of board, on which he rests his feet. The person carried generally holds an umbrella in his hand to shelter him from the heat of the sun, or the inclemency of the weather. The reason of their travelling in this manner is from their want of horses, there not being any of those animals in the whole kingdom.

They form little towns or villages by erecting several houses together in the midst of an inclosure. These buildings are made of wood, and covered with the branches of trees: each house is divided into several apartments, the innermost of which is adapted for the women: they are all on the ground floor, and without windows, the only light they have being admitted at the door, which is so small that they are obliged to stoop when they pass it. The inclosures of the houses are formed by trees, which grow so close together that they not only serve as a fence, but also to keep off the violent heat of the sun.

Their necessary utensils are pots, kettles, calabashes to hold their provisions, a mill to grind their corn, a hatchet to fell timber, and some instruments of agriculture. Some of them have beds made of coarse cloth stuffed with straw, or the leaves of trees, but the generality lie upon loose straw spread on the ground.

The food of the common people consists principally of rice, fish, potatoes, and other roots; but the better sort live chiefly on flesh and fowl. Their common drink is water, and sometimes they regale themselves with palm wine, or brandy mixed with water.

The natives who reside near towns live chiefly by trade: but in the country parts they are principally employed in agriculture, and keeping cattle. About

the river Zaire some of them subsist by fishing, some by drawing palm wine, and others by weaving.

Being very fond of festivity and diversion, in most villages the people assemble every evening at some open place, where they form a ring, in the center of which is placed a large wooden platter full of provisions. The eldest of the company, who is called Makuluntu, gives to each his portion, which he divides with such exactness, that no person has the least reason to complain. They do not make use either of cups or glasses, but only a large flask, which, when any one wants to drink, the makuluntu holds to the person's mouth; and when he thinks he has drank enough, he takes the flask away. It is remarkable, that if any strangers happen to come by at the time of these festivities, they are equally welcome to participate with the rest of the guests, and always take their place in the ring, without being asked either who they are, or from whence they came.

They also make feasts on several particular occasions, such as gaining a law-suit, a marriage, the birth of a child, or any singular advancement in life. At these feasts they dance, and sing love-songs, which are attended with a variety of musical instruments, consisting of flutes, pipes, ivory trumpets, and drums, the latter of which are made of thin wood, and covered with the skin of a beast.

The marriages of the natives of Congo, who have been converted by the Portuguese to the Romish religion, are celebrated according to the rites of that church; but the generality of them preserve their ancient idolatrous maxims, are married by their own priests, and have a number of wives, each taking as many as he thinks himself able to maintain.

A man who is detected in having a criminal intercourse with another's wife, is obliged, as a compensation for the injury, to give the value of a slave to the husband; but the woman receives no other punishment than asking pardon of her husband for the offence she has committed. Those who are detected in cohabiting together without the ceremonies of marriage are punished with a fine, which is levied in proportion to the circumstances of the offenders.

The Pagan priests here lay certain injunctions on young people, such as obliging them to abstain from eating either some sorts of poultry, the flesh of certain beasts, fruits of different kinds, roots either raw or boiled after this or that manner, with the like ridiculous obligations, which they call kejilla. These rules are as inviolably kept as they are strictly enjoined. They would sooner fast till they perished, than taste the least bit of what has been forbidden; for they think that if they commit the least trespass against the kejilla, they shall certainly die in a very short time. The prepossession of their minds on this head is evident from the following story mentioned by Merolla in his voyage to Congo. "A young black (says he) upon his journey, who had received the kejilla, coming to a friend's house at night, his host next morning had for breakfast a wild fowl, which is much better than a tame one. The guest hereupon demanded if it was a wild hen, and being answered in the negative, he sat down and eat very heartily. Four years after, these two meeting together again, the country black asked his friend, who was not yet married, if he would eat a wild hen? The young man answering that he had received the kejilla, and therefore could not, the other laughed, and asked what made him refuse it now, when he had eaten it at his table so many years before? At hearing this the other began to tremble, and, by the effects of imagination, died in less than 24 hours."

When the corpse of any great person is to be interred, they spread the way with leaves and branches of trees. He must likewise be carried in a strait line to the grave; so that if any house or wall happens to interrupt the passage, it must be immediately pulled down. On these occasions several slaves were formerly sacrificed to serve their master in the other world; but since the Portuguese have worked a reformation among the most dis-

tinguished part of these deluded people, that practice has been entirely laid aside, and only preserved by those who still strictly adhere to their original Pagan maxims. These, however, are obliged to do it by stealth; for should it be known, they would not only be rebuked, but severely punished by those of superior power, who are strong advocates for the Romish persuasion.

The Portuguese have taken great pains to introduce and establish their religion in this country. The reformation was brought about in the reign of Don John the Fourth, by means of a naval commander of rank, called Diego Cam, who, desirous of discovering the coast of Africa, in the course of his voyage came to anchor in the mouth of the river Zaire. Pleased with his reception by the natives, he took five of them home with him, and presented them to his majesty at the court of Lisbon. Having acquired some knowledge of the Portuguese language during the voyage, they ingratiated themselves so far with the king, by the pertinent answers they made to the questions he put to them, that he ordered Cam to take them back to their own country, and to use his utmost endeavours to make a convert of the African king to the Romish church. The attempt succeeded: the king became a convert, erected a magnificent church, and was himself baptized in the most public manner; as were his queen and court soon after.

*Description of the City of St. Salvadore. The King's Splendor and Magnificence. Revenues. Armament. Civil Administration and Traffic.*

THIS city is situated upon a very high hill, mostly of solid rock, on the top of which is a plain about 10 miles in circumference, which commands a most extensive and delightful prospect, and is beautifully shaded with a great variety of fruit trees, as palm, tamarind, plantain, kola, lemon, and orange trees. The air is also exceeding wholesome. The hill has some iron mines, which are of singular use to the inhabitants, who fabricate it into weapons and instruments of agriculture. From these, and other conveniencies, it is little to be wondered at that the Congo monarchs should have made this spot their usual place of residence. The king's palace is a very spacious and beautiful structure.

The most considerable buildings in the city, exclusive of the palace, are 12 churches, of which one is the cathedral; a college belonging to the jesuits, where four of them are constantly employed in teaching the Latin and Portuguese, and in catechising the people; and, lastly, the Portuguese fort, which is a strong and spacious edifice.

The churches, and other public buildings, except the jesuit's college, have stone foundations; but the roofs are very mean, being covered only with straw; and they are indifferently provided with utensils for the celebration of divine offices.

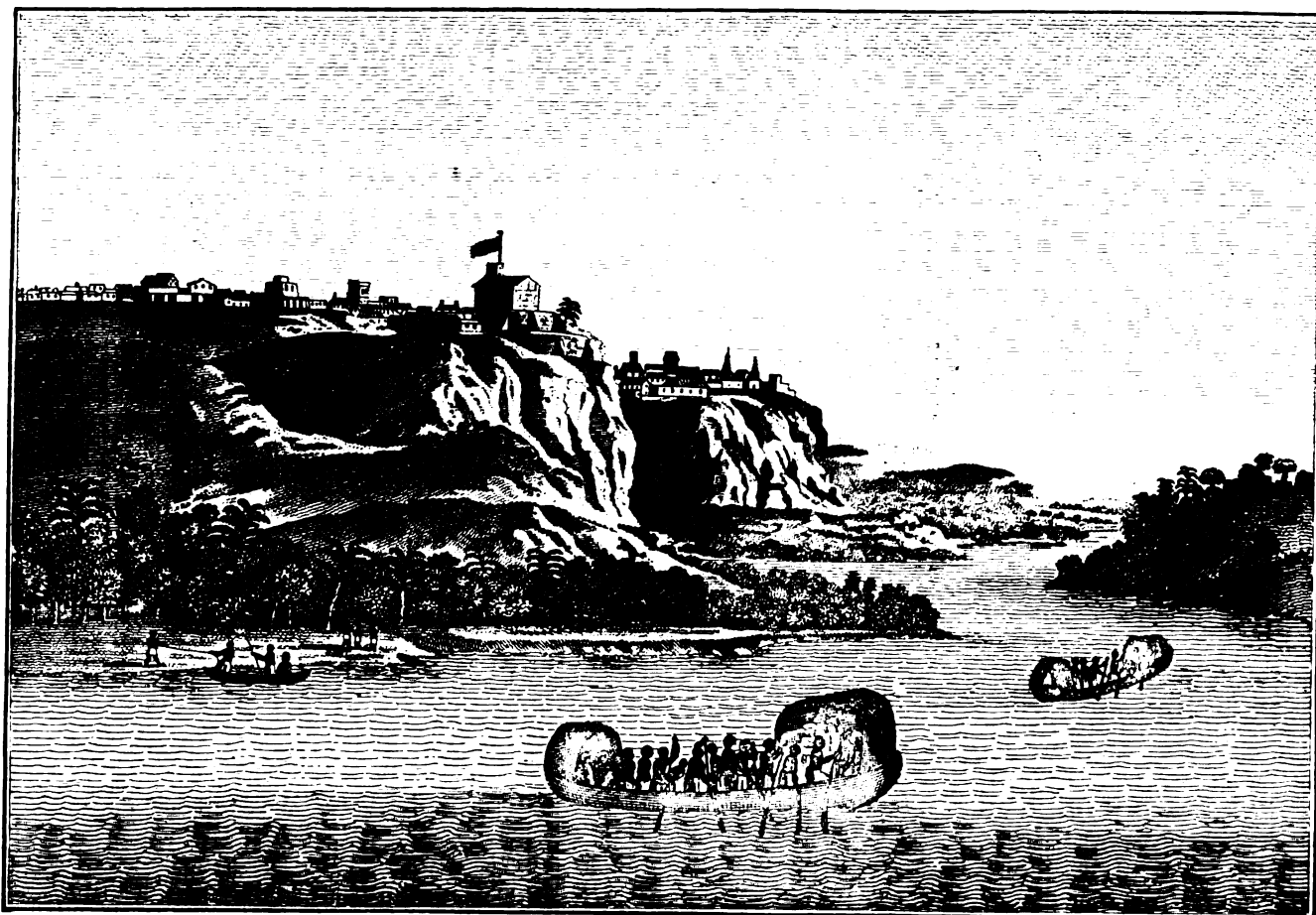
The city is well supplied with fresh water by two excellent fountains. The one is in a place called St. James's-street, and the other within the walls of the court. Besides these there is, on the east side, near the foot of the hill, a spring of excellent water, called the Vese, which falls into the river Lelunda, and serves to water the adjacent country.

Before the great church is a spacious square, on one side of which a large market is every day kept for the sale of provisions. The rest of the square is surrounded with elegant houses, chiefly inhabited by noblemen. The city is very populous, the number of inhabitants being computed at 40,000.

The authority of the king of Congo is absolute, the lives and property of his subjects being entirely at his disposal. They approach him, on all occasions, in the most submissive manner; and whoever neglects paying proper respect and obedience to him, is punished with perpetual slavery. He has a council, consisting of 12 persons, who are his favourites, and with whom he advises in all matters relative to the affairs of state. All orders



*Engraved for* **BANKE'S New System of GEOGRAPHY** *Published by Royal Authority*



**ST SALVADOR**, a Portuguese CITY on the RIVER LELUNDA, in the Kingdom of CONGO in AFRICA.



*The Manner of* **TRAVELLING**, as practiced by the PEOPLE of CONGO in AFRICA.







*Engraved for BANKES'S New System of GEOGRAPHY, Published by Royal Authority*



*The King of CONGO preparing for an Excursion, attended by his Nobility and Guards.*



*Different ranks of the Natives of CONGO a Country in AFRICA, in their respective Habits.*

orders of a public nature are also made known by them, to which the people are obliged to pay the same obedience as if issued by the king himself. He is always attended by a number of the nobility, who dwell in and about the palace, besides his domestics, and other officers of his household. He has also a strong guard, which he keeps not only for the dignity of his court, but for the security of his person. He gives public audience twice a week, but no one is permitted to speak to him except his favourite nobles. His dress is very rich, being for the most part cloth of gold or silver, with a long velvet mantle. He generally wears a white cap on his head, as do all his favourites; but if any of the latter come under the displeasure of the king, he orders the cap to be taken off, which is the highest mark of indignity they can receive; this white cap being considered here as a badge of nobility or knighthood, and of no less honour than the star or garter in Europe.

When the king goes abroad he is attended by a numerous retinue; for not only his nobles accompany him, but likewise all the principal men of the city, some of whom go before, and others behind. He is also attended by a numerous guard, armed with sabres, lances, or bows and arrows.

When he goes to the cathedral, the Portuguese, both temporal and spiritual, as well as the *grandeos*, must wait on him, and return with him to the palace: but the Portuguese are not obliged to attend him on any other occasion. At these times the king is dressed in his richest robes, which consist of a long mantle or cloak of silk or velvet, ornamented in the most sumptuous manner. On his head he wears a bordered cap, and round his neck are chains of gold, intermixed with the finest coral. He has a sort of half boots on his legs, and his arms and wrists are decorated with bracelets of gold.

There are other times also when his majesty's pomp and grandeur are particularly displayed. One of these is when he gives public audience to his nobles, or any foreign envoys, which is generally after dark. The courtiers pass through a long gallery, between two ranks of *Negroes*, bearing waxen flambeaux. His majesty is seated in a chair of state, under a superb canopy. He is elegantly habited in a robe of tissue, ornamented with brilliants of the first lustre. On his right hand stands an officer, waving an handkerchief at a little distance, to cause an agreeable breeze. At his left stands another, bearing in his right hand a sceptre, and in his left a bow. He is surrounded by attendants, each holding a flambeaux in his hand.

On these days he causes all the noblemen, then in the bounds of the palace, to be numbered, and a provision is made accordingly. The entertainment is prepared in the largest apartments in the palace, and the provisions are brought in pots, some of which contain boiled beans, others flesh and fish, and some are filled with millet, seasoned only with salt and palm-oil. When every thing is ready, the king sends to the greatest lords each his mess in a wooden platter, with a small flask of palm-wine; but the others are called up by their names, six or seven together, and such provisions are given to them as the king thinks proper to direct, with which they retire to an adjoining apartment. As soon as they have done eating, they all come into the king's presence, and, falling upon their knees, clap their hands, and bow their heads, in token of thanks and submission; after which they depart home, except the king's favourites, who smoke tobacco and drink wine with him during the remainder of the day.

The king has one lawful wife, who is called *Mani-Mombada*, that is, Queen. She lives with great splendor, having apartments in the palace particularly appropriated to her use. She has a great number of ladies, who attend on her alternatively, both day and night; and the king's concubines are obliged to pay her the greatest homage; for should they behave to her in the least disrespectful, they would be punished with perpetual slavery.

The king's revenue consists chiefly in the tribute that is paid to him by several vassal princes, and which the *mani*, or governors of the six chief provinces, are obliged to gather for him. There are others that make him a kind of free-will offerings, some of cattle, others of grain, wine, palm-oil, and the like, as acknowledgements for the lands they hold under him. He is also proprietor of all the *zimbis*, or cockle-shells, (the current coin of this and other neighbouring kingdoms,) which brings him in exchange slaves, elephants teeth, sanders, stuffs, cattle, millet, and other commodities. Fines and confiscations likewise bring him a considerable income. To which may be added his power in levying taxes on his subjects as often as he pleases; but this he seldom does, except in cases of necessity; the poverty of his subjects being so great, that if he were to repeat such impositions often, it might subject them to revolt, and consequently produce some disagreeable consequences.

The king's forces are not very numerous; nor are they either well clothed or disciplined. The best of them are the musketeers, who, having been taught the use of fire-arms by the Portuguese, retain the art of handling them with surprising dexterity. All the king's subjects may be said to be soldiers; for whenever there is occasion, and he thinks proper to command, they must all attend.

These soldiers are taught to fall on the foe with a dreadful kind of bravery, or rather fury, which they do accordingly upon all occasions; but as their arms are of little use in such violent and irregular onsets, for want of better discipline, they are sometimes put to the rout, and when that happens they are seldom able to rally; so that the breaking of the very first body is mostly attended with the loss of the battle. The flight of one army generally animates the other to an obstinate pursuit, the consequences attending which are dreadful, and the carnage always great. When the conquerors think proper to relinquish the pursuit, they return and plunder the enemy's camp, seize all the men, women, and children they meet with, and sell them to the Europeans for slaves. They look upon this as the most considerable part of the spoil, and therefore dispatch them as soon as possible to the sea-side, or to some inland market. Few of those wounded in the battle survive, their arrows and darts being infected with so deadly a poison, that if they draw blood, and the person is not provided with some extraordinary antidote, it is sure to cause a speedy and unavoidable death.

After a conquest, terms of peace are proposed by the victor, which, though favourable on his own part, are generally accepted by the vanquished; but they are no longer attended to by the latter, than while he becomes sufficiently formidable to renew the war.

With respect to the succession to the crown of Congo no order is observed, neither legitimation or seniority taking place farther than the ruling nobles think proper, who esteem all alike honourable, and choosing him among the king's sons for whom they have the greatest respect, or think the most proper to govern. Sometimes they set aside all the children, and give the crown to a brother, nephew, or some other distant relation.

In order that justice may be administered throughout his dominions, the king appoints a judge in every particular province, to hear and determine all causes, whether of a civil or criminal nature. These are called Royal Judges; from whom, however, an appeal may be made to the king, who, for that purpose, presides twice a week at the supreme court.

There are only two offences here that are deemed capital, namely, treason and murder; in both which cases the punishment is solely invested in the king, who generally condemns them to the loss of their heads and estates, the latter of which are confiscated to his use.

In trifling matters the offenders are punished various ways. If they are poor, they are either bastinadoed or whipped; but if rich, they are punished by having fines levied on them at the discretion of the judge.

There

There are many instances of cruelty and oppression which the poorer sort are subject to from their superiors in this kingdom: Among these are the following. If a poor man happens to contract a debt with a rich one, he is not only liable to be stripped of all he hath, (not excepting his wife and family; who, in such cases, are often sold for slaves,) but to be also bastinadoed, dragged to a jail, and there inhumanly treated; in order to oblige some of his friends to procure him his liberty at an exorbitant rate.

Another proceeding, equally cruel and oppressive, is, that if an insolvent debtor secretes himself from his tyrannic creditor, or flies into some other country, either to avoid a jail, or being sold for a slave; it is looked upon as a flagrant crime; in which case the creditor makes no hesitation to seize on some wealthy relation of his, and imprison him in his stead, till he has extorted, by the most cruel usage, a sufficient sum from his other friends to satisfy him for the debt.

This arbitrary power extends even so far as to debts contracted by gaming, a vice to which the people of Congo are greatly addicted.

The Portuguese principally reside at St. Salvador, where they carry on a considerable traffic with most other parts of the kingdom. The goods they sell to the natives are various sorts of grain, fruits, plants, and other provisions, which they bring from Brazil. The articles from Europe are English cloth, and other stuffs, copper and brass vessels, several kinds of earthen ware, rings and other ornaments; tobacco, wine, brandy, and other spirituous liquors; light stuffs made of cotton, linen, and woollen; with a great variety of tools and utensils. In return for which they receive from the natives elephants teeth, furs, and other commodities of the country; but the chief article is slaves, prodigious numbers of which they annually export to the plantations in America. The best and most serviceable of these are brought from Angola, the country of the Jaggas, and other adjacent parts, where they are naturally very robust and strong; whereas those in the provinces of Congo being for the most part brought up in sloth and indolence, either die in their passage, through misery and sickness, or soon after their arrival, through the change of climate, or the severe treatment they receive from those to whom they are sold.

#### *Provinces of Congo.*

**T**HE province of Songo is bounded on the east by Pango and Sundi, on the west by the Ethiopic Sea, on the north by the river Zaire, and on the south by the Lelunda. The soil is dry and sandy; and were it not for the great quantities of salt which are gathered on the sea-coast, the governor or count's income would be very trifling. The chief produce of the inland parts are palm-trees, on the fruit of which the inhabitants principally subsist.

The duchy of Bemba is one of the largest and richest provinces in the whole kingdom: its soil is naturally fertile, and would produce abundance of all the necessities of life, were the natives industrious in cultivating and improving it. The sea-coasts produce likewise a prodigious quantity of salt, insomuch that they have not only a sufficiency for their own consumption, but they also export it to foreign countries, which makes this article yield an extraordinary revenue to the crown. The inhabitants in general profess the Roman Catholic religion, and keep for their service several jesuits and other priests.

The capital of this country is called Banga, or Panga, and is situated about thirty miles from the sea-coast. It is a large town, but the houses, like those in Songo, are built in a very straggling and irregular manner. It stands in a hilly country, and is watered by two rivulets. Here are several churches, but they are all very mean buildings, the walls of them being made with clay, and the tops covered with thatch.

The lord of Bemba is the most powerful of all the

king's vassals, and is paid the greatest respect at court, being also captain-general of his majesty's forces.

The province or duchy of Sundi is divided into several particular governments, most of which being far distant from the capital, and in places surrounded with mountains almost inaccessible, the people pay obedience to the governor according to their own discretion. They are always armed, and keep the whole province in a constant state of trouble and agitation; for as the Portuguese have not been able to propagate their religion among them, they are more refractory than any other people in the whole kingdom.

The marquise of Pango was formerly called Panga Logos, at which time it had the title and prerogative dignity of kingdom; but has lost both ever since the kings of Congo subdued and reduced it to the rank of a province.

The duchy of Bata, or Batta, is of considerable extent, and was formerly a kingdom of itself, till it voluntarily submitted to the kings of Congo, for which reason it enjoys more privileges than any other province in the kingdom, the government being always conferred on a person descended from the ancient kings of that country.

The marquise of Pemba, which, though smaller in extent than any of the rest, has always had this singular advantage, that its capital hath ever been the native country, seat, and burial-place of all the kings of Congo, whether Idolaters or Christians. This province is well watered, not only by the Lelanda, which runs quite through it from east to west, but also by the river Ambisi, and some others, which equally contribute to its fertility, and the riches and happiness of its inhabitants. The constant residence of the king and his court, which is very numerous, emulates the people to industry; whilst the great consumption of provisions, and other merchandizes, improves their commerce, encourages their diligence, and increases their wealth; the fruits of which they quietly enjoy, without being exposed to the extortions of foreign viceroys, or the incursions of barbarous neighbours, by being so happily situated in the heart of the country.

### SECTION IV.

#### L O A N G O.

*Situation. Extent. Boundaries. Division. Climate. Soil. Productions. Natives. Ceremonies. Religion.*

**T**HE kingdom of Loango extends along the African coast from two to five degrees south latitude, and is upwards of 400 miles in length, and 300 in breadth. It is bounded on the north by the kingdom of Benin, on the south by Congo Proper, on the east by Makoko, and on the west by the Atlantic Ocean. This country, as well as Angola, was formerly a part of the kingdom of Congo, but has long been dismembered from it. It is watered by several small rivers, and divided into four principal provinces, called Loangiri, Loango-mongo, Chylongo, and Piri.

Though Loango is situated almost in the middle of the torrid zone, the climate is by no means unwholesome, while the soil is capable of improvement, though greatly neglected through the indolence of the natives. They have, however, several sorts of peas and beans, with large and small millet, of all which the ground yields annually three crops. They have fruits of various kinds, as oranges, lemons, bananas, pompions, cocoa-nuts, &c.

Of wild animals they have tigers, leopards, elephants, civet cats, and a variety of monkeys. The only tame animals are goats and hogs; and poultry is so plentiful that sixpenny-worth of beads will purchase twenty good fowls. Wild fowl are as numerous, and several uncommon birds peculiar to the country. The most remarkable of these is the pelican, a bird larger than a swan, which in shape resembles a heron. Its feathers are



are black and white, and it has a bare place on the breast. The natives catch great quantities of fish on the coast.

The natives who are called Bramas are tall, well shaped, and of a shining black colour. In disposition they are civil, jealous and much addicted to drinking.

In dress, food, and several ceremonies relative to marriages, &c. they resemble the natives of Congo Proper. Some of them have ten or twelve wives, but the common people in general have but two or three.

It is affirmed by several writers, that the children of the natives are born of much the same colour as those of the Europeans, but in two days become as black as their parents. This often deceived the Portuguese at their first settling in these parts, for having commerce with the negro women, they vainly imagined, till convinced to the contrary, that the children were theirs.

One circumstance here relative to the birth of children is very remarkable. Though both parties are negroes, yet sometimes it happens that the offspring is very different in colour to that of its parents. These at a distance greatly resemble Europeans: they have grey eyes, and red or yellow hair; but when you are close to them their colour is like the corpse of an European, and their eyes appear, as it were, fixed in their heads. Their sight is very imperfect in the day, but at night they see clear, especially if it be moon-light. It is supposed that the birth of these is occasioned by the effects of imagination in the woman in seeing a white man, in the same manner as history informs us, that a white woman, by viewing the picture of a negro, was delivered of a black child.

They are called Dondos by the negroes, and Albinos, or Whites, by the Portuguese. They are always presented to the king a few days after they are born, brought up in the court, attend his person, and are held in such high esteem by him that no person whatever dare offend them: if they go to the markets they have the liberty of taking such articles as they think proper, without controul.

When any one dies, the relations immediately make it known by running about the town or village, and shrieking in the most hideous manner, after which they bring the corpse into the street, and wash and clean it. When the grave is dug they carry several of their household goods, and lay by the side of it, as also the most valuable things used by the deceased in his life-time. They then hastily take up the corpse, and carry it with all expedition to the grave, in which it is immediately deposited: some of the goods are thrown into the grave, and after they have shewed their lamentations by howling and the most strange gesticulations, it is filled up with earth. The remaining goods are set over the graves on poles, being first cut to prevent their being stolen. The relations of the deceased bewail his loss by attending the grave, morning and evening, for six successive weeks.

They will not suffer any foreigner to be buried in their country. When it happens that an European dies here his body is carried in a boat two miles from the shore, and thrown into the sea. This custom took its rise from a Portuguese gentleman being buried here some years ago, soon after which the whole country was afflicted with a famine. The priests thought proper to attribute the cause of the general calamity to the interment of the foreigner, whose body, in consequence of their opinions, was taken up and thrown into the sea; and from this circumstance they have never since permitted a stranger to be interred in their country.

With respect to the religion of these people, they are all idolaters, and worship idols which they call mokissos.

If a man has got a foolish child he must not eat of the breast or udder of a buffalo; but if he afterwards gets another more sensible he becomes free from that restraint. These, and such like idle maxims, they observe with the greatest exactness, firmly believing

that if the command enjoined by the mokisso, or the promises made to him, are not fully performed, he hath power to kill, or otherwise punish them.

All circumstances that happen to them, whether good or evil, they suppose to arise from the power of the mokisso. If a man preserves a good constitution by living chaste and temperate, he ascribes his health to the mokisso, and not to those virtues themselves. If a sick man recovers, they never impute it either to the force of nature, or the application of medicines, but the mokisso gets the credit of the cure which they performed; and if the patient happens to die of old age, or by any accident, they believe he was killed by sorcery, for having violated the injunctions laid on him by the mokisso.

Besides their private mokissos, they have many public ones, that are kept in temples or huts, to which they daily repair to their devotions. One of these is at a village called Thiriko, and in figure resembles a man. The ganga, or high-priest, who is lord of the village, performs the service every morning, the manner of which is thus: As soon as the people are assembled he sits down upon a mat, and with a leathern bag strikes his knee several times, having small iron bells fastened to his fingers. After this he strikes the bag several times on his breast, and then uses many strange motions and postures of his body, hands, head and eyes; sometimes he raises his voice, and then depresses it, frequently repeating the word Mariomena, to which the assembly answer, Ka. When this has continued for some time, the ganga appears as if distracted, and his rage becomes so violent that he is obliged to be held; but by virtue of a four liquor drawn from cane, with which they sprinkle him, he recovers, and then declares what he has received from the mokisso, and what must be done in cases of sickness and the like. After this he recommends to the mokisso the health of the king, the welfare of the country, flourishing of the seed, success to the merchants, and full nets for fishermen. At the mention of the king's name the whole company clap their hands in token of affection, and then the ceremony is concluded.

*Description of Loango the capital. Power and state of the king. Concise account of their laws. Funeral ceremonies of the king. His revenues. Articles of commerce.*

**L**OANGO, the capital of the kingdom, is situated in four deg. and a half of south latitude, and is about four miles from the sea coast. It is a large and populous city, and the streets are long and spacious.

Near the center of the city is a spacious square, surrounded with lofty trees, where a daily market is held for the sale of all kinds of provisions, as meat, fish, poultry, wine, corn and oil; also palm cloths of various sorts, and great quantities of elephants teeth.

The royal palace consists of a number of detached buildings. The king's apartments are in front, and behind are those belonging to his women. The whole is surrounded with lofty palm-trees, and is at least a mile and a half in circumference.

At a small distance from the east end of the city is a place called the Broad Way, where such as have been found guilty of any crime by the imbonda drink are dragged and executed.

When any person is suspected of a crime, and it cannot be clearly proved against him, he is sworn by drinking a certain quantity of this liquor. It is made from the root of a small tree or shrub, called imbonda, which is about six inches long, and much resembles a carrot. The root is scraped in water, which is boiled in gourds. The liquor is as bitter as gall, and so strong that one root would serve to try an hundred people. When the person drinks the liquor, if it be too much infused it occasions a suppression of urine, and strikes up into the head, inebriating to such a degree that he falls down as if dead; in which case he is pronounced

guilty, and is accordingly dragged to the Broad Way and executed; but if he can stand upright, and make water, he is deemed innocent. The determination of this matter rests entirely in the imbonda-giver, or person appointed to administer the potion: for however innocent he may be that is suspected, yet if the imbonda-giver has any dislike to him, or his accuser is a person of importance, he is sure to give him the liquor so strongly infused that its operation proves fatal, though he does it so artfully that it cannot be discovered. This ceremony is performed at Loango almost every week, so that in the course of a year many people are destroyed by it.

The king hath a great number of wives, all of whom, except the principal one, are obliged to be very subservient to him. He is a very powerful prince, and able to bring into the field a considerable army, for all his subjects are obliged to equip themselves with arms, and immediately attend at his command. His dress is elegant and sumptuous, and both he and his nobles wear, on their left arm, the skin of a wild cat sewed together with one end stuffed. The king shuts the door of his apartment, and continues by himself during the whole time he is at dinner: for should any person happen to see him either eat or drink, he would be immediately put to death.---So punctual is this law observed, that even animals are subject to the same fate, which happened to a fine dog presented the king by a Portuguese. The creature not being very well fed by those who had the care of him, smelling the victuals one day when the king went to dinner, followed the scent, and his majesty not fastening the door properly, the dog, while he was at dinner, thrust it open with his feet, and entered the room, when the king immediately quitted the apartment, and ordered him to be killed.

Every day after dinner the king goes in state, accompanied by his nobles, and a great crowd of people, to the banquetting-house in order to refresh himself by drinking palm-wine. As soon as he arrives there he seats himself on the throne, and on each side of him is a cup-bearer. He on the right hand reaches him the cup when he is inclined to drink, but at the time turns his head: notice of which is given to the company by him on the left, who strikes two iron rods, pointed at the ends, one against the other. At this signal the people turn their backs to the king, and bend their faces to the ground, in which posture they remain so long as the irons continue ringing; after which they rise, turn their faces to the king, and wish him health by clapping their hands.

After sun-set he goes a second time to the apartment adapted for eating, where his provisions are prepared for him as before; after which he again visits the banquetting-house, where he remains till nine or ten o'clock, when he returns, and retires to rest.

The king seldom appears abroad except on the before-mentioned occasions, or when an ambassador arrives, or some strange accident has happened; such as when a leopard is taken in the country, or else lodged about the city ready for the chase (for he is very fond of that diversion,) or, lastly, when his land is to be tilled, and his chief nobility bring him tribute.

The king appears in public at the commencement of the seed-time, which is always on the 1st of January. He takes his seat at three o'clock in the afternoon, when the women who till the ground appear before him with their instruments of husbandry, and the men walk backwards and forwards armed and clothed in their military habits. The king generally stays about an hour, when he returns to his palace amidst the acclamations of the people, who spend the rest of the day in mirth and festivity.

When any of the inhabitants have discovered a leopard in the woods adjoining to the capital, intimation of it is given to the king, who repairs to his public place of appearance, and a trumpet is sounded to give notice to the people to attend him at the sport. If the

place where the leopard lies be too far for the king to walk, he is carried on mens shoulders in a kind of chair made of wicker, and curiously ornamented. As soon as they arrive at the spot where the leopard is secreted, the people surround it, armed with bows and arrows, lances and darts, leaving only a small place open that the king may have a convenient opportunity of seeing the sport. Before this opening nets are spread, that if the leopard should happen to take his course that way he may be caught alive. When every thing is ready, the beast is roused by the people making an universal shouting, with the blowing of horns and beating of drums. As soon as he finds himself surrounded he endeavours to make his escape, but is impeded by the volleys of darts and arrows that are discharged at him by the multitude, who follow him close, and if he happens not to take the net, overpower and dispatch him. When the leopard is killed the king retires to his palace, before which the hunters bring the carcase and triumph over it by dancing, singing, and exhibiting various kinds of diversions. The king then orders the beast to be flayed, and the skin is brought to him; after which the body is buried very deep in the earth, except the gaul, which is taken out and thrown into the river, it being considered as a deadly poison; and thus end the ceremonies of hunting the leopard.

By the laws of this kingdom theft is never punished with death unless it be committed on the king: in common cases, when a thief is detected either he or his friends must restore the goods stolen, or atone for the want of them by an adequate compensation, besides which the thief is tied to a post in the middle of the street, where he continues an hour as an object of ridicule and contempt to the spectators. If he is unable either to restore the goods or pay the value of them, his relations must work for the party robbed, till such time as he thinks himself sufficiently satisfied for the loss he has sustained.

When the king dies the succession of the crown does not devolve to his children, but to his eldest brother; but for want of such kindred, it falls to his sister's children.

Those who have pretensions to the crown are five in number, and reside in towns or villages at some distance from the court: they preserve their titles agreeable to the names of the respective villages in which they live. The next heir to the crown is called Mani-Kay, who resides at a large town of that name situated about five miles from Loango. The second is called Mani-Bokke, and lives at a town called Bokke, situated about fourteen miles up the country. The third, called Mani-Salloga, lives at Salloga, a large town situated about 35 miles north of Loango. Mani-Kat, the fourth, lives at the village of Kat, about 50 miles from Loango. And Mani-Inyami, the fifth and last, resides at the hamlet of Inyami, which is situated on the southern borders of the kingdom.

When the king dies, Mani-Kay succeeds him, Mani-Bokke removes to the residence of Mani-Kay, and the rest all follow, a proper person being appointed to supply the place of the last. And thus by a regular rotation they succeed to each others villages, and after to the crown.

After the decease of the king the Mani-Kay (or next heir to the crown) enters immediately upon the government, but he does not go to court till the funeral of the late king is over, the ceremonies attending which are as follow: They first make two vaults under ground adjoining to each other, in one of which they lay the royal corpse, richly dressed, on a stool, and by it all manner of household stuff, as pots, kettles, pans, cloths and garments. They then place round it little images made of wood and red earth representing the household servants of the deceased. After this they leave the royal corpse, and go to the other vault, where they place the bodies of several slaves, who have been sacrificed to serve the king in the other world,

world, and to make attestation in what manner he behaved during the course of his life. The two vaults are then closed, and over each is erected a covering to preserve it from the inclemency of the weather.

The king of Loango's revenues principally arise from elephants teeth, copper, and slaves. The greatest part of the copper is brought by stealth from an inland country, the inhabitants of which are always at variance with the king of Loango.

The goods sold here by the natives consist of ivory, tin, lead, copper, iron, red wood, and several sorts of cloths, the manufacture of the country; in exchange for which they purchase of the Europeans salt, Silesia ticking, cutlasses, looking-glasses, beads, and other articles.

#### *Provinces of Loango.*

**L**OANGIRI is a large and populous province, and is well watered by several brooks and rivers, which render the soil exceeding fertile. The inhabitants live chiefly on fish, and employ themselves in making cloth and linen. They are in general a very courageous people, and more addicted to war than their neighbours.

Loango-Mongo is a large mountainous country, and particularly abounds with palm-trees. The inhabitants are merchants, and, like those of Loangiri, employ themselves chiefly in making cloth and linen. In this province is the city of Loango, the usual residence of the sovereign of the kingdom.

The province of Chilongo is more extensive than either of the other three. Some parts of it are very mountainous; but in others there are large and extensive plains, which are very fertile, and produce good grain, as also abundance of palm-trees. It is a very populous part of the country; and though the inhabitants are not so well polished as their neighbours, yet they carry on a considerable trade, particularly in elephants teeth and cloth. The governor of this province is absolute, at whose decease the people have the liberty of choosing a successor, without the approbation of the king of Loango.

Piri is a very flat country, but it is well peopled, and produces great plenty of most sorts of provisions, particularly cattle and poultry. The woods are well stocked with timber; besides which there are fruit-trees in abundance. The inhabitants live chiefly on milk, and beasts which they kill in the woods. Some of them are great traders, and they are all distinguished for being very quiet and affable in their dispositions.

#### SECTION V.

##### ANSIKO, AND THE COUNTRY OF THE JAGGAS.

**T**HERE are bordering on Angola and Congo two countries called Ansiko and Matamba, concerning which some particulars are worthy of notice.

Ansiko is bounded on the north by some of the deserts of Nubia, on the south by Congo, on the east by one of the small rivers that runs into the Zaire, and on the west by the borders of Loango. Its extent is 285 miles in length, and 180 in breadth.

There are many mines of copper in Ansiko, of which considerable advantages are made by the Portuguese. It is in general a very barren country, and the inhabitants are mere savages. They have no lands or settled inheritance, but wander, like Arabs, from one place to another, regardless of life, and intrepid in their undertakings. They pay no attention to agriculture, or use any endeavours to preserve their existence, but by plundering all who happen to fall in their way, some of whom they kill, and others they keep as slaves. They are dreaded for their extreme brutality, and are so irrational, that few Europeans can trade with them. Their language is barbarous, and so unintelligible that it cannot be understood even by the inhabitants of Congo.

Both sexes go naked from the waist upwards, but the better sort distinguish themselves by wearing red and

black caps made of Portuguese velvet; and, in order to preserve their health, they all anoint their bodies with a composition made of white sandal-wood pounded, and palm-oil.

They are absolute cannibals, their chief food being human flesh; and there are public markets where whole bodies are hung up and exposed for sale. They believe themselves possessed of a right to dispose arbitrarily of their slaves; and those taken in war are fattened, killed, and either used by their conquerors, or sold to the butchers: for the people of this country feed on each other with as much indifference as those of other countries do on the respective animals appropriated by Providence for the sustenance of mankind.

The arms used by these people are battle-axes and very strong bows, strengthened and adorned with the skins of serpents. The strings are made of supple and slender shoots of trees; and the arrows are of a hard but very tight wood, pointed at the ends with iron. They shoot with such surprising agility, that they will discharge near a dozen arrows from the bow, before the first falls to the ground. They manage the battle-axe with equal dexterity. One end of this instrument is very sharp, and the other flat like a mallet, with a handle between about half the length of the iron, rounded at the end, and covered with the skin of a serpent: with the flat end they screen their bodies, and ward off the darts of their enemies. They have daggers also in scabbards made of the skins of serpents, which they carry by their sides, fastened in leathern girdles.

Their religion, as may reasonably be supposed, is gross idolatry. They worship the sun as their chief deity, whom they represent in the figure of a man, and the moon under that of a woman. They have also an infinite number of inferior deities, each keeping one peculiar idol, to whom he offers sacrifices, and constantly invokes before he proceeds on any dangerous enterprise.

The current coin are zimbis, or small shells, gathered on the coast of Angola, in exchange for which they give slaves, as also for salt, silk, glass, knives, and other merchandize.

There is a small kingdom to the southward of Ansiko called Matamba, inhabited by the Jaggas, a savage and cannibal people, whose origin is not known. It is supposed they first settled about the kingdom of Ansiko, and from thence spread themselves along those spacious wastes that lie between Ansiko and Loango. From thence it is imagined they spread by degrees along the eastern frontiers of Loango, Congo, and Angola, and from thence eastward to the kingdom of Matamba, of the latter of which, with the territory adjoining, they made themselves complete masters, and have ever since preserved, to the great injury of their more rational and peaceable neighbours.

The territories of these people extend from north-east to south-west, along Matamba and Benguela, about 900 miles; but they are very narrow in proportion, being in some parts 150, and in others not above 100 miles broad. They are enclosed between the kingdoms of Matamba and Benguela, from whence they are separated by the great river Kunerio on one side, and by the empire of Moni Muji on the other. The only town throughout all these dominions is called Kassarji, situated at the north part of them, near the frontiers of Matamba, where the Great Jagga, or King, occasionally resides.

Besides this, they have neither towns or houses, but roam from place to place with tents, removing as inclination directs, or necessity obliges them.

They never cultivate the ground, but seize every thing that comes in their way, and live entirely by plundering their neighbours. In their persons they are tall, lusty, and strong, yet nimble and swift of foot, climbing up the steep mountains and craggy rocks with most astonishing agility. Their women are stout, well shaped, fertile, warlike, and active; and both sexes are so intrepid, that no enterprise is thought too hard or dangerous.

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rous for them to venture upon. Whenever they meet with an opportunity of plundering, they rush on their adversaries at all hazards, and with a fearless unconcern for their own lives. They consider it as the greatest mark of bravery to attack the fiercest and strongest creatures, and a still greater one to be more fierce and inhuman. This savageness not only extends to the people of the nations they invade, but to those of their own, and even to their relations and children, whom they make no scruple to butcher and eat when they are in want of other food.

They build their kilombos, or camps, of such materials, and on such a construction, that they are easily removed on the shortest notice. When they go on any capital expedition, they are always accompanied by the Great Jagga, or chief, and his court. He is a man of courage and resolution; but never undertakes any thing without previous enchantments. and consulting his mokisso, or idol, by sacrifices, from whence he pretends to foreknow the event of his enterprize. On these occasions he rises before day-break, and sets himself on a stool, attended by two of his conjurors, one on each side, and about fifty women standing in a circle round him, waving the tails of beasts, and singing. In the center is kindled a great fire, over which is placed an earthen pot, containing some white powder or paint, wherewith his conjurors besmear his forehead, temples, breast, and belly, using at the same time many enchanting terms, and continuing their ridiculous ceremonies till sun-set; at which time they bring him his casengala, or hatchet, and put it into his hands, bidding him be strong against his enemies, for the mokisso is with him. A male child is then brought to him, which he immediately kills: after which four men are brought to him, two of whom he slays, and orders the other two to be killed without the camp. He also orders ten cows to be killed, five within and five without the camp, with the same number of goats and dogs. The blood of these animals is sprinkled on the fire, but the flesh is eaten with great festivity and triumph. The same ceremonies are likewise used by the inferior officers of the army on the like account; but neither they or their chief make use of idols on these or any other occasions, pretending that the mokisso frequently appears and speaks to them.

The soldiers are neither well disciplined, armed, or clothed. Their offensive weapons are bows and arrows, spears, darts, daggers, and clubs: but they are taught to use their defensive weapons as well as their missive ones, being particularly instructed to cover their bodies, which are almost naked, with their large oval shields, made of thick hides; and this method is singularly serviceable in a retreat, as it preserves them from being wounded by the arrows and lances of their pursuing enemy. Their chief excellency consists in the strength and activity of their bodies, in artfully covering themselves, and throwing their missive weapons, by which they generally annoy the enemy, and make them spend their shot against their shields. After this they renew the onset with such vigour, as seldom fails of putting the enemy to flight, which is always followed by a general slaughter, no respect being paid either to persons or sex.

When they expect any considerable opposition upon an invasion, they intrench themselves very quietly for some time, and only alarm the inhabitants with frequent skirmishes, till they think they have sufficiently harassed them. If these assault them, they stand on the defensive for two or three days, till the others have spent their strength and fury, when the commanding officer sends out a large detachment in the night, to lie in ambush at some distance from the enemy's camp. On the following morning they begin the attack, when the poor natives being suddenly surprized, are easily put to the rout, and leave their country to the rapacity of their merciless invaders.

The Great Jagga, or king, preserves a distinguished dignity, no person being permitted to sit before him,

except the kalambo, or head general, who is supreme judge in all cases, whether civil or criminal. This officer is allowed to sit on a chair with a back to it; but the tendela, or next in rank, who likewise sits as a judge, is only allowed a small stool about a foot high. Those of a certain rank are permitted to sit in the king's presence on a carpet, but they must spread it with their own hands. Those who obtain audience of the king must speak to him with their bodies bent almost double, and if of an inferior rank, must prostrate themselves on the ground. If the king happens to sneeze, cough, or break wind, the whole assembly must wish him health and long life; and those who are nearest to his person must give notice to those at a distance to do the same; on which they all express their good wishes, by clapping their hands and bending their bodies.

The common people of both sexes go almost naked, having only a piece of cloth fastened round the waist, and so small, that it barely covers half their thighs. Persons of rank, indeed, dress themselves in gaudy apparel; but they do it rather from pride than any affectation of modesty.

The best idea that can be given of the superior class of these people will be from the account of an European who served under the kalambo, or head general. "He wore (says he) long hair, set off with many knots of bamba shells. His neck was adorned with a collar of masos, which are another kind of shells found along the Ethiopic coast, and sold among them for about the value of 20s. His middle was covered with a girdle of lardes, or beads made of ostrich eggs, and under it a palm cloth as fine as silk. His body was painted with various figures, and anointed every day with human fat. He wore across his nose a piece of copper about two inches long, and two others of the same sort in his ears." This writer, however, does not mention his wearing any thing either on his hands or feet, but adds, "That he had about thirty wives, who followed him when he went abroad, one of whom carried his bow and arrows, and four others his cups and drinking utensils; and whenever he drank they all kneeled down and sung. He kept his men under the strictest discipline, and if any one of them turned his back to the enemy, he was condemned to death, and his body eaten; and the more effectually to deter them from cowardice, he used to make an oration to them from a kind of scaffold every night in dispraise of it, and in commendation of intrepidity."

The same writer has also furnished us with a description of the method in which they bring up their young soldiery. "These (says he) are not their own offspring, but those of such captives as they make in their excursions; for though they allow themselves to have many women, and these are no less fertile than those of other African nations, yet they suffer few of them to rear up their children, but order them to be buried alive as soon as born, and, in lieu of them, make choice of such as are the most promising from among those of their prisoners, to be trained up to arms, and to the plundering trade. These they commonly choose at about the age of twelve or thirteen years; the females for procreation, and the males for war. The latter are no sooner enrolled than they have a collar hung about their necks in token of slavery, which is to be worn by them till they bring home the head of an enemy, when it is publicly taken off, and they declared freemen of the cannibal commonwealth. The remainder of the captive train of both sexes are inhumanly reserved to be killed and eaten; not in time of scarcity of cattle and other provisions, but out of cruel wantonness, and in preference to all other flesh. This privilege of being accounted men, and freed from their badge of slavery, seldom fails of inspiring the youths so chosen with an uncommon ambition to attain it at all hazards, and to face the greatest dangers with an intrepid boldness for the sake of it. It is by this method they keep up their number complete, and the fierce savage nature of the Jaggas from recoiling into humanity and compassion."

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The women of rank only wear a cloth about their middle, but take great pride in adorning their hair, necks, arms, and legs, with shells and beads of various sorts. They have a strange custom of pulling out four of their teeth, two above, and two below; and those who refuse to do this are so despised by the rest, that they are not permitted to associate with them.

The sexes intermix according to inclination, without observing any ceremonies of marriage. They have some particular maxims in the interment of their dead, especially those of the male kind, and which evince farther tokens of their savage cruelty. The deceased is not only washed, anointed, and bedecked with all his most valuable finery, but accompanied by two of his most beloved women, who are conveyed with him to his grave, with their arms broken. The body is carried to the grave in a chair, between two men, and placed in it as if still alive, and the two women, one on each side of it. As soon as they are thus deposited, the grave, which is commonly very deep, is covered on the top with earth; and the relations, who are there present, sprinkle it with the blood of slain goats and palm-wine: after which they make a funeral lamentation over it for several succeeding days. Those of higher rank are interred with more pomp, and the ceremonies and libations reiterated a longer or shorter number of days, weeks, &c. according to their quality.

*Succinct Account of the Depredations committed by the Jaggas on the adjacent Countries.*

**A**S the ferocious disposition of these people must naturally lead them to acts of cruelty and rapine, they have made the most daring attacks upon the lives and properties of the people of the different countries around them. The first and most resolute adventurer was one Zimbo. This leader, abetted and aided by a woman named Tem-ban-dumba, who served him in the two-fold capacity of concubine and counsellor, in the fifteenth century, made his first incursions into the empire of Congo, where he committed the most horrid cruelties and lawless depredations. He pursued his ra-

pacious designs at the head of a savage and numerous banditti for a considerable time, but was at length stopped in his career by the noble exertion of the king of Melinda, who, apprehending an invasion from him, advanced with his army some distance from the capital, and not only repelled, but totally defeated the savages. Thinking it laudable to extirpate so diabolical a race, he ordered his men to pursue and slay all before them, which they most willingly performed.

Notwithstanding this repulse, Zimbo persisted in his rapacious designs, and advanced as far to the southward as the Cape of Good Hope, and having greatly augmented his army, made all necessary preparations for a stroke of importance, when death put an end to all his projects, and soon after carried off his concubine and counsellor Tem-ban-dumba.

The surviving commanders dissolved the union, and followed their fortunes at the head of their respective corps. One of these chiefs, called Dongis, had a daughter a second Tem-ban-dumba, a monster as inhuman as the first, who, putting herself at the head of a corps, pursued the same iniquitous plan, and filled the greatest part of Ethiopia with terror, blood, and slaughter, till she fell a victim to her abominable passions.

The first murderers and plunderers were followed by a succession of others, who committed the ravages of their predecessors, and marked their way with blood and rapine. One, indeed, named Caluximbo, was an exception to the rest; but as he had some humanity in his composition, he was detested by his savage countrymen.

At length the Portuguese found means to conciliate the esteem of one of their leaders, named Cassange-Canguin-Gurij, by which he became humanized, embraced the Catholic religion, and was baptized by the name of Don Pascall.

This prince, however, soon renounced his new religion, and returned to his former horrid practices. The different tribes of these people still infest those parts of Africa that are contiguous to their country, marking their way with blood and slaughter.

## C H A P. XII.

### K I N G D O M O F B E N I N.

*Extent. Boundaries. Climate. Productions.*

**T**HIS kingdom is in extent, from east to west, about 600 miles. It is bounded on the east by the kingdoms of Mujac and Makoko; on the west by Ardrah, and part of the Gulph of Guinea; on the north by part of Gago and Biafara; and on the south by Congo.

In general the country is very low and woody, but well watered with rivers, the most distinguished of which is that called by the English and French the Benin, but by the Portuguese Rio Formosa, or the Beautiful River. Its banks are exceeding pleasant, being ornamented with lofty trees, and many small but neat villages. There are also several good towns for trade.

The climate of this kingdom is rather unwholesome, through the noxious vapours exhaled from the low grounds by the heat of the sun. The soil is tolerably fertile for the produce of millet and rice; but as the inhabitants are not fond of those grains, little of them are cultivated. Their principal attention is directed to the produce of yams, which they use instead of bread. They have also great plenty of potatoes and other roots. The chief fruits here are oranges, lemons, and bananas. They have some cotton and pepper trees; the latter of which produce a tolerable commodity, but

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not in such quantities as those of the East Indies, neither are the corns so large.

The wild beasts are elephants, tigers, leopards, bears, and monkeys. The tame ones are horses, cows, sheep, dogs, and cats; the two latter of which the natives prefer to any other kind of flesh whatever. They have also plenty of poultry; and the woods abound with game, as harts, hares, partridges, pheasants, turtle doves, &c.

*Disposition, Classes, Dress, Habitations, Food, Customs, Funeral and other Religious Ceremonies, Punishments, Fines, &c.*

**T**HE kingdom of Benin is divided into a number of petty royalties, all of whom, except the king of Overri, are slaves or vassals to the king of Great Benin. The natives in general are good natured and obliging, particularly to Europeans. If the latter compliment them with presents, their liberality is sure to be doubly returned. Gentle measures is the only way to succeed in whatever is wanted; in that case it is their greatest pleasure to oblige: on the contrary, if treated with violence, no people in the world can be more refractory. Among themselves they carry the appearance of civility and complaisance, but in reality they are very close and reserved, especially in their dealings, not caring to trust

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each other. The traders are very attentive to business, and remarkably tenacious of their old customs, with which, if a foreigner complies, he may easily deal with them.

The state of Benin is divided into four classes, the first of which is composed only of three persons, called Great Lords, or Great Men, who are always near the king's person. Whoever wants to obtain any favour from his majesty must apply to them, in order to acquaint the king with their desires, and return his answer. As there is no intermediate person between these, the king, and those who solicit favours, they act on these occasions in such manner as best suits their own interests; so that in reality the whole government is entirely in their hands.

The second rank or class is composed of those called Ores-de-Roes, or Road Chiefs, who are of four sorts: the meanest preside over slaves; those a degree higher over the low rabble; the third inspect the conduct of those concerned in husbandry and agriculture; and the fourth, or superior order, superintend the military. These are very numerous, and from them are chosen the viceroys and governors of those countries subject to the king. They are all under the command of the three great men, and are responsible to them on all occasions. They obtain their posts by the recommendation of these three lords; and the king, as an ensign of their honour, presents each of them with a string of coral, which they are obliged continually to wear about their necks. They are made of a sort of pale earth or stone, well glazed, and greatly resemble variegated marble. The possessors must be very careful of them, for if any one should lose this badge of honour, whether by accident or otherwise, the consequence would be not only degradation, but the loss of his life.

The third class are those appointed by the government to treat with the Europeans on behalf of the traders of Benin. They are called Fiadors, or Brokers; and their business is to see that all matters of commerce are fairly transacted between the respective parties.

The last class consists of the commonalty. The generality of these are very indolent, nor will they go to work but when necessity obliges them. The laborious part of their business is executed by their wives, such as tilling the ground, spinning of cotton, weaving of cloth, and other handicrafts. The principal artificers among them are smiths, carpenters, and leather-dressers.

The dress of the better sort consists of a white callico or cotton cloth fastened round the waist, and neatly plaited in the middle; but the lower and upper parts of the body are entirely naked. The dress of the meaner sort is of the same form, and only differs in the quality of the stuff with which it is made.

The wives of the grandees wear callico paans, worn in this country, which are very fine, and beautifully variegated with different colours. These are fastened round the waist, and the upper part of the body is covered with a piece of cloth about a yard long, which serves instead of a veil. They wear necklaces of coral agreeably disposed; and their arms, legs, wrists, and fingers, are ornamented with copper or iron rings.

The men let their hair grow in its natural form, except buckling it in two or three places, in order to hang a coral to it; but the women's hair is artificially formed into large and small buckles, and divided on the crown of the head, so that the latter are placed with great uniformity. Some of them oil their hair, by which means it loses its black colour, and in time turns to a sort of green or yellow, which they are very fond of; but it is far from being agreeable to the eyes of a stranger.

When a great man goes abroad he is attended by a number of servants, all of whom are armed, some with spears, others with long darts, and some with bows and arrows. He usually rides on horseback, and sits on the beast sideways, in the same manner as the women do in England. One of his attendants holds an umbrella over his head to shelter him from rain, or the violent

heat of the sun; and another goes before leading the horse. They use neither saddle or stirrups; and the only security of the rider consists in his resting the left hand on the shoulder of one of his attendants.

In most of the towns of this kingdom the buildings are very spacious and lofty, but they are indifferently constructed, some of them being square, and others oblong. The doors are made high and narrow; the windows are few in number and small. They are all made with a flat roof, on the top of which is a covering raised several feet, to keep off the heat of the sun. Here they frequently regale themselves, when they pay a visit to each other.

The principal diet of the better sort consists of beef, mutton, or chickens. For bread they use yams, which, after being boiled, are beat fine, and made into cakes. Their common drink is water, with which they sometimes mix brandy. The poorer sort live on dried fish, yams, bananas, and pulse. Their drink is water, or a kind of beer somewhat resembling that called pito on the Slave Coast.

Polygamy is also allowed here. Their marriage ceremonies consist only in the consent of the parents, a present to the bride, and an entertainment for the guests on both sides. The men are exceeding jealous, for which reason the wives of the poorer people enjoy a pleasure to which those of the better sort are entire strangers; for while the former have their liberty, the wives of the great are close confined, to obviate all opportunities of transgression.

When a woman is delivered of a boy, it is presented to the king as his property; for which reason all the males of this country are called the king's slaves; but the females are the property of the father, who has liberty to dispose of them at his own discretion.

When a woman bears two children at a birth, immediate information is given to the king, who orders public rejoicings to be made on the occasion. Such circumstances are considered as happy omens in all the territories of Benin, except at a place called Arebo, where they are productive of the most horrid cruelties; for the people there generally sacrifice both women and children to a certain demon, which they say inhabits a wood near the town. Sometimes, indeed, they will spare the wife by the husband's offering a female slave in her stead; but the children are condemned without redemption. A French traveller says, that while he was at this town, he knew a merchant's wife thus redeemed, but her children were destroyed, whose sad fate she often deplored with tears. The following year, says he, the like happened to the wife of a priest: she was delivered of two children, whom, with a slave in his wife's stead, the father was, by virtue of his office, himself obliged to sacrifice with his own hands. Of late years, those that are enabled to defray the expence, avoid the consequences, by sending their wives, when they approach near the time of their delivery, to a more humane part of the country.

They practise circumcision on both sexes, which is performed when the children are about a fortnight old: but for this custom they give no reason, only saying that it was handed down to them by their ancestors. They also make incisions in different parts of their bodies in a sort of regular order, leaving the marks of birds, beasts, and other figures. The girls undergo the greatest punishment in this particular, being much more marked than the boys; for as they are considered as the greatest ornaments they can have, so their parents are very liberal in bestowing them.

When a person falls sick he immediately applies to the priest, who also acts in the capacity of physician, and furnishes him with medicines; but if these prove ineffectual, he has recourse to sacrifices. If the patient recovers, the priest is rewarded for his assistance, but no further regard is paid to him; so that the priests here are generally poor, having little other dependence than what arises from their abilities as physicians; for each man offers his own sacrifices to his idols, and think they sufficiently

sufficiently acquit themselves of their religious duties without applying to the priest.

In cases of death the corpse is kept only one day before interment, except it happens at a distance from the general place of residence; then, in order to preserve it for conveyance, it is dried over a gentle fire till all the moisture is extracted, when it is put into a coffin, and publicly exposed; after which it is carried on men's shoulders to the place of interment. When the funeral is over the nearest relations go into mourning, and bewail their loss by cries and lamentations. The shew of mourning consists only in shaving their heads, some half way, and others all over; and the men shave off their beards.

At the funeral of a grandee many slaves are sacrificed; but the greatest number fall victims on the death of the king. The ceremonies attending a royal funeral in this country are very singular, and thus described by a writer who was an eye-witness of them. "As soon (says he) as the king of Benin expires, they dig a large pit in the ground at the palace, which is so deep that the workmen are sometimes in danger of being drowned by the quantity of water that springs from the earth. This pit they make wide at the bottom, and very narrow at the top. They first let down the royal corpse into it, and then such of his domestics, of both sexes, as are selected for that honour, for which there is great interest made. These being let down into the pit, they shut up the mouth with a large stone, in the presence of a crowd of people, who wait day and night. The next morning they remove the stone, and some proper officers ask the persons enclosed, if they have found the king? If they answer, the pit is shut up again, and the following day opened with the like ceremony, which continues till the persons are dead, and no answer returned. After this the chief ministers inform the successor, who immediately repairs to the pit, and causing the stone to be removed, orders all sorts of provisions to be laid on it for the entertainment of the populace. After they have regaled themselves, they run about the city in the night, committing the greatest outrages, and killing all the men, women, and children. They chop off their heads, and leave them in the streets, but they bring their bodies and throw them into the pit, with their garments, household goods, &c. as presents to the deceased king." This strange custom is still preserved in the strictest manner; and those who are allotted to fall victims on the occasion are so far from lamenting their fate, that they think it the highest mark of honour that can be conferred on them.

The religion professed by these people is strangely absurd and perplexed. They worship various kinds of idols, some of which are made of elephants teeth, claws, dead men's heads, skeletons, &c. Each is his own priest, and addresses himself to such of his idols as he likes best.

They believe that the apparitions of their ancestors appear to them, but it is only when they are asleep. They call the shadow of a man *passadoor* or conductor, which they believe really to exist, and that it will some time or other give testimony whether they have lived well or ill. If the former, they are to be raised to great dignity; but if the latter, they are to perish with hunger and poverty.

They make daily offerings to their idols, which consist only of a few yams mixed with oil. Sometimes they offer a fowl, but they only sprinkle the blood of it on the idol, for the flesh they convert to their own use. The great men make annual sacrifices, which are very expensive, and celebrated with great pomp. They kill multitudes of cows, sheep, and other kinds of cattle; and they provide an elegant entertainment for their friends, that lasts several days; besides which they give handsome presents to the poor.

The people of Benin divide time into years, months, weeks, and days, each of which are distinguished by a particular name; but in their division they make fourteen months to the year. They keep their sabbath

every fifth day, which is solemnly observed, particularly by the better sort, who, on the occasion, sacrifice cows, sheep, and goats; while the poorer sort kill dogs, cats, chickens, or whatever they are able to purchase. Those who are so distressed as not to be able to obtain any of these, are assisted by the others, in order that the festival may be universally kept.

They have two annual festivals. The first of these is in commemoration of their ancestors, when they not only sacrifice a great number of beasts, but also human beings; but the latter are generally malefactors sentenced to death, and reserved for these solemnities. If it happens that there are not so many criminals as are requisite on these occasions, (the number of which is 25,) the king orders his officers to parade the streets, and seize indifferently such persons as they meet not carrying lights. If the persons so seized are wealthy, they are permitted to purchase their redemption; but if poor, they are sacrificed on the day appointed. The slaves of great men so seized may be also ransomed, on condition that the masters find others to supply their place.

Their second annual festival, and which is by far the most considerable, is called the Coral Feast. It is celebrated in the month of May; and on the day it is held the king appears in public. As the ceremonies attending this festival are rather singular, we shall give the following description of them, as related by a person who was present, and saw the whole. This person says, that on the day appointed, the king came magnificently dressed into the second court of the palace, where, under a rich canopy, a seat was placed for him; as also others for his wives, and a great number of his principal officers. Soon after the king was seated the procession began, which being ended, the king removed from his throne, in order to sacrifice to the gods in the open air, and thereby began the feast. This action was accompanied with the universal and loud acclamations of the people. After passing a quarter of an hour in this manner, he returned to the former place, where he sat two hours, in order to give the remainder of the people time to perform their devotions. This done, he returned into the palace. The rest of the day was spent in splendid treating and feasting, the king causing all kinds of provisions to be liberally distributed to the populace; and the grandees followed his example; so that nothing but joy was to be seen throughout the city. The reason why this is called the Coral Feast is, because at this time the king bestows the strings of coral on those whom he advances to any preferment, or post of honour, which he never does but on this festival, unless a particular urgency of state requires it.

In this kingdom the will of the monarch is an absolute law; but the chief direction of government is vested in the three great lords. Their laws are, in general, very mild. When a person of property dies, the right of inheritance devolves to the eldest son; but he is obliged to present a slave to the king, and another to the three great lords, with a petition that he may succeed his father in the same quality, which the king accordingly grants, and he is declared the lawful heir of all the possessions left by his father. He is not compelled to make any allowance to his younger brother, that being wholly left to his own discretion; but if his mother be alive, he must allow her a maintenance suitable to her rank. He takes his father's other wives home, especially those that have not had children, and, if he thinks proper, he uses them as his own. Those he disapproves of are obliged to work for a maintenance under his inspection, but he never cohabits with them. If the deceased leaves no children, the brother inherits the effects; and in case of deficiency of such heir, the next a-kin; but if no lawful heir appears, the whole becomes the property of the king.

Criminals are punished here in proportion to the nature of the offence. Doing any injury to an European is considered as a capital crime, and the punishment for such offence is thus executed: they take the offender,

offender, tie his hands behind his back, and blindfold him. After this the judge raises him up, so that his head hangs towards the ground, which the executioner cuts off with a hatchet; and separating the body into four quarters, leaves it to be devoured by the wild beasts.

If a person is found guilty of theft he is obliged to restore the goods and pay a fine; but if he is unable to do the latter he suffers corporally. If the robbery is committed on a grandee the punishment is death.

In cases of murder the criminal is punished with death, except the offence be committed by the king's son, or a grandee; in which case the offender is banished to the most distant part of the kingdom, and never permitted to return.

If a person kills another by accident he may purchase his life, by first burying the deceased, and afterwards producing a slave to suffer in his stead. When this slave is sacrificed the offender must bend his body, and touch the slave's knees with his forehead; after which he must pay a fine to the three great lords, when he obtains his freedom, and the relations of the deceased think a sufficient atonement has been made for the offence.

There are various punishments for adultery in proportion to the circumstances of the parties. If a common person surprises his wife in the fact he is entitled to all the effects of the person that has injured him; and the woman, after being severely drubbed by her husband, is totally discarded, being left to shift for herself the remainder of her life.

The better sort, in these cases, revenge themselves much the same way; but the relations of the offending party, in order to avail themselves of the scandal that might accrue to their family, frequently bring about a reconciliation, by paying a large pecuniary compliment to the injured husband, who, in this case, hushes up the matter, and apparently seems to forget the once unreasonable liberality of his wife.

Other crimes are punished by fine, which is proportioned to the nature of the offence; and if the culprit is not able to pay the fine levied, he is subject to corporal punishment.

The fines paid on these occasions are thus disposed of: the person injured is first satisfied, after which the governor has his share, and the remainder of the fine goes to the three great lords.

Having thus taken a general view of this kingdom, with the nature of its inhabitants, their manners, customs, laws, religion, &c. we shall now point out those places in it that are the most remarkable.

*Description of the Cities and Towns of Benin, and the Massacre of the Natives of Meiberg.*

**T**HE chief city is Benin, the usual residence of the king. It is large and pleasantly situated on the banks of the river, about forty miles from its mouth. It contains a great number of streets, most of which are very spacious, and the houses uniformly built. The principal street is exceeding broad, and at least three miles in length: it is intersected by many cross streets and lanes, all of which are strait and of considerable extent; and the whole city is at least nine miles in circumference. The houses of the grandees are much higher than those of the commonalty, and are ascended by steps. At the entrance of each is a vestibule, or porch, which is every morning cleaned by the slaves, and spread with mats of straw. The inner chamber is square, with an opening in the center for the admission of light; and in these apartments they both sleep and eat, though they dress their victuals in other places separate, having many offices under the same roof.

The king's palace is very extensive, superb and magnificent. It consists of several large squares surrounded with galleries, each of which has a portico, or gate, guarded by soldiers.

The inhabitants of Benin are all natives, no foreigner being permitted to reside in it. Some of them are very wealthy, and spend their whole time at court, leaving trade and agriculture to be executed by their wives and servants. These go to the adjacent villages, and either trade in merchandize, or serve for daily wages, and they are obliged to bring the greatest part of what they get to their masters, otherwise they would be sold for slaves.

A market is every day kept in the principal part of the city for the sale of provisions and merchandize. The former consists of dogs, of which they are very fond, roasted baboons and monkeys, bats and large rats, parrots, hens, lizards dried in the sun, fruits and palm wine. Their merchandize consists of cotton, elephants teeth, wooden platters, cups, and other household stuff; cotton cloth, iron instruments for fishing and tilling the ground, lances, darts and other weapons. A place is allotted for each kind of merchandize, and they are all disposed with great uniformity.

The present reduced state of the inhabitants of Benin arose from an irruption in consequence of the death of one of the road chiefs, who fell a sacrifice to the avarice of a former reigning monarch. His death was revenged by a very powerful party, who foiled the king's army in two onsets, and afterwards settled with the chief that headed them at a place about three days journey from the capital, so that the number of inhabitants was of course considerably lessened.

The other towns in this kingdom are chiefly remarkable for trade, and are most of them situated on the river Benin. The first of these is called Awerri, or Ouerre, and belongs to a king, who is the only one that is independent of the king of Benin. The town stands about six miles from the mouth of the river, and here the Portuguese have a church and factory.

There is a trading village called Boedodoe, which contains about fifty houses, built with reeds and mud, and covered with leaves of trees. It is governed by a viceroy and some grandees, whose authority extends only to trifling matters, as civil causes, and raising taxes for the king; but if any thing considerable happens, they must state the matter to the court, and wait their determination.

Ogattou was once a considerable place, but it suffered so much in the wars, that it was almost laid waste: however, from its delightful situation the buildings of late years have considerably increased, and it seems as if time would restore it to its original importance.

Arebo, the center of commerce, is situated about 50 miles from the mouth of the river Benin. The Dutch and English had both factories here; but the latter having neglected their trade, the lodge fell down, and has never since been rebuilt; so that the former is the only European settlement in this part of the country.

Meiberg is a small but very neat place, and the houses are built with great uniformity. The Dutch had once a factory here, and were greatly respected by the natives; but during their stay a melancholy circumstance happened, occasioned by the indiscretion of the principal factor, that entirely overthrew them, the particulars of which are thus described by a late author: "N. Beeldsnyder, their last factor, having a violent passion for one of the negro-governor's wives, ravished her, which so enraged the injured husband, that he came with a body of armed men, and resolved to kill the adulterer, who narrowly escaped on board a ship; but in the flight was so wounded that he died. The Dutch company's director-general on the coast, not being rightly informed of the case, sent a vessel from El Mina, well manned, to Benin, with strict orders to revenge the murder. These soldiers so stretched their commission, that they killed, or took prisoners, every person in the town who could not escape. The king being informed of this, and the occasion of the massacre, commanded the Negro-governor to be brought before him; and though he had done nothing but what seemed right, in defending the honour of his family,

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yet the king caused him and his whole race to be put to death in the most cruel manner. The dead bodies of these miserable wretches were exposed to be devoured by the beasts, and their houses were razed to the ground, with strict orders that they should never be rebuilt." The Dutch, however, from these circumstances, made no farther attempt, and there has not been any European factory in this town ever since. It is remarkable that all the male slaves of this country are foreigners; for the natives cannot be sold for slaves, but are all free; though they bear the name of the king's slaves. A Dutch navigator asserts, that it is not allowed to export any male slaves sold in this country, but they may do what they will with the females.

Besides the river Benin, there are several other considerable ones in this kingdom, particularly the river Rio del Rey, which is very spacious and extensive. On its banks are a great number of villages, inhabited by people divided into two nations, one of which dwell along the upper part of the river, and the other towards the mouth; but they are always at enmity with each other. They are a strong, robust people; but poor, dishonest, and treacherous; and are very filthy both in their houses and persons. They go quite naked, smearing their bodies with oil, intermixed with a red. They plait their hair in various forms, file their teeth, and ornament their foreheads with strange marks, made with hot irons or pincers. In short, they are mere savages, and their only employment is fishing, they being total strangers either to mechanical arts or agriculture.

The Rio Kamarones is another large river, whose inhabitants are governed by a chief of their own, called Moneba. The people here carry on a considerable trade with the Europeans, having plenty of elephants teeth and slaves, which they sell at very reasonable rates. The goods which they take in exchange from the Europeans consist chiefly of iron and copper bars, brass pots and kettles, bugles or beads, ox horns, and steel files. The natives here are very lusty, tall, well-shaped, and have a remarkable smooth skin.

The river Rio Gabon is situated about fifteen leagues from Cape de Lopo Gonfalvo, or the utmost point of the Gulph of Benin. It is a very large river, and the mouth of it is at least six miles across. About nine miles up the river are two islands, one of which takes its name from the king, and the other from the prince of this river, two great lords of Benin. But these islands have now but few inhabitants. The river is navigable for small ships several leagues up. There are many

villages on its banks; and the trade carried on here consists in elephants teeth, wax, and honey.

The inhabitants are very large, robust; and well-shaped; but in their dispositions fierce and cruel. The men are great thieves, and the women very abandoned.

The Negroes here are perfect strangers to agriculture, and live chiefly by hunting and fishing. The river abounds with fish, besides which there are great numbers of crocodiles and sea-horses; and on the banks of it are prodigious numbers of wild beasts, especially elephants, buffalos, and wild boars.

About 18 leagues from the river Gabon is Cape Lopo Gonfalvo, which is the extreme limits of the Gulph of Guinea. It appears like a low flat island, but it is a long, narrow peninsula, stretching from the continent several leagues to sea. It has a good harbour either for anchoring or careening ships, especially for those homeward bound, provisions being not only plentiful, but also very cheap. On the shore are several huts, where the natives occasionally reside, as the European vessels stop for the above purposes; but the town they belong to is called Olibato, and is situated about six miles from the Cape. It is the residence of a chief, and the town contains about 300 houses, which are made with bull-rushes interwoven, and covered with palm-leaves. The natives are much more civilized than those of Rio Gabon, but they differ little in their dress, manners, and customs. The country abounds with wild beasts, as elephants, buffalos, wild boars, apes, monkeys, and other mischievous animals.

All vessels, as soon as they arrive at the Cape, fire off four guns, to alarm the country, and give notice of their arrival, when the people immediately repair from Olibato, and other inland places, to the Cape, and carry with them such articles as they have to dispose of, the principal of which are water, wood for fuel, and provisions. They always keep a stock of wood by them, that they may be ready to supply such vessels as stop at the Cape: they cut it in billets about two feet long, a boat load of which they generally sell for a bar of iron. They get their water out of a large pond near the Cape: it keeps good at sea, and is allowed by most sailors to be exceeding wholesome.

The other goods purchased here by the Europeans consist of elephants teeth, wax, honey, and cam-wood: and the articles sold to the natives are knives, iron bars, beads, old sheets, axes, brass basons, firelocks, powder, ball, and shot.

## C H A P. XIII.

# NIGRITIA, ETHIOPIA, OR NEGROLAND.

## SECTION I.

*Name. Boundaries. Extent. Commerce.*

**T**HE ancients called the natives of this country Ethiopians, Nigrites, and Melanes, that is, Negroes or Blacks, either from the river Niger, or the natural complexion of the people. Negroland is bounded on the north by the desert Zahara, on the south by Guinea and Benin, on the east by Abyssinia and Nubia, and on the west by the Atlantic Ocean. It lies between 10 and 20 degrees north latitude, is computed at 2200 miles in length, and 840 in breadth, and contains many provinces, and some European forts, which, differing in several respects, we shall, therefore, treat of them distinctly, in order to point out particulars.

The river Gambia is divided by many islands and sand-banks, and its broadest channel does not exceed three leagues. At Baraconda, which is 500 miles from its mouth, it is navigable for vessels of 150 tons burthen.

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The season for making the voyage to this part is from December till June, when the river flows in a smooth, equal, and not very rapid stream; but during the rest of the year the passage up it is difficult, on account of the extraordinary swells occasioned by the rains, which fall in these countries with great violence.

The chief articles of commerce on the river Gambia are gold, elephants teeth, bees-wax, and slaves; the latter of whom are either prisoners taken in war, or persons stolen or condemned for crimes. The gold is of an excellent quality. The ivory, or elephants teeth, called by the natives morphel, is either found in the woods, or got by hunting and killing the beasts; and the larger the teeth the more valuable the ivory. Some of them are quite white, others yellow; but the difference of colour neither adds to or diminishes the value. Bees-wax is sold in great quantities about the river, and is made in cakes from 20 to 120 lb. weight. Gum-dragon is also brought from this country: it comes from a tree called pau de sangue, or blood-wood, from whence (an incision

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incision being made in the tree) it oozes out drop after drop, till several lumps are formed, which are afterwards dried in the sun.

There are many kingdoms and petty states between the rivers Sierra Leona and Senegal, concerning which very little is known; but as better accounts are to be obtained of several provinces on the banks of the Gambia, we shall present them in the following order.

## SECTION II.

*Persons, Dispositions, Customs, Manners, &c. of the People of Munding. Description of the Palm Trees. Buildings, Furniture, Food, Drefs, Marriages, divers Ceremonies, &c.*

**M**UNDINGO is the largest and most populous place on the banks of the river Gambia. The Portuguese having settled in it ever since their conquest of it in the fourteenth century, and their descendants intermixed with the natives, there is little difference between them either as to their colour or shape; but as they still retain a corruption of the Portuguese language, and as they christen and marry by the help of a priest sent annually from St. Jago, one of the Cape de Verd Islands, they consider themselves as different from the Mundingoes as if they were really natives of Portugal; and the calling them Negroes is the greatest affront that can be offered, it being a term they only use for slaves.

This kingdom is of considerable extent. The natives are quite black, and have very disagreeable features, their lips being exceeding thick, and their noses remarkably broad and flat. In their dispositions they are rational and humane, and particularly civil to strangers. They are, in general, very brisk and lively; but if affronted, impetuous and revengeful.

The better sort take a pride in keeping a prodigious number of slaves; but they treat them in a very humane manner. The females, in particular, are ornamented with necklaces, bracelets, and ear-rings, made of coral, amber, and silver, to a considerable value. Several of the natives have many slaves born in their families; and though in some parts of Africa these are sold, yet in Munding it would be thought not only indiscreet, but criminal: nor is ever any family slave sold, except for such crimes as would have authorised its being done had he been free. Indeed, if there are many slaves in the family, and one of them commits a crime, the master cannot sell him without the joint consent of the rest; for if he does, they will desert him, and seek protection in another kingdom.

They have a kind of drum here of a very large size, called a tang-tong, which they only beat on the approach of an enemy, or on some very extraordinary occasion, to call the inhabitants of the neighbouring towns to their assistance; and when this is beat in the night time, it may be heard at the distance of six or seven miles.

Europeans, when ill treated by the natives, apply to the alcaid, or head man of the town, who is appointed to do justice on such occasions. He is called the white man's king, and has otherwise great power. He also decides all quarrels, and has the first voice in all conferences relative to public transactions.

The palm tree, which is remarkable, is very strait and smooth, and some of them grow to the height of 100 feet. From the trunk of the tree the natives extract a liquor called palm wine, which, in colour, greatly resembles whey. To effect this they make an incision at the top of the tree, to which they apply gourd bottles, and into these the liquor is conveyed by means of a pipe made of leaves. The wine is very sweet in its taste, and, if drank as soon as drawn, very purgative; but if kept two or three days, it ferments, grows strong, and becomes not only palatable, but also very wholesome.

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The natives climb these trees with surprising agility, the manner of doing which is thus: they take a piece of the bark of a tree formed in the shape of a hoop, with which they enclose themselves and the tree, the hoop being afterwards secured: they then fix the hoop under their hams, and resting their back against it, and their feet against the tree, climb up with surprising expedition. Sometimes, indeed, they meet with a fatal accident, which either arises from their missing their step, or the bark on which they rest not being properly secured.

The habitations of the common people are very low and mean. Their furniture consists only of a few common necessities, such as earthen vessels for their food, wooden bowls, plates, dishes, &c. but they have neither chairs, tables, or beds, a mat supplying the place of all three; for on that they sit, eat, and sleep. Among the better sort, indeed, the master of the house is distinguished by having a bed, which consists of a kind of hurdle laid upon pieces of wood, and elevated about two feet from the floor.

Rice, pulse, and Indian corn are their principal food, which they mix with boiling water, or broth made from the flesh of crocodiles: they like the latter the best, and are not only fond of the flesh of the crocodiles, but also their eggs. Their common drink is water, but they sometimes use palm wine and mead; and, if they can meet with it, will not refuse rum and brandy. They sit at their meals, and take up the victuals with the fingers of the right hand only, considering it indecent to touch either their food or lips with the left.

The dress of the women consists of a piece of cotton tied round the waist, from whence it reaches to the knees. The upper part of the body is naked.

They enter into the marriage state at an early period. Some of them are even contracted as soon as born, and the parents can never after break off the engagement. The men, however, can refuse accepting them when at a proper age; neither dare the girl marry any other without his consent. Before a man takes his wife, he is obliged to make a present to her parents of 200 cola (a fruit that grows in the inland parts of the country, and somewhat resembles a horse chestnut,) two iron bars, and two cows.

The women pay such distinguished respect to their husbands, that if business calls them a day or two from home, when they return, their wives salute them on their knees; and they shew their humility by always placing themselves in that posture when they give them drink, either at their meals, or at any other time.

A new born child is dipped in cold water several times in the day, at each of which, after having dried up the water with a cloth, they rub it over with palm oil, particularly the back bone, small of the back, elbows, neck, knees, and hips. When born, they are of an olive complexion, and sometimes do not become black till they are two months old. They are not born with flat noses, but as that shape is greatly admired, their mothers or nurses, whenever they wash them, press down the upper part of their nose with their fingers, and, from its natural tenderness at that time, the compression has the wished-for effect.

They give them a name about a month after they are born; and the only ceremony attending this is, shaving the head, and rubbing it well over with palm oil.

In case of death, the friends and acquaintance of the deceased cry over him for two days; and such of his relations as are not on the spot, when they hear of it, though at a considerable distance, will testify the same kind of lamentation as if they were really present with the deceased. Previous to interment the body is wrapped in white cotton cloth, and borne on a bier preceded by Negroes, carrying divers instruments, on which they strike to produce doleful sounds, and followed by mourners uttering hideous cries and lamentations. The grave is generally made near the sepulchres of their ancestors in some desolate spot, where the corpse is deposited about three feet in the ground, at which time



time the whole assembly bow, and give one general shriek. They generally throw into the grave the principal furniture and utensils of which the deceased was possessed. They lay sticks across the grave even with the surface of the earth, on which they place straw, or the leaves of trees, so thick as to prevent the mould from getting into the grave; and on the top of these they lay the earth, which they trample hard down with their feet. They commonly erect a hut over the grave, to secure it from rain, and preserve the memory of the deceased.

The husbands, to render their power as complete as possible, compel their wives to obedience by all the force of fear and terror. For this purpose they have a figure about eight feet high, made of the bark of trees, and dressed in a long coat, with a whisp of straw on the head, and made in the form of a cap. It is called a Mumbo Jumbo, and when any controversy arises between a man and his wife, this strange figure is sent for to determine the dispute, which generally terminates in favour of the man.

The Mundingoes have a language peculiar to themselves, which is more generally spoken on both sides the river than any other. A person who is well acquainted with this language may travel from the mouth of the river quite to the country of the Joncoes, or Merchants, so called from their buying yearly a vast number of slaves, and bringing them to the lower parts of the river for sale. They have also a corrupt kind of Portuguese, which is generally used by the natives when they trade with the Europeans.

Their priests are highly revered, inasmuch that if persons of the first distinction happen to meet with one of them, they immediately form a circle round him, and, falling on their knees, solicit his benediction.

There are a sort of people called Floops on the borders of the kingdom of Munding who are in a manner wild, and inveterate enemies to their neighbours. Their country is of considerable extent, but they have not any king, and are entirely independent of each other; notwithstanding which, they are so numerous that the Mundingoes, with all their force, cannot conquer them. Their towns are surrounded by a kind of fortification made of sticks drove in the ground close together, and covered with clay. They have the character of being very grateful when they receive any favour; but if any injury is offered them, they will never forgive, or suffer it to pass unrevenged.

### SECTION III.

*The Gum Desert, with a Description of the Natives of the Kingdoms of the Jolloiffs and Pholeys.*

**T**HIS part of Negroland, where the trade is carried on with the Moors, is remarkable for producing great quantities of gum, and it is distinguished by the name of the Desert, from the small number of its inhabitants.

To the east of this desert is a place called Engerbel, where the king of the Jolloiffs has his palace, which consists only of a large number of huts, built much like those of the other Negroes, but only more spacious.

The whole country, from the northern bank of the river Gambia to the lake Cajor, is called in general the kingdoms of the Jolloiffs, though divided among several petty princes. Its extent, from north to south, is about 300 miles, and from the sea-coast eastward it is near 400 miles.

The Jolloiffs, or people who inhabit this country, are blacker than the Mundingoes, and better featured, their noses not being so broad, nor their lips so thick.

The men, though naturally courageous, are good natured, modest, and hospitable, more particularly to strangers.

The manners, customs, ceremonies, religion, &c. here, are much the same as in the kingdom of Munding.

Adjoining to the kingdom of the Jolloiffs lies that of the Pholeys, or Foulies. It extends along the river Gambia, from east to west, near 600 miles.

The Pholeys are not so black as the Jolloiffs, but rather of a tawney complexion, and greatly resemble the Arabs, whose language they generally speak, though they have one peculiar to themselves. They live in herds or clans, and form their buildings on such a construction, that they are easily removed from one place to another. Their country is very fertile, and produces plentiful crops of large and small miller, cotton, tobacco, peas, rice, and other pulse. Their goats and sheep are exceeding fine, and their oxen so large, that the French buy up all their hides at a very great price. They are very fond of European merchandizes, and treat the traders that bring them with great civility. They use a great variety of musical instruments, and are great lovers of dancing.

Near their houses they plant tobacco and corn. The women that live among the Europeans make cakes of the flour, and convert it to such other uses as are generally practised in England.

The Pholeys are very temperate in their living, and remarkably industrious and frugal. As they raise much more corn and cotton than they consume, they sell it at a reasonable rate to strangers, to whom they are very civil and hospitable. They also supply the wants of their neighbours; and have even been known to distress themselves in assisting the Mundingoes, who, in some bad seasons, would have otherwise been exposed to the ravages of dreadful famines.

Though remarkable for the mildness of their temper, they are far from being deficient in courage. Their arms consist of the lance, bows and arrows, short cutlasses, and muskets, all which they use with great alertness.

They frequently remove their towns from one place to another, but commonly choose a spot near the Mundingoes, who think themselves happy in having such useful neighbours; and, indeed, there is hardly any Munding town of note up the river, that has not a Pholey town or plantation near it.

They are very expert in the management of cattle, and are excellent huntsmen. They not only kill lions, tigers, and other wild beasts, but also go in companies together to hunt elephants, whose teeth they sell, and the flesh they dry in the same manner as bacon is cured in England.

Many of them speak the Arabic language, and they are, in general, of the Mahometan religion.

The king of the Pholeys is very powerful, and not only receives homage from the king of the Jolloiffs, but all the great men of that kingdom are his vassals.

There are several towns and villages in the kingdom of Pholey, in which a trade is carried on for divers commodities common to the country.

It may not be improper, before we quit this section, to insert a remarkable story of one Job Ben Solomon, of the race of the Pholeys, and son to the high priest of Bundo, in Forta, who was sold as a slave, came to England, and received distinguished honours from the royal family and nobility; the circumstances attending which we shall take from Mr. Moore, who particularly describes them, and whose relation must be the most genuine, as he was in company with him after his return to his own country.

Some years ago, as this person was travelling on the south side of the Gambia, with a servant, he was robbed and seized by order of the king of a country a little within the land, who sold both him and his man for slaves to one captain Pyke, who sailed with him to Maryland. The Pholeys, his humane countrymen, would have redeemed him, had he not been carried out of the river before they had notice of his being a slave. Job, on his arrival at Maryland, was sold to a planter, who, finding he had very distinguished abilities, treated him with great respect; and at the expiration of twelve months, Job had the good fortune to have a letter of his

his own writing, in the Arabic tongue, conveyed to England. This letter coming to the hands of Mr. Oglethorpe, he sent it to Oxford to be translated, which being done, it gave him such satisfaction, and inspired him with so good an opinion of the author, that he immediately sent orders to have him bought of his master. This happened a little before that gentleman's setting out for Georgia; and before his return from thence, Job arrived in England, where being brought to the acquaintance of Sir Hans Sloane, he was found to be a perfect master of the Arabic tongue, by his translating several manuscripts and inscriptions on medals. Sir Hans Sloane recommended him to the Duke of Montague, who, being pleased with his genius and capacity, the agreeableness of his behaviour, and the sweetness of his temper, introduced him to court, where he was graciously received by the royal family, and most of the nobility, who honoured him with many marks of their favour.

After he had continued in England about fourteen months, he determined to return to his native country, from an earnest desire he had to see the high-priest his father. On his leaving England he received many noble presents from her Majesty Queen Caroline, his Royal Highness the Duke of Cumberland, the Duke of Montague, the Earl of Pembroke, several ladies of quality, and the Royal African Company; the latter of whom ordered their agents to shew him the greatest respect.

Soon after his arrival at James's Fort, Job expressed a desire of going up to a town called Joar, to converse with some of his countrymen, and accordingly went along with Mr. Moore. In the evening, as he was sitting under a great tree at the creek of Damofensa, there came six or seven of the very people who had three years before made a slave of him at about thirty miles distance from that place. Such was his rage and indignation, that he was for attacking them with his broad sword; nor could Mr. Moore, without the greatest difficulty, suppress his resentment. Enquiring concerning the king their master, Job was informed that he was accidentally shot by the very pistol which was amongst the goods for which he sold him to Captain Pyke. Transported with the information, he devoutly returned thanks to Mahomet for making his persecutor die by the very articles for which he had sold him to slavery. Turning to Mr. Moore, he made some pertinent remarks on the justice of the Divine Being in the instance before them, and very ingeniously observed, that he ought to forgive him, because had he not been sold, he never should have seen England, known the language, or have been acquainted with his noble and liberal patrons. In every part of the country he highly applauded the English, and greatly possessed the Pholeys with an high opinion of them. When Mr. Moore embarked for England he gave him letters for his patrons, and, embracing him, most affectionately declared, that his days should be spent in endeavouring to do good to the English, who had released him from slavery, and conferred on him an immense obligation.

#### SECTION IV.

*Settlements of the Europeans, and other Places, on the river Gambia.*

**T**HE English have several settlements on the banks of the river Gambia. The principal is that at James's Island. It has a fort, and sloops and boats for the convenience of conveying provisions, as well as articles of commerce. The English have also factories at Gillifree, Vintain, Tancrowall, and Joar, but they are greatly inferior to that at James's Island. The chief articles of the commerce of these factories are slaves, ivory, hides, and wax.

There are many provinces which may be considered as petty royalties, being subject to their respective kings or chiefs. These kings have their retinue, and other

tokens of honour. They make war against each other, ransack towns, take prisoners, and sell them for such commodities as best suit their inclinations.

Besides the English, there are French and Portuguese settlements on the river Gambia; and there are many other towns on that river which, from their insignificance, it is needless to mention.

The natives of these parts much resemble those of Guinea in their persons, dress, manners, and customs, but they have some peculiarities, and in particular the women, who tie handkerchiefs round their heads, leaving the crown bare. Those who have not handkerchiefs supply their place by using a slip of blue or white cotton cloth.

#### SECTION V.

*Description of the river Senegal, and the places situated on its banks; with the Persons, Manners and Customs of the Natives.*

**G**EOPHYPERS divide the river Niger into three branches, under the distinct names of the Gambia, the Senegal, and the Sierra Leona, which are each of them considered as rivers of great extent.

The banks of the Senegal are very fertile, and beautifully variegated. Near the river are lofty trees inhabited by various sorts of birds, some of which are very small, others large, and many of them exceeding handsome, and of the brightest colours. There are also great numbers of squirrels and monkeys; and the more distant parts abound with lions and elephants, the latter of which have not that ferocity in them that is natural to those in other countries, for they will not attempt to attack any one they meet unless first molested. Some parts of the low grounds abound with a sort of thorny trees which run to a prodigious height, and bear large bunches of yellow flowers that have an odoriferous scent. The barks of these trees are of different colours, some being black, others white, green, or red; and whatever colour the bark is of, the timber is of the same, and from its substance appears to be a species of the ebony.

The principal kingdoms and places situated on the banks of the Senegal are the following: Guber or Gubur, Zanzara, Cano, Cafena, Zegzeg, Guangara, Bito, Temia, Dauma, Gamo and Melli.

Some of these places are fertile, and yield plenty of grain; others are barren, and some are mountainous. The villagers are chiefly shepherds and herdsmen: in the towns are a few artificers, and some in the country places apply themselves to agriculture. The complexion of the natives is jet black, and their dispositions are naturally savage, as are consequently their manners. There are, however, exceptions, as the inhabitants of some places are represented as treating strangers with civility. It may be added, that though poverty is their general lot, valuable articles of commerce are found in some parts which necessarily redound to the emolument of the inhabitants. They have their petty kings, who assume all the parade of mock-royalty.

At Kachao is a Portuguese colony of considerable extent and traffic. To defend the town from the attacks of the Papells, an idolatrous and barbarous people, the Portuguese have erected a fort, on which they keep a constant watch through fear of a sudden alarm. The inhabitants are in general mulattoes. The Portuguese are jealous to an excessive degree. They have a church and convent, a government civil and military, and a garrison composed of transports.

The natives of Kachao employ the principal part of their time in the cultivation of a plant called manioc, which is used instead of bread not only here but in several other parts of Africa. It is not fit for use till after it has undergone a tedious preparation. Its first skin must be scraped: it must be then washed, rasped and pressed, to extract the aqueous parts that are slow poison,

poison, against which there is no remedy known. They then roast it, as that causes every noxious particle it might still contain totally to evaporate. When there appears no more steam it is taken off the iron plate on which it was roasted, and suffered to cool; for it is no less dangerous to eat it hot than raw.

The root of the manioc grated and reduced into little grains by roasting, is called flour of manioc. The paste of manioc is called cassava, which is converted into a cake by roasting without moving it. It would be dangerous to eat as much cassava as flour of manioc, because the former is less roasted. Both of them keep a long time, and are very nourishing, but a little difficult of digestion. Though this food seems at first insipid, there are many white people who prefer it to the best wheat.

The manioc plant is also cultivated and brought to no less perfection by the inhabitants of the island of Bissao.

## SECTION VI.

## SIERRA LEONA.

*Name. Soil. Climate. Productions in general. Persons, Manners, and Customs of the Natives.*

SIERRA Leona, according to some, is so called from the river of that name, which is supposed to have been derived from the noise of the sea against its shores, resembling the roaring of lions. Others say it was first called so by the Portuguese, from the great number of lions that infest the neighbouring mountains. It also goes by the names of Tagrin and Mitomba, the latter of which it preserves for about 80 miles above the mouth of the river. On the south side of it is a town called Las Magoas, where none but the Portuguese are permitted to reside for trade; and the natives come down the river to barter with the French and English, when there are any of their ships in the bay.

Here are several small islands, the principal of which are Taffo and Benfe. Taffo is a large flat island, near three leagues in circumference, where the company's slaves have a good plantation. The chief part of the island is covered with wood, among which are silk cotton trees of a prodigious size; and some parts of it produce good indigo.

The climate of this country is in general very unwholesome, particularly in the mountainous parts, where, during four months in the year, it rains, thunders, and is so intolerably hot, that the people are obliged to keep close in their huts; and the air is corrupted in such a manner by the lightning, that all animal food is reduced in a few hours to a state of putrefaction. The flat open country, however, is not so bad; for though in summer the heat is excessive in the former part of the day, yet it is very temperate in the afternoon, from the refreshing breezes that generally blow from the south-west.

The banks of the Sierra Leona are lined with mangrove trees, the leaves of which exactly resemble those of an European laurel. The whole country abounds in millet and rice, which is the principal food of the natives. It also produces great plenty of oranges, lemons, bananas, Indian figs, ananas, pompions, water melons, yams, potatoes, wild pears, white plumbs, and several sorts of pulse.

Here are the palm, the cocoa, and the cotton tree; and on the mountains are abundance of palm and laurel trees. Indeed, the whole abounds with trees of various sorts so close together, that it may be called one continued forest.

They have a great plenty of deer, hogs, goats, and fowls, which the natives sell to the Europeans for a small quantity of brandy, a liquor they prefer to all others.

In the mountains are great numbers of wild animals, as elephants, lions, tigers, wild boars, and roe-bucks;

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also apes of several sorts, and serpents, the latter of which are so large that, it is said, they will swallow a child whole. The apes, monkeys, and baboons, are so numerous, that they make great destruction in the plantations.

In the woods are great numbers of birds of different sizes and plumage, as pigeons, parrots, paroquets, and Guinea-hens, the latter of which are about the size of a pheasant, and are very beautiful; but it is difficult to catch them on account of the thickness of the trees. They have also several other sorts of fowl, among which are white pelicans as large as swans, herons, curlews, boobies, and a bird called ox-eyes.

The bay and entrance of the river abound with a great variety of fish, as raies, thornbacks, and a fish called the old-wife. There are also gar-fishes, cavallies, sharks, sword-fishes, dog-fishes, and one called the shoe-maker, having on each side the mouth pendants like barbel, and the noise they make is something like that of a hog's grunting. Among the fish, however, caught here, the most common are old wives, pilchards, the becune, the monk or angel-fish, and the mullet.

The fish called the old-wife is shaped much like a tench, is about nine inches in length, and has large scales. It is mottled with red, yellowish and brown lines placed alternately, and running from the head to the tail, being five or six in number. The snout is oblong, and turns upwards; and the lips are thick, fleshy, and project from the jaws, but the mouth is small. The teeth are serrated, but not very sharp; and the fins are mottled with red, blue, and yellow. The tail, when expanded, is roundish; and the fish taken altogether is exceeding beautiful.

The pilchard is much like a herring, but not so large, and the body is broader. It has not any teeth, either in the jaws, the tongue, or the palate. The flesh is firmer, and by some preferred to that of a herring. They are fish of passage, and, like herrings, swim in considerable shoals.

The becune greatly resembles a pike, but only larger, some of them being frequently caught upwards of eight feet in length. It is a greedy fish, and dangerous to be met with in the water, because it can bite much easier than the shark; and so fearless, that it will not be driven away by any noise that can be made. The flesh has the same taste as a fresh-water pike, but there is often great danger in eating it; for unless the teeth are white, and the liver sweet, it is poisonous.

The monk, or angel-fish, is between a shark and a skate, and grows to a large size, often weighing upwards of 160 pounds. The colour on the back and sides is of a dusky ash, and the belly is white. The mouth is broad, and placed at the end of the head, in which it differs from other flat gristly fish. The head is roundish at the extremity; and there are three rows of teeth in each jaw, each row consisting of 18, so that there are 108 teeth in all. The tongue is broad, and sharp at the end; and the nostrils are wide, being placed on the upper lip, and filled with a sort of slime. The eyes are of a middle size, placed not far from the mouth, and do not look directly up, but sideways. Instead of gills it has holes like the thornback. Near the head are two fins that look much like wings, for which reason it is called the angel-fish. On the extremities of these fins, near the corners, there are short, sharp, and crooked prickles; as there are also on the lowermost fins, which are placed near the vent. Below the vent are also two fins; and the tail is forked. The flesh is so rank, and of so disagreeable a taste, that it is little used; and the chief value of the fish consists in its skin, which is used in making cases for instruments.

The mullet greatly resembles a dace; the head is almost square, and flat at the top, the nose sharp, and the lips thick. It has large scales, not only on the body, but also on the head, and the covers of the gills. The back is of a blueish colour, and the belly white. The lateral lines are variegated alternately with black and white. The eyes have no other skin than their own

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coats, and the forward fin is radicated with five long spines. It has not any teeth, but the tongue is roughish, and there are two rough bones on each side of the palate. It has also a bone beset with prickles at each corner of the mouth; and, when at its full growth, is about 18 inches long. These fish generally go in great shoals, and are so sagacious, that when surrounded with a net, the whole shoal will frequently escape by leaping over it; for when one takes the lead, the rest will immediately follow. Oppian, in his natural history, takes notice of this circumstance, and his observations on it are thus translated:

The mullet, when encircling seines enclose,  
The fatal threads and treach'rous bosom knows.  
Instant he rallies all his vig'rous pow'rs,  
And faithful aid of ev'ry nerve implores;  
O'er battlements of cork updarting flies,  
And finds from air th' escape that sea denies.  
But should the first attempt his hopes deceive,  
And fatal space th' imprison'd fall receive,  
Exhausted strength no second leap supplies;  
Self-doom'd to death the prostrate victim lies  
Resign'd, with painful expectation waits,  
Till thinner elements complete his fates.

The mullet was in great estimation among the Romans, and bore an exceeding high price. The money given for one in the days of Juvenal is a striking instance of the luxury and extravagance of that age. It is mentioned by that author in his 4th satire, and is thus translated by Mr. Dryden:

————— "The lavish slave  
"Six thousand pieces for a mullet gave,  
"A sesterce for each pound."

And Pliny, who also lived in the days of Juvenal, mentions one Afinius Celer, a man of consular dignity, who was infinitely more lavish than the epicure mentioned by Juvenal; for he gave 8000 mumi, or 64l. 11s. 6d. for a fish of so small a size as a mullet.

Such, indeed, was the luxury of the times, that there were stew-pans in the eating-rooms, so that the fish could at once be brought from under the table and placed upon it. They even put the mullets in transparent vases, that they might be entertained with the various changes of its colour while it lay expiring.

The great plenty of fish found in the bay and river of Sierra Leona are of infinite service to the European sailors, not only for provisions, but also for traffick; for the natives are so indolent, that they will not be at the trouble to catch them, but content themselves with such as are left by the ebb tides among the rocks.

On the sides of the bay are great plenty of oysters, some of which are of such a size, that one of them would serve a moderate man for a meal; but they are so tough as to be scarce eatable, unless first boiled, and then fried in small pieces.

The trees that grow on the sides of the bay make excellent haunts for crocodiles; as also for the manatea, or sea-cow, which are here in great abundance.

The manatea, or sea-cow, is supposed by some to be an amphibious creature, but this opinion has been sufficiently controverted; for it is always found in large rivers or bays, and feeds upon sea-weeds that grow near the shore. The skin is thick, rough, bare, and scarcely penetrable. The body is long, and the head very small in proportion to it. These animals have no teeth, but instead thereof two strong white stones, that run the whole length of both jaws. The nostrils resemble those of an horse. The eyes are fixed in the center of the head. The breasts are placed between the arms, one under each, are of a convex form, and about a foot and a half in diameter. They are hard, rough, and wrinkled; and when they give suck, the teats are four inches long.

These animals keep together in large companies, and are very careful of their young. They bring them forth in autumn, and have but one at a time. The manatea

has no voice or cry, and the only noise it makes is in fetching its breath. The fat, which lies between the cuticle and the skin, when exposed to the sun, has a fine smell and taste: it has also this peculiar property, that the heat of the sun will not spoil it, or make it become greasy. The taste is like the oil of sweet almonds, and the only effect it has on the body is that of keeping it open. The fibres and lean parts are like beef, but more red and harsh, and may be kept a great while in the hottest weather without tainting. The fat of the young ones is like pork, and the lean greatly resembles veal. In the head are four stones of different sizes, which are somewhat like bones, and are used in medicine. They are said to be good against agues, and to cleanse the kidneys of gravel. Hoffman affirms they are exceeding useful in cases of epilepsy.

When the negroes catch these creatures they go in a canoe, and paddle towards it with as little noise as possible, it being exceeding quick in hearing. As soon as they find themselves near enough, the man who is placed ready at the head of the canoe strikes a harpoon fixed at the end of a long pole into it, and then lets go. The beast immediately makes towards the mangroves, and the water being shallow they follow it close, and repeat the strokes till they have wearied it out, when they drag it ashore, and compleat their conquest.

The inhabitants of Sierra Leona are not so black as those of the neighbouring countries; neither have they such flat noses or thick lips. The men are in general tall and well made, of a chearful disposition, and not given to quarrel: the women are short and robust, owing to their being constantly employed in labour; for besides the business of housewifery, they work hard in tillage, make palm oil, and spin cotton.

Their dress resembles that of the country in general. They are naturally temperate and sober; and though they are exceeding fond of brandy and other spirituous liquors, yet they never drink to excess, considering drunkenness as one of the greatest crimes that can be committed.

Their houses or huts are low, and thatched with straw: some are round, some square, and others are oblong; and most of them are ornamented in the front with two wings of a spiral form. They are kept very clean, being swept at least once every day.

Their furniture consists of two or three earthen pots to boil their victuals in, a gourd or two to fetch palm wine, and half a gourd for a cup; a few earthen dishes, a basket or two for the wife to gather cockles in, and a knapsack for the husband, made of the bark of trees, to carry his provision when he goes abroad. Their bedstead is made of billets of wood laid across each other, on which they lay a mat, and sleep without any covering.

Their weapons are swords, daggers, darts, bows and arrows. The points of their arrows are infected with the juice of a poisonous fruit, which is so inconceivably subtle and quick, that wherever it strikes it is sure to prove fatal. Some of them have also guns, which they are very fond of, and use with great dexterity.

Their food consists chiefly of roots, herbs, fruits, cockles and oysters; and their common drink is water. They plant about their houses gourds, potatoes, pumpions, and tobacco, the latter of which they are very fond of, particularly in sioaking.

They are very fond of dancing, and generally spend their evenings in that diversion. Their music consists of two or three drums made of a hollow piece of wood, and covered with the skin of a kid.

Every town or village has one peculiar house, to which the women send their daughters at a certain age, who are there taught for a year to sing, dance, and perform other exercises, by an old man appointed for that purpose; and when the year is expired he leads them to the market-place, where they publicly exhibit such performances as they have been taught at school.

During



During this time, if any of the young men are disposed to marry, they make choice of those they like best, without regard either to birth or fortune. When the man has declared his intention, the parties are considered as actually married, provided the bridegroom can make some presents to the bride's parents, and to the old man who was her tutor.

When they bury their dead they put into their graves all their best goods, and erect a roof over it, which they cover with linen cloth. The corpse is always attended to the grave by a number of people hired as mourners, who howl and cry in proportion as they are paid for their attendance.

The Munding negroes, who are strict Mahometans, have frequently endeavoured to propagate their religion among these people; but they have ever rejected it, and still follow their own maxims. They believe in a future state, but they do not worship any living creature whatever, nor even the sun or moon. They have many superstitious notions, and pay great respect to their fetishes, or charms, which they constantly carry in a bag about their necks, and other parts of their bodies.

The river of Sierra Leona separates this country into two kingdoms, that of Bulon, or Bulm, to the north, and that of Burre to the south. The former of these

kingdoms lies very low and flat, but the soil is fertile and produces great quantities of rice, millet and maize, of which they make excellent bread. The natives are very fond of the English and Portuguese, many of whom inhabit that part of the country, and they take great pains to affect their manners and maxims.

The kingdom of Burre is a much more open country than that of Bulm, and near it is that long ridge of mountains called Sierra Leona, the admiration of all strangers. There are so many caves and dens about these mountains, that when a single gun is fired from a ship in the bay, the echo is so often and distinctly repeated, and the clap so loud and sharp, that they seem to be the report of several cannon.

The residence of the king of Burre is about eight leagues from the mouth of the river. It is composed of about three hundred houses, which are round, and built all one way. The king's house, or rather his huts, are in the center of the village, and resemble those of his subjects. Some of them are a little larger, which he keeps for the Europeans, or strangers that visit him.

The river of Sierra Leona has been long frequented by the English and French, in order to carry on a commerce with the people who live on its boundaries.

## C H A P. XIV.

### BILEDULGERID, ZAARA, or the DESART, and TOMBUTO.

**T**HE region comprizing the places above-mentioned is situated to the northward of the river Senegal, and forms a vast track covered with burning sands, exhibiting to the view a striking scene of horror and desolation. To afford as distinct an account of it as possible, we shall describe it according to the foregoing division, beginning with Biledulgerid.

#### SECTION I.

##### BILEDULGERID.

*Name. Extent. Situation. Climate. Persons. Customs, Manners, &c. of the Inhabitants.*

**T**HIS country, which was the antient Numidia, derived its modern name from the Arabic words *Biled-el gerid*, signifying the Land of Dates, because it abounds with that kind of fruit more than any other country in Africa, insomuch that it can supply the adjacent parts with it, in exchange for wheat, which here is scarce.

It is of an oblong form, extending from 24 to 30 deg. north latitude. It is bounded by Morocco on the north, by Negroland on the south, by the inland parts of Africa on the east, and by the Atlantic Ocean on the west. It is computed at 2500 miles in length, and 350 in breadth. The climate is sultry and unwholesome, and the people are lean and swarthy with frizzled features. Their eyes are inflamed by the reflection of the sun beams from the white hard soil and the showers of dust and sand driven by the high winds that blow here, at certain seasons, with such violence as sometimes to bury men and cattle under heaps of it.

The inhabitants are composed chiefly of Arabs, who live in tents ranging from place to place in quest of food and plunder. There are among them some of the antient Africans, who live with some degree of order in towns and villages, and are supplied with most conveniences by the Arabs.

The Arabs think themselves the nobler race, and being perfectly free and independent, frequently enter

for pay into the service of the neighbouring princes when they are at war.

They are fond of hunting, and their principal object is the ostrich, of which they make great advantage, for they eat the flesh, exchange their feathers for corn and other commodities, use the talons as pendants for the ears, their fat as a medicine, and convert their skins into pouches and knapsacks; so that every part is employed in some necessary purpose.

The neck and head of this huge animal of the feathered kind are remarkable, being shaped much like those of a camel. Its head rises to the height of a man on horseback, and often higher: its wings are very strong, but too short to raise it from the ground: however, assisted by these they run a great pace. The legs and thighs of this bird are like those of a heron, allowance being made for the different proportion. Each foot has three claws armed with horn to facilitate its march. The eggs are as large as the head of a young child, and which the female hides in the sands, and leaves to be hatched by the heat of the sun. This disposition, which seems to manifest so much disregard to her young, is taken notice of in the Book of Job, and certainly argues great want of that precaution observable in other animals. The ostrich shews uncommon stupidity in running to hide the head, and in particular the eyes, when pursued, behind a tree, leaving the body exposed to the view of the hunters. The assertion of this animal eating and digesting iron has much the air of fable, for though they may swallow small pieces of that metal as other birds do pebbles, it is not to derive any nourishment from them, but only to bruise and grind the food in their stomachs, to moderate the operation of an excessive heat, or, by its weight, to open a passage into the intestines.

The Arabs likewise eat the flesh of goats and camels, and their drink is the liquor or broth in which the flesh is boiled. They chiefly use dates instead of bread, but they have some corn and pulse, which they purchase from the neighbouring countries. They have small horses that are principally used in hunting, and are very serviceable in plundering expeditions; on both which occasions the better sort are attended by their



their slaves, and the rest by their wives, who look after their horses, and do other the most menial services.

They call themselves Mahometans, but seem to know little either of that or any other religion.

Some of these Arabs wander from one end of the country to the other with their cattle, owning no superior; others have their particular lords or governors; and a third sort are subject or tributary to the Turks, who hold some parts of this territory, as those towards the west are to Morocco and Fez. On the whole, however, they are a wild and inhospitable people.

There are two cities within the limits of Biledulgerid, that were once famed for their buildings, fortifications, and the number of their inhabitants. These are called Touferra and Capfa. They are degenerated into mean, obscure places, inhabited by some of the ancient Africans, and occasionally by the wandering Arabs.

## SECTION II.

### ZAARA, ZAHARA, OR THE DESART.

*Name. Extent. Divisions. Soil. Climate. Productions. Inhabitants. Description of the several Provinces.*

**Z**AARA, so called from the Arabic word, which signifies a Desert, is a vast and inhospitable country, extending from the Atlantic Ocean on the west, to the kingdom and desert of Barca on the east, that is, from the 8th degree of west, to the 26th degree of east longitude; and from Biledulgerid on the north, to the river Niger, which separates it from Negroland on the south. It is about 2400 miles in length, and 660 in breadth. The Arabs divide it into three parts, by the names of Cahel, Zahara, and Asgar, that is, the sandy, the stoney, and the marshy. Modern geographers, however, have divided it into seven provinces, namely, Zanhaga, Zuenziga, Targa, Lempta, Berdona, Bornou, and Gagoa.

The soil in general being very dry and sandy, and the climate exceeding hot, it cannot be very fertile; yet it is said to be so healthy, that the inhabitants live to a great age; and that the people of other countries, when afflicted with illness, retire to this for the benefit of their healths, which is generally attended with the wished-for success.

Those parts of it that lie on the banks of the river Senegal, being better watered and inhabited, on account of the great commerce arising from that river, produce several kinds of grain, as wheat, barley, and millet. They have also some vegetables, and a great variety of delicious fruits.

Besides camels and horses, there is great plenty of a domestic animal called Adim-naim, which are about the size of an ass, and greatly resemble that animal about the ears; but in other respects they are like our sheep. The males are only distinguished from the females by having horns; but they are both of a size, and their wool equally good. They are not only exceeding tame, but also very strong, and will carry a man on their backs for several miles; besides which, their flesh is very excellent food.

This country is greatly infested with wild beasts, as lions and tigers; also with great numbers of scorpions, vipers, and other venomous creatures; and, at particular seasons, locusts are so numerous as to destroy the principal part of their corn and other grain.

It is occupied chiefly by Arabs, who are very illiterate and savage. They lead a wretched desolate life, wandering about the country, and feeding on the milk of their flocks, with a little barley meal and some dates. The men go almost naked, having only a piece of linen fastened round the waist, and a kind of bonnet on their heads made of black woollen cloth: but the women have a loose garment that reaches from the waist to the knees. The better sort have a kind of gown made of black calico, with large sleeves, which are brought to them from Negroland. The men are tall and thin,

but the women are in general robust; and both sexes are of a swarthy complexion.

Their tents or huts are low and mean, consisting only of a few sticks covered with some coarse cloth made of camel's hair, and a rough kind of wool, or moss, that grows on the palm trees. They lie on mats made of rushes, but have not any covering. They have neither laws or government, being only subject to the will of their chiefs, who are appointed as superintendants, but pay as little attention to any kind of decorum as the people they are supposed to direct.

They live chiefly by thieving, and plundering such passengers as they happen to meet with in their excursions. When they travel for these purposes, or in pursuit of pasture or water, they ride on camels, which are not only useful on account of their milk, and the great burthens they carry, but also for the immediate relief they yield in case of excessive drought; for such are the amazing deserts of this country, that they frequently travel a fortnight together without meeting with any water; so that when that is exhausted which they take with them on the backs of the camels, they have recourse to the beast itself, whom they kill, and drink the water they find in its stomach; it being the nature of that animal to swallow such a quantity at one time as will serve him for many days. In some places, indeed, there are wells of brackish water, which are lined with camels bones, and covered with their skins to keep out the sand; but there is great danger in going to them; for, by the violence of the wind, the mountains of sand are sometimes raised to such an height, that whole caravans have been buried beneath them.

In one part of these deserts there is a sort of people who are entirely different from the rest, as they are more sociable, and live in settled habitations. These carry on a kind of commerce with strangers, to whom they are very civil, and are, in general, tolerably honest in their dealings. Their religion, as well as that of the wild Arabs, is chiefly Mahometanism.

The respective provinces into which this country is divided are the following.

Zanhaga, extending itself from the river Sue, which parts it from Morocco on the north, to that of Senegal on the south. It is bounded on the east by the territories of Serem, Sunda, and Zuenziga, and on the west by the Atlantic Ocean. The inhabitants of this province are of various nations, and among them are some tribes of Arabs, who chiefly live by plunder, and carry off great quantities of their neighbours cattle, which they exchange in different parts of the country for dates. There is one district here, called Taguzza, remarkable for producing vast quantities of rock salt, which the inhabitants carry not only to all parts of this desert, but also to Negroland, as it is found to be of infinite use in scorbutic disorders, to which the people are subject from the natural heat and dryness of the climate.

Travelling here is very fatiguing and dangerous, especially in summer, there not being any water to be seen for 100 miles together; so that if a proper provision is not made, they are subject to perish with thirst. In one part of this province are two tombs, on each of which is an inscription, intimating that the unhappy persons there interred were, the one a wealthy merchant, and the other a poor carrier; who had both died there with excessive thirst: that the former had given the carrier 10,000 ducats for a cruise of water, and died soon after drinking it, while the latter perished for want of it.

The inhabitants of this province live chiefly on dates and the milk of their cattle. Sometimes, indeed, they kill wild goats and other game, but these are so scarce as seldom to be met with, and for that reason are considered as a great rarity.

The whole country is so flat and barren, that, in long journies, travellers have the greatest difficulty in finding their way, there not being a building, tree, or any other mark to direct their course. They generally travel in the night, owing to the violent heat of the sun in the day, and are chiefly guided by the stars. Some-

times

times, indeed, they are directed by the flight of certain birds that go backwards and forwards at particular periods, but the former is what they principally depend on; for by justly observing the regular motions of the stars, they will as readily pursue the right track, as a mariner will by the assistance of the compass.

As when the stars, in their æthereal race,  
At length have roll'd around the liquid space,  
At certain periods they resume their place;  
From the same point of heav'n their course advance,  
And move in measures of their former dance.

Though their system of astronomy is replete with absurdity, in their own way they will describe the number, situation, and division of the stars, with amazing exactness, as is fully evinced by the benefits they receive from them in travelling through these deserts.

In these expeditions they generally go with large caravans. Their goods and necessaries are carried on camels, and they are otherwise so well provided, that they seldom meet with any accident on the road.

The province of Zuenziga is rather more barren than the former, and both men and beasts frequently perish on their journeys for want of water.

The Arabs of this province are justly hated by the Negroes, whom, when opportunity offers, they will make prisoners, and send to Fez as slaves; in return for which, when they get any of the Arabs into their hands, they murder them with the greatest cruelty.

The province of Targa is not so dry or barren as either of the former, nor is it either so sultry or unwholesome. It has many good springs of water, and the land produces several sorts of herbs, and many useful vegetables. In some parts are found great quantities of manna, which the inhabitants gather in calabashes, and export it for sale. The Negroes dissolve it in the water in which they boil their meat, which they drink, and attribute to this the health they enjoy. The Arabs and Moors, who are very numerous in this province, carry on a great trade by catching of Negroes, and sending them as slaves to Morocco.

Adjoining to this province, on the south, is the desert called Zanzara, which is tolerable fertile, producing corn, rice, Turkey wheat, and some cotton. The inhabitants are tall and well shaped; but they are quite black, and their faces large, flat, and very disagreeable. This desert was subdued by one of the kings of Tombuto, who caused the prince of it to be poisoned, and put to death a great number of his subjects.

Lempta is more barren than any other part through the whole desert of Zahara. It is exceeding dangerous for travellers, not only on account of the excessive heat, and scarcity of water, but also from the natural ferocity of the inhabitants.

Agades produces tolerable grafs, and in some parts of it are found great quantities of manna. The inhabitants feed large herds of cattle, and live chiefly in the open country, in poor wretched huts, made of reeds, and covered with mats.

The country of Berdoa in general is very dry and barren, not producing any commodity that merits the least notice. The inhabitants are very illiterate and savage, and live chiefly by plundering merchants and travellers.

The province of Bornou is more fertile than all the other parts of this extensive desert, and the inhabitants of it are much more sociable. We shall, therefore, be a little particular in noticing their methods of living, manners, customs, ceremonies. &c.

These people live in tents or cabins, which are placed together in the form of a circle, and in the center is an area, in which they keep their cattle. As they frequently remove from one place to another, they are consequently under disagreeable apprehensions from robbers and wild beasts; and in order to guard against any surprise from either, they always keep centinels without the tents, who, if any danger appears, give an immediate alarm, which is circulated throughout the encampment, and every person able to bear arms defends

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his own premises. They have but little difficulty in removing from one place to another, for each tent is so lightly constructed, and their furniture so small, that the whole is conveyed to a considerable distance on the back of a camel.

They sit cross-legged at their meals, on a mat made of Morocco leather or palm leaves, and the dishes that contain their food are made of copper or ivory. They eat but two meals a day, one a little after sun rise, and the other a little before sun-set; and the women are not permitted to eat with them. They wash after their meals, and then regale themselves by drinking coffee, and smoking tobacco.

To their temperate method of living may be ascribed the natural strength of their constitution; for they are seldom ill, and generally live to a very advanced age. The only diseases they are subject to are the dysentery and pleurisy; but these are easily cured by simples, which they administer both internally and externally.

They circumcise their male children at the age of 14, after which they may marry as soon as they can purchase a wife. Those who have many daughters consider them as being a capital estate; for when any suitor offers himself, he must make considerable presents to the parents, as on that only depends his success. They form a judgement of the suitor's affections by his liberality; and however well the parties may like each other, the parents will not deliver up the girl till they are satisfied with the presents made by the intended husband. If he does not approve of his wife after she is delivered to him by her parents, he may return her back; but in that case he is obliged to forfeit the presents made previous to their coming together.

The province of Gaoga, the last we have to mention in the desert of Zahara, is reckoned to be upwards of 500 miles in length from north to south, and 300 in breadth from east to west, extending itself from the 19th to the 28th degree of east longitude, and from the 12th to the 22d degree of north latitude. It is bounded on the east by Nubia, on the west by Bornou, on the north by part of the same province, and on the south by the kingdom of Gorham, from which it is separated by the river Senegal.

The country is in general exceeding mountainous, and the inhabitants little better than mere savages. They go almost naked. Their chief subsistence arises from their cattle, but they sometimes get considerable possessions by the plundering of travellers. They live in small wretched huts, made on so light a construction, that they frequently take fire, and the whole village being formed of them is totally consumed. They have no sense of religion, nor indeed of any thing else that belongs to rational beings.

The chief and only city in this province is Gaoga, situated on the north side of the lake of the same name; but it is so wretched a place, and the inhabitants so rude and illiterate, that it does not merit the least attention.

### SECTION III.

#### T O M B U T O.

THIS country, so called from Tombuto the capital, is situated in 2 deg. 25 min. east long. and 14 deg. 32 min. north lat. It is very fertile, being well watered by the river Senegal, which runs through it; and when that river overflows, the water is conveyed by sluices to Tombuto. Besides this, there are many springs, the waters of which are exceeding good. The chief produce is corn and cattle, great quantities of which they export to the neighbouring kingdoms, particularly to Fez and Morocco.

The inhabitants in general are of a mild and cheerful disposition, and spend great part of their time in singing and dancing. Among them are many artificers and manufacturers, particularly weavers of cotton cloth; and some of them are said to be exceeding wealthy.

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The houses of the poorer sort are made of stakes and hurdles plastered over with clay, and in their shape resemble that of a bell; but those of the better sort are built with stone, and are handsome and lofty. There are also several elegant structures, particularly a stately mosque, surrounded with a stone wall. The king's palace is also a spacious building, and the architecture exceeding beautiful. It is furnished in the most elegant manner, the principal articles in it being of solid gold; and the king keeps his court with the greatest splendor. He has a numerous retinue, and is shewn every token of homage. In war he rides on a camel, but all his soldiers ride on horses. His attendants consist of 3000 horsemen, and a prodigious number of foot, who, besides other arms, have poisoned arrows. They have frequent skirmishes with those who refuse to pay tribute. When a conquest is obtained, the captives are sold to the merchants of Tombuto. Their horses are chiefly brought from Barbary; for those bred in the country are so few, and at the same time so small, that they are only used on very trifling occasions. With these beasts, however, the king is always well provided; for when a merchant comes there with horses, he orders the best of them to be picked out, and does not hesitate to pay whatever price the merchants demand.

No Jews are admitted into the city; and if a merchant is known to traffic with them, the king immediately orders the goods to be confiscated.

Instead of coin they use bars of gold, six of which weigh an ounce. They have also shells brought from Persia, 400 of which are estimated at the value of a ducat.

The Barbary merchants bring here great quantities of European cloth, as do also the merchants of Tripoli; besides which, the latter also bring glass beads, coral, paper, copper basons, and other like wares. The articles exported from hence are dates, senna, ostrich feathers, slaves, and gold.

To the south of Tombuto is a large town called Cobra, pleasantly situated on the banks of the river Senegal. The buildings are much the same as those at the capital, and the inhabitants are no less mild and sociable, tho' not quite so temperate in their living. They are subject to many diseases that carry off great numbers, which are supposed to originate from their food, that is composed of flesh, fish, milk, butter, oil, and wine; besides which they addict themselves to spirituous liquors, and sometimes drink them to great excess. In this town is a judge, appointed by the king of Tombuto, to decide all controversies; but the people have the liberty of appealing from his decision to the sovereign.

## C H A P XV.

### A B Y S S I N I A.

#### SECTION I.

*Name. Extent. Boundaries. Climate. Mountains. Rivers. Lakes. Soil. Productions, Vegetable and Animal.*

**A**BYSSINIA has been called by different names, and particularly by that of Habessinia, from the Arabic word Habash, which signifies a mixture, the country being peopled by various nations; but the inhabitants call it Itjopia, or Ethiopia. The latter, however, is rather an epithet than a proper name, and was given by the Greeks to all countries inhabited by blacks. The diversity of names hath heretofore made great confusion, till at length that of Abyssinia prevailed, and by which it has been universally known for ages past.

This country in extent is 900 miles in length, and 800 in breadth. It is bounded on the north by the kingdom of Nubia, on the south by Alaba, on the east by the coast of Abex on the Red Sea, and on the west by the river Maley.

It may reasonably be supposed, from the situation of this country, that the climate in general is exceeding sultry; but the extreme heat is only felt in the vallies or low lands; for the hills, or ridges of mountains, most of which are of a prodigious height, enjoy an agreeable coolness; inasmuch that there are some parts where the summers are less sultry than in Portugal, and others where the inhabitants are more afraid of cold than heat. This difference of climate is, however, frequently productive of violent storms of thunder and lightning, which are sometimes so terrible as to be very destructive both to man and beast. These storms are also generally attended with excessive rains, which are frequently so violent that their streams carry away with them trees, houses, and even hills, whilst all the rivers overflow, and lay the country under water; and after the water retires, the lanes and roads are so covered with a thick slimy mud, that they become for some time entirely impassable. But the greatest inconvenience that attends these rains is, that they infect the air with a dangerous malignancy; for falling on a ground that hath lain dry and almost parched up for a considerable time, they naturally raise such vast quantities of unwholesome vapours, as seldom fail producing some violent distem-

pers, from which even those who keep themselves altogether at home are seldom exempted.

The seasons here are, properly speaking, three, viz. the spring, which begins at the latter end of September: the summer, which commences on the 25th of December; and the winter, which begins on the 25th of June. The summer they divide into two parts, of three months each; the first of which they call Tzadai, and is the most sultry and disagreeable; and the other they call Hagai, which is much more moderate and pleasant.

The winds here differ as much as the climate: some, especially on the high lands and lofty mountains, are very refreshing and pleasant; whilst others on the low lands, where the air is less agitated, are hot, and very unhealthy. They are subject to one in particular which is rather a hurricane, and is called in their language Sengo, or Serpent. This is sometimes so violent that it overturns houses, tears up trees by the roots, and is frequently very prejudicial to the shipping. Notwithstanding these inconveniences this wind has some good tendency, as it clears the air of the lower grounds, which would otherwise stagnate, and prove infectious both to man and beast.

The whole country is intersected with prodigious high mountains, between which are such dreadful precipices as must naturally strike terror in the beholder. Some of them have very large plains on the top, covered with trees and other verdure, and afford springs of excellent water; and some of them are so well cultivated as to produce most of the principal necessities of life. These mountains are exceeding numerous, and, in general, so very lofty, that we may justly say with the poet,

Behold the mountains, less'ning as they rise,  
Lose the low vale, and steal into the skies.

What is very remarkable, these stupendous hills, which the natives call Dambas, appear at some distance in a delightful variety of shapes. Some of them resemble pyramids, and others towers of various shapes. Some are of an exact square; others as perfectly round as if they had been turned or wrought with the chissel. Some again so deceive the eye, that when you arrive at what you supposed to be the top, you discover it to be only the foot of another, equally high and difficult.

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That the reader may form a proper idea of one of these strange natural productions, and the great danger and difficulty there is in ascending them, we shall present an account of that called Guza, situated in the kingdom of Tigra, which travellers, who come from the Red Sea, are obliged to cross in going to Dambea. This remarkable mountain is thus described by two late very ingenious travellers. "When you have gained the top (say they) it presents you a handsome, spacious plain, in the midst of which stands another mountain of equal height, which you must also go over, after you have sufficiently refreshed yourself on the fertile and delightful top of the Guza. The ascent takes up about half a day's journey, and goes winding all the way up. The paths are very narrow, and cut into the side of the solid rock; and all the way you go presents you with a most deep and dreadful precipice, the bottom of which cannot be reached by the naked eye, but only offers a gulph, which at once makes the head quite giddy, and fills the heart with a continual dread. Should any of the caravans that keep going up and down these steep and narrow roads chance to meet another in its way, both men and beasts are in the greatest danger of being thrown down the precipice, and broken into a thousand pieces before they reach the bottom, unless they take the utmost care in passing by one another. The mules are by far the best for those that ride, because they are the surest footed: but they have an ill faculty with them, that they will always go close to the edge of the precipice, and cannot, without great risk, be turned to the other side of the road, or be kept to it when they are there. What adds still more to the horror of the journey, whether it be up or down the steep declivity, is, that at the bottom of the valley below, there commonly runs a swift torrent of water, with a most hideous roar, which being echoed by the adjacent rocks, and often heightened by loud winds, as well as by the continual trampling of the men and beasts upon the rock, increases the horrid din to such a degree, that one cannot possibly hear one's self, much less one another, speak, though ever so loud, or ever so near. But the wished-for summit once attained (which is reckoned above 300 fathoms perpendicular above the plain top of Guza, and the most difficult part of all the way, being only provided by nature with a sort of steps like winding stairs, two or three cubits high, and uncouth, on both sides of the rock) one is made ample amends by the beautiful prospect it at once presents to the view, which is not that of rugged and intersected peaks above, and deep gaping vallies beneath, as might be expected, but of a small delightful plain, about two miles in compass, and a musket-shot in breadth, and terminated at one end by a new, flat, and upright rock, like the back of a chair, of which this little plain is the seat: so that take the whole mountain together, that of Guza seems to be a kind of pedestal to this; and the latter, which the natives call Lamalmon, represents, in some measure, a chair without arms, the back of which is the upright rock at the end of the plain, which is as perpendicular as if it had been hewn out with a chissel. Along what we may call the seat of this wonderful and super-eminent chair, is pleasantly situated a town of the same name, whose inhabitants make a decent livelihood by helping the caravans to load and unload the beasts of burthen, during a good part of the way of the craggy ascent before-mentioned, in order to help them to leap from one step to another; so that one would be surprised to see with what facility they make the beasts climb and keep their feet, while they themselves convey their burthens from one stair to another through every difficult part of this extensive ascent."

There are other mountains in this country that resemble the above, particularly one situated between the kingdoms of Amhara and Oleca. But the most considerable amongst them all is that called by the natives Thabat Mariam, or more properly Tadbaba Mar-jam, whose summit greatly exceeds all the rest, and is at the same time very spacious. This remarkable mountain,

whose bottom is watered by two large rivers descending from it, has seven handsome churches on its summit, one of which, dedicated to St. John, is very beautiful, having been formerly the burial place of the Abyssinian emperors. Within side are at this time five monuments erected to the memory of these monarchs: they are covered with tapestry, on which are represented the arms of Portugal:

There is a remarkable hollow and high rock situated in the kingdom of Gojam, directly opposite to which, at a small distance, is another much of the same height and bulk, so exactly placed by nature, that it echoes back a word barely whispered in the former with amazing force; and the joint voices of three or four persons speaking together, produce a sound not inferior to that arising from the shouts of a numerous army.

Echo in other words her silence breaks,  
Speechless herself, but when another speaks.  
She can't begin, but waits for the rebound,  
To catch his voice, and to return the sound.  
Hence 'tis she prattles in a fainter tone,  
With mimic sounds, and speeches not her own.

This country is well watered, having a great number of excellent rivers. The most considerable of these, exclusive of the Nile, which takes its rise here, are the Tacazee, the Marib or Moraba, the Maley, the Howash, the Zebee, and the Bahr-el-Abiad, or White River.

There are also great numbers of smaller rivers, the chief of which fall at length into the Nile, and the rest into the Indian Sea. From these rivers the people cut canals to water their lands, which in some parts are made so rich and fertile, that they yield two or three crops in one year.

Here are also several large lakes, the most considerable of which is that called by the Europeans Dambea, and by the natives Bahr Tzana, or Sea of Tzana, from the chief island in it of that name.

The natives sail on this lake in flat-bottomed boats, which they call tancoas. They are not made of wood, but of a kind of rushes that grow on its banks, each of which is about the thickness of a man's arm, and about two yards in length. These rushes they call Tambua, the like of which grow also on the banks of the Nile, and are used for the same purposes. These last are those which the ancients called Papyrus, and were serviceable to them not only in making their paper, but also in their boats, sails, and other tackle.

The only inconvenience belonging to this lake is, that it breeds great numbers of sea-horses, which not only endanger the navigation, but destroy the fish, and sometimes make considerable ravages on the land. However, the people that live on its banks make it their business to destroy these animals, not only to secure their corn and other grain from being destroyed by them, but also for the sake of their flesh, of which they are very fond. They also cut their skins into long straps, called allengas, which they use instead of whips to scourge their horses.

The soil of this country is various, according as the ground is higher or lower, stoney, sandy, or flat. In general, however, it is tolerably good, and those parts in particular that are well watered produce large crops of wheat, barley, millet, and other grain. But the most remarkable grain here, and what is in some measure natural to the country, is a small one called teff, which in taste and flour greatly resembles rye. It is very thin and slender, and the grain much smaller than those of the mustard. The natives make it into bread, and prefer it to that made with any other grain, for which reason they are more careful in the cultivation of it.

In this country is great variety of fruits, but those most cultivated are the black grape, peaches, pomegranates, almonds, citrons, and oranges. They have also great plenty of roots and herbs, which, notwithstanding the heat of the country, grow naturally. Sugar-canes are likewise very plentiful, and they have prodigious



gious quantities of honey, which is here very excellent, and of many different sorts.

Not only many of the medicinal plants of Europe grow naturally here, but there are some peculiar to the country. Of the most valuable are the amadmagda and the affase. The former of these hath the specific virtue of healing dislocated or broken limbs, and of drawing out splinters of broken bones left in the flesh. The latter is a most singular antidote not only against all poisons, but likewise all venomous creatures, inso-much that the very touching them with it stupifies and deprives them of all their powers; and what is still more surprising, it is said the very shadow or scent of it so affects the most poisonous serpents, that their limbs are immediately benumbed, their venom is no longer poisonous, and they may be handled without the least danger. This extraordinary plant is of infinite service in these parts, as there are prodigious numbers of serpents, one sort of which is so singularly prejudicial, that even its breath only, at several yards distance, generally proves destructive; they are short, but remarkably thick, especially about the middle; their mouths are very wide, at which they suck in a great quantity of air at once, and then breathe it out with such prodigious force against man or beast who fall in their way, that it generally proves fatal.

The animals of this country are both various and numerous. Those of the tame kind are horses, mules, camels, dromedaries, oxen, cows, sheep and goats. The oxen in particular are of so prodigious a size, that at a distance they have been taken for elephants: and their horns are so large, that the inhabitants make them into pitchers, and other necessary utensils.

The horses here are of various colours, but the black are most esteemed: they are in general fleet and docile, but seldom used except in times of war. The beasts of carriage are mules, camels, and dromedaries, all which they train up to an easy yet quick pace. They use the mules when they travel over the craggy mountains, those beasts being not only very gentle, but also sure footed: and the camels and dromedaries when they travel through hot and sandy deserts.

The natives prefer riding on mules to horses, not only on account of that beast being more gentle and sure-footed, but also out of respect to their own pedigree; for as they boast themselves to be descended from the Jews, whose princes and great ones are recorded to have chiefly ridden upon mules, they esteem it an honour to do the same here, and to have their horses led by the bridle, till some martial engagement obliges them to mount.

The wild animals of this country are lions, tygers, leopards, wolves, foxes, various kinds of apes, and other beasts of prey; all which are very numerous, fierce, and mischievous, but they have not any thing particular in them from those of other hot countries.

Lions here are numerous, and of several sorts and sizes, but the most remarkable are those stiled of the kingly or royal breed. As these do considerable mischief among the larger cattle, the inhabitants are very assiduous in endeavouring to destroy them, and will even encounter them with no other weapons than their lances and daggers. They are in general so large, that some of them killed have measured 14 feet in length from the neck to the tail. One of this prodigious size was some years ago destroyed by a shepherd in the open field with a dart, the circumstances attending which are thus related. This fierce creature was coming down from the mountains all covered with the blood of animals it had torn in pieces, when the shepherd seeing him at a great distance making towards him, retreated to a large hole that had been made in the ground, and upon his approaching within reach of his weapon, he threw it at him with such force, that it pierced him through the shoulder: the monster, after many dreadful roars and leaps, fell luckily into the pit, where he was dispatched by the victorious countryman, though not without receiving many wounds, as well as being in the most imminent danger of his life.

Among the wild animals here may be remarked the elephants, as none of them were ever known to be brought to that docility common to those in other countries. They generally go in large droves, and frequently make havock among the corn and other grain. They also make great destruction among the forests, by rooting up large trees, and breaking down small ones to feed on their leaves.

Here are numbers of rhinoceroses, which are great enemies to the elephants: the zebra, or wild ass, is likewise a native of this empire. It is said that 2000 sequins was given for one of these animals by an Indian Moor, in order to make a present to the Great Mogul.

Poultry abound here, particularly geese, ducks, turkies and hens: they have also abundance of wild fowl and game, with a variety of uncommon birds peculiar to this country. Among these we shall select the following.

The Pipi, so called from the sound of its voice resembling those two syllables. This bird hath a remarkable instinct in directing huntsmen to their game, and will not leave them till they have arrived at the spot where it lies. It is a small bird, but very beautiful, its feathers being variegated with various colours.

The Abagun, or Stately Abbot, is remarkable for its beauty, as also for a kind of horn that grows on its head instead of a crest: this horn is short and round, and is divided at the upper end in the shape of a mitre.

The Seitan, Favez, or Devil's Horse, resembles a man armed with feathers, and commonly walks with a majestic gravity, or runs with surprising swiftness; but when too closely pursued it expands its wings and flies away. It is about as high as a stork, but its shape is much more genteel and beautiful.

The Cardinal is a very handsome bird, all its feathers being of a beautiful crimson, except those on its breast, which appear of the colour, and have the smooth gloss of the finest black velvet.

Here are prodigious numbers of insects and other vermin. But the most destructive are the locusts, which sometimes fly in such swarms that they destroy all before them, and leave whole kingdoms and provinces desolate.

In the mountainous parts of this country there are several mines of salt; as also others that produce gold, silver, lead and iron. The natives, however, do not work either the gold or silver mine, on account of the fear they are in of tempting their neighbours to seize on them, should they be once apprised of their having such valuable possessions: so that though this country might produce plenty of these metals, yet they prudently chuse to have so tempting a treasure concealed from strangers, and content themselves chiefly with what is brought to them from Caffreria, Nigritia, and other parts, rather than to hazard the enslaving their country, by acknowledging they have any of their own. What little they otherwise get is brought by the torrents from the mountains, which is often found in grains as large as peas, and of a very fine and pure nature.

## SECTION II.

*Persons, Dress, Habitations, Diet, Manners, Customs, Marriage and Funeral Ceremonies, Commerce, Religion, &c. of the Inhabitants of Abyssinia.*

THE inhabitants of this country may be classed in the following order:

1. Christians of the Abyssinian church, and those whom the Roman missionaries brought over to their communion.
2. Jews settled here from time immemorial.
3. Mahometans dispersed throughout the empire, and forming one third of the inhabitants.
4. Gentiles, inhabiting several parts, and chiefly descendants of the Gallas.



In general the Abyssinians are well made, and of a lively tractable disposition: some of them are black, but the principal part are of a brown, or olive complexion: they are very tall, and their features well proportioned: their eyes are large, and of a sparkling black, their noses rather high than flat, and their teeth white and uniform.

They are sober, temperate, and less addicted to vices than the inhabitants of Europe. They seldom quarrel with each other; but when such circumstances happen, they first proceed to blows, and as soon as the heat is allayed, either by those means or the intervention of cooler reason, they immediately submit to an arbitration, or lay the whole cause of their quarrel before the ruler of the place, and he who is declared to have been in the wrong faithfully stands by the judgment of the ruler, without grudge, murmur or appeal.

The common people dress in a kind of scarf, which hangs loose from the shoulders to the waist, from whence they have a pair of cotton drawers that reach to the ankles. The better sort wear a long vest made either of silk or cotton, and tied about the waist with a rich girdle. The ladies dress in the best silks and brocades, and ornament their heads various ways: their necks are decorated with chains, jewels, and other embellishments, and in their ears they wear the richest pendants. Both sexes take particular pains with their hair, which is the only ornament they have to their heads, none but the emperors being permitted to wear either cap or any other covering.

Exclusive of a few royal palaces and ancient churches there are few public structures or private buildings, the inhabitants mostly living in tents or camps, and removing from one place to another as best suits their convenience. The houses, or rather huts, that form their camps are wretched buildings, being made only of lath and clay, and covered with straw. Their furniture is equally mean with their houses, consisting only of a large table to sit round at their meals, and a few trifling utensils. The more wealthy lie upon couches, and cover themselves with their upper garments, but the poorer sort lie on mats on the ground, and wrap themselves up in the skins of some beast.

They are not only very temperate in their eating, but far from being nice in the choice of their food, for none can be well coarser, or more disgusting than theirs even among the better sort. It generally consists of a piece of flesh, which is sometimes parboiled, but for the most part quite raw: this is served up on *apas*, or cakes of bread, ground and made by the women, of wheat, pease, millet, teff, and other sorts of grain, according to their circumstances, so that this *apas* serves them not only instead of a dish or plate, but likewise instead of a napkin or table-cloth, neither of which they ever use at their tables. When they boil mutton or chicken to make broth, they serve it up in black earthen porringers, covered with what they call *ascambias*, which are like caps made of fine straw. Those of the greatest quality have no better than these at their tables, and the older they are the more they value them. The sauces they use to their meat are no less disagreeable than the flesh itself, being chiefly butter turned into oil, with which are mixed some ingredients the smell and taste of which are so disgusting, that a stranger could not eat with them, not even a Spaniard or a Portuguese.

The highest dainty is a piece of raw beef brought in reeking warm from the beast; and if they invite company to eat with them, the whole quarter is served up at once, with plenty of salt and pepper. The gall serves instead of oil or vinegar. Some add an ingredient called *malta*, which is made of what they draw out of the paunch of the ox or cow. This they stew some time on the fire, with pepper, salt and sliced onion before they bring it to table, which, when covered with such a large piece of warm raw beef, is esteemed by them a most delicious repast. This dish, however, can only be purchased by the rich, on account of the pep-

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per, which in this country is not only exceeding scarce, but also very dear.

Their manner of eating their victuals is as filthy as their choice: it is esteemed among them a piece of high breeding to gobble large pieces, and to make as much noise as they can in chewing their meat; it being a common saying among them, "That none but beggarly wretches chew their meat only on one side; and none but thieves and robbers eat without making a noise."

They have, however, one cleanly custom at their meals, which is always to wash their hands before they sit down, because they take up their victuals with their fingers; and those of high rank are still more nice in this particular, having their meat cut into pieces, and conveyed to their mouths by their most favourite attendants.

They never drink till they have finished their meals, when they give a loose to dissipation, and sometimes, especially at feasts, drink to the greatest excess. Their general liquor is mead, the manner of making which is thus: they take five or six quarts of water, and one of honey; these they mix together in a jar, and throw into it a handful of parched barley meal, to make it ferment: after this they put into it some chips of a wood called *fardo*, which in two or three days takes off the cloying taste of the honey, and makes it very wholesome and palatable. They have also a kind of beer made of barley meal, with which, instead of hops, they mix some intoxicating drugs.

Polygamy is allowed by the laws, but the canons of the church forbid it; so that those who indulge themselves in it are only punished by excommunication. All their marriages must be celebrated before a priest, his benediction being esteemed essentially necessary. The previous ceremonies are very trifling, the parties only engaging to cohabit and join their stocks together, as long as they like each other; but, if any differences afterwards arise, they shall be at liberty to part. This, added to the consent of the parents, and the interchange of a few presents, concludes the contract, and the parties proceed to the door of the church, where they are met by the priest, who performs the ceremony, and bestows on them his blessing.

The paramour of an adulteress, if convicted, is only punished by fine; and if he is unable to pay it, he becomes a slave to the husband till he can either obtain the money, or has compensated for it by servitude.

Few ceremonies are observed in the interment of their dead. As soon as the person has expired he is immediately washed, sprinkled with holy water, then wrapped up in a sheet, and laid on a bier. This done, the relations order a grave to be made, into which the body is hastily thrown, when the priest reads the service, and the grave is immediately filled up. The relations bewail their loss by the most hideous lamentations; laying themselves flat on the ground, and beating themselves with great violence against it. The funerals of the emperors and grandees are performed with great pomp and magnificence, accompanied with all the insignia of their dignity, and with the most solemn and doleful music, which is in a manner drowned by the loud cries and lamentations of the retinue. But they use neither torches or any other lights, either in the procession, or in the church.

There are but few artists among them, as well as few trades, which are generally conveyed from father to son.

Besides silks, brocades, &c. the Turks bring the Abyssinians several sorts of spices, and amongst them pepper. The last article is the most coveted by them, for which reason the Turks take the advantage, by fixing so high a price on it, that it can be only purchased by them that are very rich. In exchange for these articles the Turks receive skins, furs, leather, honey, wax, and ivory.

The Jews that still remain here speak a kind of Hebrew, but corrupt. The Moors use their own, which is Arabic, but short of the purity of their ancient tongue,

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Every province, and almost district, has its own dialect. That which is used at court, and among the polite, is the same as spoken in the kingdom of Amhara, and more or less corruptly in other provinces. That, however, spoken in the kingdom of Tigra, comes nearest to the old Ethiopic. This last almost retains its pristine dignity, and is still in use, not only in all their religious and learned books, in the emperor's letters patent, and all their records, but in their liturgies and religious worship.

Most of their churches appear to have been formerly large and elegant structures; but they are now so decayed, that it is impossible to form a proper idea of their original magnificence. The most distinguished, and which claim the attention of all the curious, are the following ones, viz. St. Emanuel, St. Saviour, St. Mary, the Holy Cross, St. George, Golgotha, Bethlehem, the Martyrs, Marcocoos, and Lalibela. However incredible it may appear, yet certain it is, that these ten churches were all cut out of a solid rock, by dint of the hammer and chissel. The last of them bears the name of their founder, who, being desirous of having them executed, sent for a number of workmen from Egypt, and so expeditiously was the undertaking carried on, that it is said the whole were completed in twenty-four years. A short time, considering the number of them, and the stately manner in which they are constructed, being proportionable in all their parts, as gates, windows, pillars, arches, chancels, &c.

Besides the churches, there are many monasteries in Abyssinia, most of which contain two chapels, one for the men, and the other for the women; but how they came to be introduced, and of what order the first founders of them were, is not known.

### SECTION III.

#### *Dignity and Power of the Emperor.*

**A**BYSSINIA has ever been subject to despotism under emperors whose will knew no controul. Their imperious monarch prides himself on a supposition preserved by his ancestors, of being descended, by lineal succession, from Merrilebeck, or David, the son of the great Solomon, king of Israel, by the queen of Sheba. In consequence of this he assumes several vain and pompous titles, such as the Offspring of Judah, the Son of David, of Solomon, of the Pillar of Zion, the Seed of Jacob, of the line of Mary, of Nahu after the flesh; of St. Peter and St. Paul after the spirit; &c. &c. He likewise bears in his arms the lion of the tribe of Judah holding a cross, with this inscription in Ethiopic, *The lion of the tribe of Judah is conqueror.*

None of his subjects dare to approach him without the deepest marks of submission, and such as are little inferior to those shewn to Indian monarchs. They also pay adoration to him even in his absence, for they never hear his name mentioned without bowing their bodies very low, and touching the ground with their hands.

Like his subjects, the emperor lives altogether in tents, and removes from place to place. He is always followed by a numerous retinue, and his camp takes up a great track of ground, as his court is very numerous, and attended by a considerable guard.

The emperor, whether in time of peace or war, is always attended by his azaques and chief ministers. He wears a kind of cap or hat, made after the Indian manner, on the top of which is a crown formed of gold and silver, and embellished with pearls. In times of war great order is observed in marching: the army is ordered to keep close, the van-guard and rear drawing up close to the main body; the wings spread themselves out; and the emperor keeps in the center with his guards, great officers, ladies, &c. At other times little order is observed, excepting that there is always a number of warlike instruments, and a proper guard marching before and after the emperor.

The succession to the crown of Abyssinia is hereditary, but it is not absolutely tied to the primogeniture, for the emperor, if he pleases, may set aside his eldest son, or any other, and leave it to such one as he thinks most deserving of it.

This privilege, or rather prerogative, gave rise to a custom that long prevailed in this country, of confining the princes of the blood to the fortress or rock called Amba Geuxen, where they were totally reclusé under the strictest guard, nor permitted to receive letter or message without the previous examination of the jailors, who kept them under the most rigid discipline. To restrain ambitious ideas, they compelled them to dress in the garb of the lowest order of the people.

The following narrative will elucidate this matter. One of these rigid jailors observing that a certain young prince had violated the injunction concerning dress, by appearing in attire rather gay, tore it off his back, with the severest menaces if he should transgress again. On the accession of this prince to the imperial throne, he sent for the guard, who, under the deepest apprehensions, prostrated himself, and entreated lenity. Contrary to expectation, the prince applauded him for performing his duty to his father, and, in testimony of his approbation, and reliance on his allegiance and fidelity to him, dismissed him with a sumptuous present. Such behaviour naturally stimulated future jailors to the punctual discharge of their trust.

This custom took its rise from the following circumstance. A certain emperor having bequeathed his dominions among nine sons, who were to reign each year alternately, according to seniority, the youngest being of an ambitious temper, and averse to the mortification of waiting for his turn for swaying the imperial sceptre so long, formed a design of abolishing the annual reigns, and engrossing the dignity to himself. By communicating the project to a friend, he wholly defeated it; for the confident having disclosed the secret to the reigning brother, he adopted that very plan, consigning not only the projector, but his brothers in general, to the care of a guard and jailor. This gave rise to that unnatural custom which was afterwards abrogated from the following cause.

A counsellor of one of the emperors, who had come out of confinement, being present when his son was standing by his side, took occasion to observe that the prince was much advanced in stature. The prince, about nine years old, fixing his eyes upon his father, said, in a pathetic tone, "What! am I then grown up for Amba-Geuxen?" The father, struck with this keen interrogative from a boy so young, determined to abolish that inhuman custom, and not only swore himself, but obliged his officers of state to do the same, that no son of his, nor any other emperor, should thenceforth be ever confined to that place, which oath has been most faithfully observed from that time to the present.

The Abyssinian monarchs indulge themselves in having a plurality of wives, the generality of whom are the daughters of the most distinguished families in the empire. The ceremonies previous to the nuptials, as also the celebration of them, are as follow. As soon as the emperor has intimated his desire of having the daughter of such a one in marriage, she is immediately removed from her parents to an apartment in the house of one of his most distinguished courtiers, where she continues some time, the emperor visiting her occasionally, to form a judgement of her mental as well as her personal accomplishments. If he is satisfied in these particulars, a day is appointed for the celebration of the marriage, when he takes her with him to church, from whence, after assisting in the divine service, he leads her to the imperial pavilion, where the marriage ceremony is performed by the abuna or chief priest, in the presence of the whole court. The emperor, as at other times, dines by himself in his own apartment, and she in hers; but the guests are sumptuously entertained at tables provided for them in tents, and the remainder of the day is spent in festivity and mirth.

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The bride does not receive the title of empress till some time after marriage, according to the pleasure of the emperor: neither is she permitted to dwell with him in the royal pavilion, but has one assigned her near at hand, from whence she comes to the emperor at such times as he thinks proper to enjoy her company. On the day she is to be installed Itique, or empress, she appears in his tent seated on a couch near the imperial throne, on which the emperor sits likewise, but higher by one step. They are both dressed in the richest apparel, as are also the nobles and officers of the court, who assist at the ceremony. On a signal made, one of his dignified chaplains goes out of the tent, and, standing on a chair, proclaims her empress in these words, *Anagasma danguecera shem*, that is, *We have ordained our slave to reign*; or, *The king hath created his servant queen*. This is immediately answered by the loudest acclamations of the people: after which she receives her dignified title of Itique, or empress, and this she retains during the remainder of her life. The empresses never receive the ceremony of coronation unless it happens that the emperor dies without issue, and in that case it falls on them, when they receive not only that honour, but are solely invested with the imperial dignity.

A celebrated writer says, "As harsh as the word *slave* may sound in our ears, it is in such common use amongst them, that even the emperor's own kindred and brethren have it given to them; so that when he raises any of them to any dignity, such as that of viceroy, which is the highest under him, their commission always runs, *We have constituted our slave viceroy or governor*, &c. without giving them the title of brother or kinsman: and well may he stile them slaves, seeing they are all such to him, from the highest to the lowest; and their lands, lives, &c. are wholly at his disposal."

The same writer adds, "But as little undervaluing as they think the title of slave is among them, it was not so accounted by the Portuguese when they were here; one of whom having obtained some great post from the emperor, and, as a subject of the king of Portugal, who calls them all his children, disdaining to be stiled a slave to that of Ethiopia, offered a large sum of money to the herald, or crier, who was to proclaim his promotion, to leave out that odious title, and call him only by his name; but that was more than the officer dared to do."

The emperor eats in the presence of none but the pages that attend him, who cut his victuals into bits, and convey them to his mouth; for he considers himself of too much importance to be at the trouble of feeding himself: even the empress is denied that privilege; and when he gives audience to foreign ambassadors, he is concealed behind a curtain, so that they may hear, but cannot see him.

The generalissimo of all his forces is called Rash, and has under him two officers, one of whom is stiled Bellatinoche Goyta, that is, lord of the servants, and is a kind of high steward. His power extends not only over all the viceroys, governors, and generals of the army, but also over the azagues and umbares, who are the civil judges of the empire. The other officer is stiled Tahah, that is, lord of the lesser servants: he is only a kind of under steward to the king's household, which is commonly composed of men of lesser rank.

The viceroys and governors of the kingdoms and provinces are under the Bellatinoche, as are also the military commanders, and civil magistrates or judges. All these hold their several courts of judicature, in which causes, whether of a civil or criminal nature, are brought and decided.

They have three sorts of punishment for capital crimes. The first is burying the criminal alive, which they do by digging a large hole, putting him into it upright, and then filling it with earth up to his mouth; after which they cover the head with thorns and briars, and over the whole lay a heavy stone. The second is by beating the criminal to death with thick clubs: And

the last and most common, by piercing him through the body with their assagayes or lances.

If a man is accused of murder, and it cannot be sufficiently proved against him, all the inhabitants of the place are severely fined, or put to some corporal punishment; so that a murderer here seldom escapes.

The remainder of the empire (for great part of it has been dismembered, especially towards the south, where the Gallas, who lie between it and the line, have laid waste a number of kingdoms and provinces) is guarded by a standing army, computed to amount to about 45,000 men.

They are but little acquainted with fire-arms, and as indifferently furnished with powder and ball. Their spears are of two sorts, the one like our half or short pikes, the other like a halbert or partisan. The staves of the former are very thin, and the iron narrow, like our pike: the iron of the other is broad and thin. The first is to be thrown by dint of strength, and the last to be used in close fight with one hand, whilst the other holds the buckler, which is usually made of the hide of some beast.

The foot soldiers have likewise two of these spears, one of which they dart with such strength and fury, that they will often pierce a coat of mail or buckler; and the other they keep to continue the fight, as some do the sword and buckler.

Swords are worn by superiors, but seldom used in battle. They likewise wear a kind of dagger under their girdle, with the hilt towards the right, and the point towards the left hand. Some also carry a large club of hard wood with a dagger in it: this weapon they call *balota*, and commonly use it when they come to close engagement with the enemy, and sometimes throw it at them with all their strength.

The cavalry are said to be good horsemen, and mount and sit their horses well; but in other respects they are very indifferently disciplined.

Their martial music consists of kettle-drums, which are exceeding large, trumpets, hautboys, flutes, and other instruments.

The emperor's revenues chiefly arise from four branches; the first of which is the tribute paid him by the governors of such provinces and kingdoms as contain gold mines, particularly those of Narea and Gojam, from which he receives a certain weight yearly of that metal. The second arises from the sale of all the great places in the empire. The third consists in a tenth levied every third year upon all the cattle in the empire. By this last, which it appears was unknown till about the middle of the last century, every man that has cows is obliged to pay him one out of ten every third year; and the country breeding vast quantities of them, makes it, perhaps, by far the most considerable branch of the three. It is called the burning or branding tax, because the emperor's officers brand those with a particular mark which they set aside for his use. The fourth and last arises from a duty laid on every loom of cotton cloth. If it belongs to a Christian, he pays one piece of cloth; if to a Mahometan, a piece of eight per annum.

#### SECTION IV.

##### *Various Provinces of the Abyssinian Empire.*

**T**IGRA is the principal province of the Abyssinian empire. Its chief city, Axum, was once not only the residence of the emperors, but famous for stately buildings, as palaces, churches, obelisks, &c. of which there still remain some ruins. Though abandoned by the monarchs, and reduced to a mean village, it is said to be the spot whither the emperors now repair to be crowned. There are two or three other small towns in this province. They contain the remains of churches and monasteries, and may be said to exist merely in the name.

Some parts of the kingdom of Bagameder are mountainous and barren, whilst others are fertile and well watered.

watered. The mountains are inhabited by a wild wandering race, whose chief employment is breeding of cattle. Bagameder, the capital, deserves mention only for its pleasant situation, and decent buildings. The town called Alata is remarkable for having in its neighbourhood a bridge over the Nile.

The province of Amara, or Amhara, though very small, is rendered considerable by being the residence of the emperor, and a distinct dialect of the inhabitants, adopted by the court and first class of the people.

Of the provinces of Oleca and Choa we have only to say, that the former contains nothing remarkable, and that the latter derives all its importance from having been once the imperial residence.

In Damota, or Damu, is the highest and coldest mountain in Abyssinia, to which they banish prisoners of state, and other delinquents.

Goyam, or Gojam, is a very mountainous country, and principally inhabited by Jews, who are said to retain their ancient rites and customs. In the town of Nebessa are the ruins of a magnificent church.

Dambea, being one of the flattest provinces of Abyssinia, is subject to overflowings, not only from the lake of the same name, but several rivers that run through it from the higher lands. It is remarkable for a mountain called Dancafer Dancaton, on the top of which is a spacious and fertile plain, where the emperors are said to have formerly resided. In Dambea there are the remains of several monasteries and monuments.

Narea, or Enarea, is in general a fertile province, producing cattle, and the ordinary necessaries of life. The inhabitants carry on some trade with the Caffres. Gondar, in point of magnitude, is a considerable town. The inhabitants have no shops, but expose their goods to sale in a large square, on mats prepared for the purpose.

#### SECTION V.

##### *Brief Historical Account of Abyssinia.*

**T**HE historical transactions of this empire are, in general, vague in their detail, and unimportant in their nature. According to ancient records, from which Jesuit missionaries, who resided here, obtained some fragments, the first who ruled the empire of Abyssinia was the queen of Sheba, who went from thence into Judea, in or about the year before Christ 992. She reigned 25 years after her return, and was succeeded by her son Menilehech, who reigned in conjunction with his father 29 years, and 18 more with his son Rehoboam, after which he died.

He was succeeded by his son Sadgur, from whom proceeded, in lineal descent, 24 princes, of either of whom no particulars are recorded, except that in the eighth year of the last, called Phocen, our Saviour was born, A. M. 4004.

From this period, to the year 327, were 13 emperors, of whom nothing is recorded. After this circumstance the empire was held jointly by three brothers, called Atza, Atzfed, and Amay. These, it is said, in order to prevent discord, projected a very strange

expedient, which was to divide the day into three parts and to hold the reins of government alternately, each his third part, or eight hours.

These monarchs were succeeded by several others, of whom there is only an account of the three last, which is, that, during their reigns, great numbers of monks and anchorites came hither from Egypt, with a view of propagating Christianity and a monastic life.

In process of time, about the year after Christ 521, when Justinian was emperor of Rome, and Cabel of Abyssinia, new tribes of monks came and settled in the province of Tigra. The throne of Abyssinia continued in the same line of succession till about the year 960, when it passed into the Zagean family; and an usurpation, commenced by an impious woman, named Tredda Cabex, continued for 340 years.

The only prince worthy of mention in the Zagean family was Lalibela, who eternized his name by many glorious actions, and particularly in causing ten churches to be hewn out of a rock.

About the year 1300 the Zagean family was driven from the throne, and it reverted to the descendants of Solomon, in the person of Icon Amlac, of whose successors nothing is recorded till the time of Zaara Jaacob, who began his reign in 1437, and died in 1465, greatly esteemed, as a man of learning, penetration, and probity.

During the reign of Alexander, which was from 1475 to 1491, Peter Covillan arrived in the empire of Abyssinia, and was the first Portuguese that ever penetrated so far into the inland parts of the country.

The next emperor in whose reign any thing remarkable occurred was Etana-Denghel, or Lebna-Denghel, but more generally known by the names of Onag-Segued. He began his reign in 1507, and closed it in the year 1540. The first twenty years were happy and prosperous, but the last 13 proved distracted and unfortunate, through the depredations made on his dominions by the Moors, which occasioning him to have recourse to the Portuguese for assistance, raised jealousies in the minds of his subjects, and excited perpetual commotions in the empire, till he yielded up his crown and life in the 42d year of his age.

Succeeding princes, for a long series of years, were harrassed by the Gallas and Mahometan Moors, or the revolts of their own subjects; though they generally derived aid and assistance from the Portuguese. Some were slain contending for the empire, some were murdered by their own soldiers, and others were dethroned through various revolutions, till the year 1718, when the Abyssinians raised a prince named David to the throne, whose successors have regularly assumed the imperial dignity, and quietly enjoyed their honours from that time to the present.

The Portuguese had made frequent and strenuous efforts, throughout a long course of time, to establish their religion in Abyssinia, till at length the greater part of the people, zealously attached to their ancient religion, sacrificed several Romish priests to their fury, and their patriarch very narrowly escaped out of the country with his life.

#### C H A P. XVI.

### THE GALLAS, A BARBAROUS NATION ON THE CONFINES OF ABYSSINIA.

**B**ORDERING on Abyssinia is a barbarous and war-like nation called the Gallas, concerning whose origin writers in general do not agree; though there are many particulars respecting their disposition, customs, and manners, in which their accounts concur.

The Gallas are divided into tribes or provinces, according to their respective situations, as eastern, southern, and western. They are a robust, hardy, and resolute people, and of a very ferocious disposition. Their natural hardness and ferocity being increased by



an early initiation in the military art; they may be deemed rather cruel than martial. They are taught the use of the sword, and made to believe that conquest entitles them to the possession of whatever they desire; and is the only effectual means of preserving it. In a word, they are trained up to the love of desperate achievements, and to look upon death with contempt.

As, by their maxims, the cutting off their hair constitutes them men, the young males are not permitted to receive that honour till they have deserved it, either by killing an enemy, or some wild beast, such as a lion, tiger, leopard, &c. after which they are allowed to cut their hair, leaving only a single lock on the top. This inspires them with an uncommon ambition to signalize themselves by their bravery, as the most effectual means of acquiring esteem, and obtaining the more honourable seats at their councils, festivals, &c. for the greater number of heroic actions they perform, the more are they respected. For this reason they take care to save all the heads of those enemies they have killed; as trophies of the greatest value; and when any contest or doubt arises about them (which is sometimes the case) as when there is no beard upon them, and may be supposed to have belonged to a female, they have a law which obliges the person to produce a more decisive part along with it, otherwise they are not admitted. To prevent, therefore, all disputes, they are obliged to lay those trophies that are gained in battle before their proper officers, at the head of their tribes, as soon as the engagement is over: there they are publicly viewed and examined, and, if approved, are entered into the common register; after which the owner has liberty to carry them to his own tent, together with his share of the spoil or plunder, which is allotted to him in proportion to the degree in which he has distinguished himself in the engagement. By this method all collusion and deceit is prevented, or else discovered and punished; it being considered as every man's duty to detect all false pretences to merit, as well as that of their commanding officers, who inflict a punishment on the delinquent adequate to the falsities he may have endeavoured to impose.

Those who shew the least signs of cowardice are punished in the most exemplary manner. It is death to give way after an engagement is begun; so that they all fight with the most undaunted courage and resolution, and are so furious in the attack, not giving or taking any quarter, that it is hardly possible to make head against them; and this is the reason why they have obtained so many signal victories over the Abyssinians, though the latter are much superior in number, and better provided both with horses and arms.

In distant engagements they use bows, arrows, and darts, and are very expert in the exercise of those weapons. When they come to close quarters, they have a club, or rather bludgeon, remarkably heavy at one end. They have also shields made of the hides of buffaloes: but those of higher rank instead of a club use a sword.

With respect to government, they have no kings, but are divided into a great variety of tribes, each of which chooses a chief, or general commander, whom they call Luva, and him they obey as a sovereign. These chiefs are chosen every eight years, and if any of them die in the time, others are immediately elected to supply their place. Their authority reaches only to military affairs, that is, to convene the great council at proper seasons to determine on peace and war. When the latter is the result of their meeting, each Luva heads

his own army, and distributes to the respective officers under him their several posts and commands. In like manner, when the war or expedition is over, he assigns to each man his proper honours and rewards, according to his merit; but if any dispute, or matter of complaint, arises, it is adjudged by the national council, who alone have a power to confirm, alter, or abrogate, the sentence or decree of the Luva.

As an instance of the pomp and parade of these ostentatious chiefs, a traveller of character and discernment relates the following particulars. "Being (says he) obliged to pay my respects to the Luva, or chief, in order to discover a new way into Abyssinia, I found him with all his wives and flocks about him; the place where he received me being a hut thatched with straw, but somewhat larger than those of his subjects. He appeared with all the seeming consequence of an eastern monarch, and his attendants paid him the most reverential respect. His manner of giving audience to strangers is somewhat singular: he appears seated in the middle of the apartment, with all his courtiers about him, sitting against the wall, each with a goad or staff, or club in his hand, longer or shorter, according to his rank; the longer are the more dignified. As soon as the stranger enters the place, all these courtiers fall foul of him, and bastinado him till he has regained the door, and got hold of it with his hand; upon which they return to their seats, and he is complimented as if nothing like it had been done to him. I, myself, (says he,) did not fare one jot better, notwithstanding the peaceable and friendly offices that had passed between us: and when I asked the meaning of so strange a ceremony, I was answered, that it was to make those that came among them sensible of the valour and bravery of their nation above all others, and how reasonable it is for them to behave submissively to it."

These people, who are as indolent as they are proud, wholly neglect agriculture, so that the food of their cattle is derived from the spontaneous productions of their spacious plains and vallies. They attend to their cattle, indeed, for the sake of their flesh, which they eat raw, and is their principal food. They have neither bread, nor any thing else to supply the want of that necessary article. When they meet with any in their warlike excursions, they eat it with great rapacity; and though they admire it, yet they will not trouble themselves to cultivate the grain to make it.

The Gallas have long harassed the Abyssinians, committed great depredations on them, and rendered themselves masters of several of their back settlements.

Though of a ferocious disposition, they possess some good qualities, being honest and true to their promise, and never known to violate an oath. They consider this as the most solemn of all engagements, the ceremony of which is thus performed: They bring a sheep to a proper place appointed, where they anoint it with butter; after which the persons, or, if it be taken in the name of the tribe or family, the heads of it lay their hands upon the head of the sheep, and solemnly protest that they will religiously observe every part of their engagement. They offer as a reason for the institution of this ceremony, that as the sheep is in some sense the mother of all that swear, and butter is an emblem of the love that subsists between the mother and the children, that oath ought to be held inviolate that is taken upon the head of a mother. Such are the principles, maxims, and customs of these barbarians.





## C H A P. XVII.

DESCRIPTION of the COAST of ABEX or HABESH, of the TOWNS  
UPON IT, and the DIGNITY of the KING.

**T**HIS coast once formed a part of the empire of Abyssinia; but at the beginning of the last century it fell into the hands of the Turks, who, at the same time, made themselves masters of all the bays and ports belonging to it; so that ever since the Abyssinians have been cut off from all communication with the Red Sea.

The climate of this coast being very sultry, and the soil in general sandy and barren, the produce must of course be scanty. Here are many animals, tame and wild; and they have some deer and sheep; but grain of every kind is brought from other parts. The country here labours under a dearth of water.

This coast is divided into two parts, the northern and the southern. The towns of the northern are Suakin and Arkiko. The former is the residence of the governor, and is pretty large and populous. The latter has a castle, but it is small, and poorly inhabited. The southern reaches to the end of the coast, and includes the province of Dancali, of which Abex is the capital. Of this part little can be said worthy of notice, but that its chief produce is salt. Here is a sea-port called Balyur, at which the Portuguese missionaries first landed; and as their reception and treatment from the Chiek, or king, were rather singular, we shall present the reader with a relation of them.

As soon as the king heard of their arrival, he sent to invite the patriarch (or principal missionary) and his retinue to his court, which was about three or four days journey from Balyur, and dispatched his own son to meet them in the way, and conduct them to the royal palace, or rather camp, which they found to consist only of half a dozen tents, with about a score huts fenced in with a thorn hedge, and shaded by some wild kind of trees.

The hall of audience, where they were received by the king, was a large tent or hut, about a musket shot from the rest. At the upper end was a kind of throne about two feet from the ground, made of stone and clay, and covered with a carpet and two velvet cushions. At the other end, opposite to the throne, was the king's horse, with the saddle, and other accoutrements suspended on one side. Round the hall were about fifty young men sitting cross-legged on the ground; and when the Portuguese missionaries were admitted, they were made to sit down in the same posture.

In a short time the king entered the hall, preceded by some of his domestics, one of whom carried an earthen pitcher full of hydromel, or wine made of honey; another a drinking cup made of porcelain; a third carried a cocoa-nut shell filled with tobacco; and a fourth a silver tobacco-pipe and some fire. Next to them came the king, dressed in a light silk stuff, with a turban on his head, from the edges of which hung a parcel of rings, that dangled before his forehead. Instead of a sceptre, he held in his hand a short kind of javelin. He was followed by all the chief officers of his

court and household; and among them were his lord high steward, the superintendant of his finances, and the captain of his guard. The respect paid him at his coming in was by standing on their feet, and squatting down again twice; after which they went towards the throne to kiss his hand. The audience was short, but full of the most bombastic profession of love and esteem on his side, and of respect and gratitude on theirs: but this behaviour soon altered; for when, on the next morning, they came to make their presents to him, instead of the king's accepting them, the patriarch, who was the person that brought them to him, met with a severe reprimand, for daring to affront a monarch like him with such trifling presents, and was bid to take them away out of his sight. The patriarch readily obeyed, without betraying either fear, or any other emotion than that of disdain, after having given him to understand, that they were of more value than he ought to have expected from religious persons, who had renounced the world, and forsaken their native country, for the sake of carrying their religion into the Abyssinian empire; and told him at parting, that since he did not think them worth his acceptance, the next he sent for from them should be much less valuable.

This spirited behaviour of the patriarch greatly surprised the king, who suffered him to go away with the presents; but being unwilling to lose them, sent one of his officers to fetch them back, with orders to insist upon some addition being made to them. He was glad, however, to take them as they were, the patriarch, on his side, insisting upon retrenching them; so that when they were brought again, the greedy monarch received them with visible marks of dissatisfaction and resentment. The disgust in which he held them on this account was soon evinced; for he not only detained them, upon some pretence or other, longer at his court than was necessary for getting things ready for their departure, but privately forbid his subjects to sell them any kinds of provisions at any price; so that they must have been obliged either to satiate his avarice by larger presents, or have been in danger of starving, had it not been for the spirited patriarch, who expostulated with him on the impropriety of his conduct, and at the same time threatened him with the emperor's resentment. Notwithstanding this, however, he not only postponed their departure from day to day, but suffered them to be insulted by his subjects, in hopes of finding some pretences for extorting from them farther presents for their dismissal. To avoid this, the only expedient they could find, was to bribe one of his favourite ministers with a valuable gift, who soon after obtained their audience of leave, and such supplies of carriages, provisions, &c. as were necessary to proceed on their embassy to the Abyssinian court. But before their departure they were obliged to compliment all the officers of the Dancali court, from the most elevated to the lowest.

## C H A P. XVIII.

## N U B I A, O R S E N N A R.

**T**HE kingdom of Nubia is bounded on the north by Egypt, on the south by Abyssinia, on the east by the Red Sea, and on the west by Goaga. It is 940 miles in length, and 600 in breadth. The river Nile runs through it; on the banks of which, and those of

some other rivers, it is pretty fertile; but in other places it is barren, sandy, and destitute of water.

The inhabitants of Nubia are, in general, low in stature, but stout and courageous. They are quite black, and their faces much disfigured, not only by the flat-

ness of their noses, but by the marks of the small-pox, that disease being so prevalent here, that they frequently have it twice or three times.

Their dress is much the same as that of the Ethiopians. They are greatly addicted to drunkenness; are avaricious, base, and designing; and pride themselves not only in cheating strangers, but each other. The principal part of them are Mahometans; but they pay as little regard to religion as to honour and honesty. Those who live in towns or cities employ themselves chiefly in commerce; but such as reside in the villages follow husbandry and fishing.

The king of Nubia is despotic. He has a spacious palace, which is sumptuously furnished. He is very fond of shooting, and frequently takes excursions with his nobility in pursuit of that diversion. He and his chief nobles attend four days in the week to business of state; at which times they also administer justice in all cases, whether of a civil or criminal nature. This they do with great expedition, especially in the latter case, where, if the person be found guilty, sentence is no

sooner passed than executed. For trifling matters they are punished with the bastinado; but in cases of murder and treason they are put to death, the manner of doing which is by laying the criminal on his back, and beating him on the breast with a stick till he expires, which, from the severity of the strokes, is generally effected in a very short time.

The language of the Nubians, though peculiar to themselves, bears some kind of affinity to the Arabic.

The principal towns here are Nubia or Sennar, the capital, and Dungala. The former is spacious and populous, and abounds with provisions. The inhabitants carry on some trade here with those of the neighbouring town, as well as of Cairo, and other parts of Egypt.

Dungala is a considerable town, but the houses are low and mean. The inhabitants carry on some foreign trade.

Here are other towns and villages, of which those situated near the Nile are tolerably pleasant, but the rest are poor, wretched, and unhealthy spots.

## C H A P. XIX.

## E G Y P T.

**T**HERE is not a more striking instance of the mutability of all sublunary objects, and the effects produced by the revolutions of time, than what may be displayed on a comparative view of the former and present state of the country we are about to describe.

Egypt might once be deemed the metropolis of the world, the seat of science, the nursery of the arts, and grand reservoir of curious productions. If considered in relation to what constitutes the real power of a state, it is now become feeble, the arts cease to be cultivated, and nothing remains but the shadow of what it has been.

Notwithstanding, however, the depredations of time, we cannot survey the extent and magnificence of its ruins, without reflecting with pleasure on the means by which it had once attained to such a pinnacle of grandeur. There are still remaining memorials which ages cannot destroy, which have resisted revolutions, and demonstrate that in Egypt the greatest kings endeavoured to acquire fame by undertakings the most arduous for the benefit of their country. In a word, from a general survey of a spot as renowned as any upon the globe, the mind cannot but derive most rational entertainment.

## SECTION I.

*Name, Situation, Extent, Divisions, Climate, Soil, particular Description of the river Nile, Mountains, &c.*

**T**HE opinions of authors concerning the origin of the name of this country are various: the most probable is that it was called Egypt from a Greek word signifying a vulture, a bird of a blackish hue, alluding to the blackness of its soil, and the sable colour of its inhabitants.

Egypt is bounded on the north by the Mediterranean Sea, on the south by Abyssinia or Upper Ethiopia, on the east by the Red Sea, and on the west by the Desert of Barca, and unknown parts of Africa. It is computed at 600 miles in length, and 250 in breadth, and is situated between 20 and 32 degrees of north latitude, and 28 and 36 degrees of east longitude.

Some geographers divide this country into two parts, the Upper and Lower Egypt; others into three, viz. The Upper, properly so called, or Thebais; the Middle, or Heptanomis; and the Lower Egypt, called also Delta. We shall, in the course of our description, adopt the latter mode, as most explanatory.

The climate of Egypt must be very warm from its being contiguous to the tropic of Cancer, as well as from its sandy soil. Though the air is generally dry, yet great dews fall after the swelling of the Nile, which continue for some months. In the Delta, or Lower Egypt, it sometimes rains a little in the winter; but in the Upper, towards the cataracts, seldom or ever. The first summer (for they reckon two) which is March, April, and May, is the most sickly season, because the changeable weather, excessive heats, and hot winds, cause distempers: but in the second, viz. June, July, and August, and in autumn and winter, they breathe a cooler air, the weather is more fixed, and the country of course more pleasant. The coldest season is in February, when the opulent people wear furs. The north, called by the ancients the Etesian wind, begins to blow towards the close of May, greatly refreshes the air, and thereby conduces to the health and happiness of the inhabitants.

The fertility of Egypt, and the excellence of its productions, are particularly mentioned by the ancients, and by Moses himself, Gen. xiii. 10. Its great fertility is derived from the overflowing of the Nile. This celebrated river, called by the ancients Abanchi, signifying in the Abyssian language, *The Father of Rivers*, has its sources in Ethiopia. It enters Egypt almost under the tropic of Cancer, crosses it from south to north, to about four leagues below Cairo, where, dividing itself into two branches, it forms the Island of Delta. It is likewise only towards the extremity of this island, which the Egyptians name, in Arabic, Batn-el-Bacara, (the belly of the cow) that the plains on each side the Nile, shut in by the higher grounds, are capable of cultivation.

The river passes violently down seven cataracts, from a very considerable height between rugged rocks and precipices, with so great a noise as to be heard several miles off. The people of those parts used formerly to entertain strangers with a surprising spectacle, which is but seldom now practised. Two of them get into a small boat, one to guide it, and the other to bale it clear of the water. After having borne the violence of the agitated waves for some time, they dexterously steer their boat through the narrow channel, thereby avoiding the rocks, and letting themselves be carried down by the falling river, direct their little boat with their hands, and rushing headlong, to the great terror of the spectators, who think them utterly lost and swallowed up, they appear again on the water, far from the place from

from which they fell, as if they had been shot out of an engine.

The annual inundation of the Nile in a country where it scarcely ever rains, and which the heat of the climate, and the very nature of the soil, seems to have devoted to perpetual drought and sterility, is, without doubt, a most surprising phenomenon.

Though the river begins to swell in May, no public notice is taken of it till about the 20th of June. The progress of the inundation is observed at the Nilometer, or Mekias, as called by the Arabs, situated at the southern point of the Isle of Rhoda, opposite Old Cairo. This Nilometer is an octagonal column of white marble, divided into 22 equal parts, and all, except the 2d from the bottom, are subdivided into 24 inches. Public criers, distributed in each quarter of the capital, every day make known to the public the rising of the waters, till they are come to the height proper for opening the grand canal, by which they are conveyed to the middle of the city, and the cisterns. The height of the inundation is usually 16 cubits, or 24 feet; the Egyptian cubit being a foot and a half. If it exceeds that height, it does much mischief, not only by overflowing houses and drowning cattle, but also by engendering a great number of insects, which destroy the fruits of the earth. The cry Oof-Allah, signifying *God has kept his promise*, proclaims the opening of the canal. Children, bearing streamers of different colours, accompany the crier, and diffuse a general joy at the certainty of plenty, and the event is celebrated with universal festivity.

The ancient Egyptians had the barbarous custom of sacrificing a young girl to the river, when the waters rose to a sufficient height for opening the canal.

Here it is to be observed, that the Grand Seignior is not entitled to his annual tribute till the canal is opened at Grand Cairo; and when it is opened, if the waters are not 16 cubits high, the people refuse the payment of the tribute.

As the river cannot of itself overflow the lands every where in the necessary proportion, they have cut canals, and formed a variety of engines, for the purpose of conveyance. There are also a number of wells, from which the water is drawn to water the gardens and fruit-trees. Numbers of oxen are daily employed in this single labour, besides the men, who draw water in wicker baskets, so closed and well lined, that not a drop runs through.

It is remarkable that while other rivers carry off the heart of the lands they overflow, the Nile, by the mud or slime it brings down with it, fattens the earth, and renders it fruitful. The water must be purified before it is drank. This is done by mixing bitter almonds, pounded to dust, in a jar full of water, and kept turning with the arm for some minutes. It is then left to settle, and, in five or six hours, the noxious particles subside to the bottom of the vessel, and the water becomes limpid and excellent.

When the Nile is returned within its banks, the canals supply the people and cattle with water, which maidens are continually to be seen fetching thence, according to the ancient custom so often taken notice of in scripture.

It was, without doubt, to provide against those years when the Nile does not overflow a great part of the country, that the ancient sovereigns of Egypt cut so many canals, the principal of which are still kept in order, but the greater part neglected, and consequently one half of the country is deprived of cultivation. Those that convey the water to Cairo, into the province of Fayoom, and to Alexandria, are most attended to by government. An officer is appointed to watch this last, and hinder the Arabs, who receive the superfluous waters of this canal, from turning them off before Alexandria is provided, or opening the canal before the time fixed, which would hinder the increase of the Nile. That which conveys the waters into Fayoom is watched in like manner, and cannot be opened before that of Cairo, which is called the canal of Trajan.

There are great numbers of passage-boats upon the Nile; and as soon as night draws on the passengers betake themselves to their arms; for the river often swarms with pirates, who attack boats under favour of darkness, assassinate passengers that are off their guard, and seize their effects.

The mountains four leagues from the Nile, and facing Cairo, are a ridge of rocks of 40 or 50 feet high, divide the plains of Libya, and seem as if only intended to serve as a bank to the general inundation. At the summit of the angle of Delta the rocks of Libya, and the coasts of Arabia, open to the view, and appear to recede from each other towards the east and west. This great extent of country, from the kingdom of Barca, is either inundated by the river, or at least liable so to be.

## SECTION II.

### *Natural Productions of Egypt, Vegetable, Animal, &c.*

FROM the facility with which the country is watered, and the richness of the soil, the Egyptians have not the laborious task of ploughing, digging, or breaking the clods; but when the water has retired, they have only to mingle a little sand with the earth to abate its strength, tempering the dryness of the sand with dung; after which they sow with little pains, and almost without charge. They sow the spring corn and vegetables ordinarily in October and November, as the waters fall. Within two months the ground is covered with all sorts of grain and pulse, as wheat, rice, barley, beans, &c. With barley they feed their cattle, and make an intoxicating kind of liquor by fermentation, which is the common drink of the lower class of people. Their harvest is in March or April. They have also sugar-canes, melons, dates, figs, cucumbers, and other vegetables, which they eat in hot weather as cooling food. As they have no common grass, they supply the want of it by sowing their land with clover. The lotus is an aquatic plant peculiar to Egypt, which grows in rivulets, and by the side of lakes. There are two species, the one bearing a white, and the other a blueish flower.

Most of their trees, especially those in their gardens, are exotics. Their most common trees are the sount, which bears a pod used instead of bark in tanning of leather; the tamarisk, Pharaoh's fig, the sycamore of the ancients, the palm or date tree, and another species of the palm called the dome-tree. The papyrus is a production of Egypt, though it is not so plentiful as formerly, the inhabitants having greatly diminished the quantity by digging up the roots for fuel. This reed grew chiefly on the borders of the Nile, and served the ancients for the purpose of writing upon. Hence the origin of the word *paper*. The bark was divided into thin flakes; these were laid flat on a smooth surface, moistened with the glutinous waters of the Nile, compressed together, and then dried in the sun for use. One sort of the flax of this reed was so very fine, and they dressed and spun it so curiously, that the threads could scarce be seen. It grew in such plenty, that they had not only enough to cloath their priests, who wore nothing else, but persons of rank in general.

Of animals there are wild and tame oxen, camels, asses, goats, and sheep, of which there is great plenty. The buffalos, in the hot season, live in the Nile, lying among the waters up to the neck, and feeding upon the herbs that grow upon the banks. There are vast numbers of antelopes, and a large kind of ape, with a head somewhat like a dog's, whence it was called cynocephalus. Camelions are common in this country. There are also tigers, hyænas, wolves, foxes, &c.

The crocodile, the most celebrated of all the Egyptian animals, is terrible either on land or in the water, but more particularly so in the latter element. They are often seen basking themselves on sunny banks, where they lay for many hours motionless, and exactly resemble the trunk of a tree. On the approach of any living

living creature, they dart upon it, run to the water, and immediately plunge to the bottom with their prey. During the floods they sometimes enter the cottages of the natives, and furiously seize upon man, woman, or child, cattle, domestic animals, &c. Indeed, instances have been known of their taking a man out of a canoe, and diving to the bottom, without its being in the power of those who were in sight to afford him any assistance.

All the parts of the crocodile are remarkably strong; the teeth are exceeding sharp; and, above all, the tail is singularly dreadful; with a blow from this, it can overturn a boat, or stun the strongest animal. Many ridiculous stories have been told concerning this creature. Some have proceeded from travellers taking the most absurd tales upon trust, which we shall therefore reject, as being determined to adhere only to matters duly authenticated.

Crocodiles are not fond of salt water, but love to continue in rivers. They lay their eggs in the sand, having previously dug a hole with their fore paws to deposit them in. Having delivered some of their burden, they cover up the place with great care, and then retire. The next day they return again, uncover the place, lay about the same number of eggs, and then retire till the ensuing day, when they repeat the same for the last time, and then finally close the hole.

As soon as the eggs are vivified by the heat of the sun, which happens at the expiration of thirty days, the young ones begin to break the shell. The mother, by instinct, goes at the same time to assist them by scratching away the sand. The moment they are at liberty, the strongest make towards the water, and the rest mount upon the back of the mother, who carries them safely to it. "But the moment they arrive at the water (says a late authentic traveller) all natural connection ceases: when the female has introduced her young to their natural element, she and the male become among the number of their most formidable enemies, and devour as many of them as they can: the whole brood scatters into different parts at the bottom, and by far the greatest number are destroyed."

This animal is not only an enemy to its own species, but is at universal enmity with all other living creatures. Man is its professed foe, and kills it to prevent its depredations, as well as to eat it. Indeed its flesh is but indifferent food, though the eggs are deemed great delicacies, and are sought after with avidity, not only by man, but by many beasts, and birds of prey. The vulture is particularly successful in destroying its eggs, which they effect by the following stratagem: they hide themselves among the rushes and shrubs about the banks of those waters where the crocodile inhabits; then watching till she has deposited her eggs, they go to the place as soon as she retires, scratch away the sand, and feast upon the spoil. At other times, when they have not discovered a crocodile's nest, they are equally destructive to the young fry as they run to the water.

The ichneumon, or rat of Pharaoh, is another terrible enemy to the crocodile species, as it destroys both eggs and young fry with great avidity. On account of this peculiar excellency, as the inhabitants of this country have a just right to esteem it, together with the rest of its perfections, for it is equally destructive to camellions, serpents, frogs, rats, mice, and most obnoxious animals and reptiles that it is able to master, the ancient Egyptians deified it, and held it in the utmost veneration. This animal, with respect to shape and colour, resembles a badger. It has a snout like a hog, with which it routs up the earth and sand; the nose is prominent, and the ears short and round. It is of a yellowish colour at all times, except when angry; but if provoked, it bristles up its hairs like a porcupine, and then appears of two colours, which are white and yellow, that run in distinct streaks. The legs are black, the tail long, and the tongue and teeth like those of a cat. It is an amphibious creature, can bear to remain under water much longer than the otter, and is bold, active,

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and nimble: but that it creeps down the throat of the crocodile, and knows its intestines, is entirely fabulous, and was one of the errors of oral information, when conjectures were relied on more than facts, and common report believed without having recourse to experiments.

The Christians ride upon asses, through the compulsion of the Turks. The hippopotamus, or river horse, an amphibious animal, resembling an ox in its hinder parts, with the head like a horse, is found in Upper Egypt. The animals of this country seem to partake of the fecundity of the soil, as they are remarkably prolific.

In Egypt there are birds of various kinds, as the ostrich, the eagle, the hawk, the pelican, the flamingo, the stork, the wild goose, &c. &c. The most remarkable are the following.

The ibis is so peculiar to Egypt, that it pines and dies away if carried out of that country, but is much esteemed for the great use it is of in destroying certain noxious insects which the south winds bring from the deserts of Libya.

The Egyptian stork (which some have erroneously supposed to be the ibis) has no voice, or at least makes no other noise than what is occasioned by its striking the under and upper chaps together very forcibly. There is one peculiar quality in the stork which seems more forcible than in any other living creature, viz. an uncommon degree of filial affection. The singular veneration of this bird for its parent was observed in the earliest ages; hence it was called in Hebrew *chesidah*, a word which implies compassion and piety; and in Greek it was termed *storge*, which signifies natural affection. From the latter it is probable that the English word stork came to us, through the medium of our Saxon ancestors.

This bird has a long bill, and long reds leg, which are peculiarly adapted to the nature of its getting its prey; for as it seeks for serpents, frogs, &c. in wet and marshy places, its long legs serve as stilts; and as it flies away with its food to its nest, its long bill, which is jagged, enables it to secure it. It lays but four eggs, and sits only thirty days. Its filial piety has been the admiration of all ages, and drawn the attention of the most judicious and learned. One of the seven wise men, when Croesus asked him which was the most happy animal, replied, "The stork: because (said he) it performs what is just and right by nature, without any compulsive law."

The Egyptian pelican, with respect to size and shape, resembles a swan. Its colour, however, is not so pure a white, nor is the beak similar, the latter being about a foot in length, and very thick, the colour blue and yellow, and the point sharp. The upper chap is formed like the same part in most other birds, but the lower is unlike any thing appertaining to the rest of the feathered race: it does not consist of one solid piece, but is composed of two long flat pieces, connected by a membrane which extends to the throat, but is flabby and loose, on which account it is capable of containing a vast quantity of provision.

The ostrich is a very large bird, being usually seven feet in height from the top of the head to the ground; but the neck itself is so long, that it comprizes three of those feet. From the top of the head to the rump, when the neck is stretched out in a right line, it is about six feet; and the tail is twelve inches in length. The wings are exceeding strong, but at the same time they are too short to enable the bird to fly, though they serve as sails, and assist it to run with great expedition. The plumage is black, white, or grey: the large feathers at the extremities of the wings and tail are white, the others are black and white intermixed. The sides and thighs have no feathers, nor are there any under the wings. All the feathers of ostriches are as soft as down. Dr. Brooke, in his Natural History, says, "An ostrich is the most greedy bird that is known, for it will devour leather, grass, bread, hair, metals, or any thing else

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that



that is given him. However, he does not digest iron and stones, as some have pretended, but voids them whole. These substances enter into the gizzard. A remarkable instance of this occurred in an ostrich belonging to a Morocco ambassador here, and intended as a present to the king's menagerie. I, among many others, went to see it, when it plucked off the brass shell of a button from a gentleman's coat, and swallowed it: a few days afterwards it sickened and died, when, upon opening it, the button was found in the gizzard, which it had gangrened."

The lakes of Delta, near the sea, afford great quantities of fish, but not in great variety, there not being above seven or eight sorts, two of which the Egyptians salt and send in large stores to Syria, Cyprus, and Constantinople. The bed of the Nile being very full of mud and slime communicates a muddy taste to the fish that feed in it. They have various methods of catching the fish, but the most curious and singular is that with a bird. When the fishermen have set up their long nets, which they draw quite round, they let two tame pelicans swim in the lake, having fastened a thread to their eye-lids, by means of which they can tie up their eyes during the whole fishery. The fishermen are obliged to take this precaution, in order to prevent the birds from eating too many fish. The pelican, having a strong scent, pursues the fish around him, and the people on its sides prevent them from getting away by driving them into the nets.

The dolphins, which are very numerous, especially in the Mendesian mouth, pursue the fish, which makes them take refuge in little ponds full of weeds: as soon as they are got into these ponds they cannot escape, because the fishermen shut up the entrance into the lake with nets. The fishermen, who reap so great an advantage from those pursuits of the dolphins, almost look upon it as a miracle, and they are ignorant enough to take the dolphins to be some good spirits sent on purpose to do them this service.

There are various kinds of reptiles here. The horned viper, so called from having a kind of horns, is of excellent use in medicine. There is a serpent of great bulk called Thaibanne, and several sorts of asps, whose poisons have different effects, though finally all are mortal. There are swarms of gnats and musquitos in the air and in the houses, which greatly annoy the inhabitants.

Having thus treated of the natural productions of this country, we shall proceed to consider it in a distinct point of view, beginning, as proposed, with Upper-Egypt, or Thebais.

### SECTION III.

#### UPPER EGYPT, OR THEBAIS.

**T**HEBAIS, so called by the Greeks from Thebes, its metropolis, is the most southern part of Egypt, next to Ethiopia, and nearly as large as all the rest, including the country on both sides the Nile down to Heptanomis. There were formerly in this part of Egypt a number of large and magnificent cities besides Thebes, Lycopolis, Abydos, Tentyris, Hermonthis, Latopolis, Coptos, Anteopolis, &c. &c. In these were temples of several deities, and tombs of their ancient princes.

Some late travellers inform us there are not only several obelisks and colossuses still remaining here, more beautiful than in Lower Egypt, but pyramids higher than those near Cairo, with other stupendous works. In confirmation of this, a person of rank, who lately visited these parts, affirms, that the people of the country assured him the funeral monuments in Thebais were innumerable, and surpassed, in magnificence, those of Memphis and Alexandria. They added, that there were still to be seen temples with columns of red granite as large as that of Pompey, and that the paintings within were not less remarkable. The same person ob-

serves further, that it cannot be doubted but that the Upper Egypt contains amazing treasures buried under its ruins, as a captain lately discovered an urn filled with gold medals, of which he secretly melted down a great number.

Sayd, supposed to be the ancient Egyptian Thebes, is the capital of Upper Egypt, and was formerly one of the finest cities in the universe. It is said by some persons who have visited it, to be the most capital antique curiosity now extant, containing vast columns of marble and porphyry which lie half buried in the ground, and statues and obelisks of a prodigious size, adorned with hieroglyphics.

There are many other magnificent remains of Thebes, but the most remarkable are the colossal statues of Memnon: they are made of a particular sort of hard granite, which most resembles the eagle-stone.

### SECTION IV.

#### MIDDLE EGYPT, DISTINGUISHED BY THE NAME OF HEPTANOMIS.

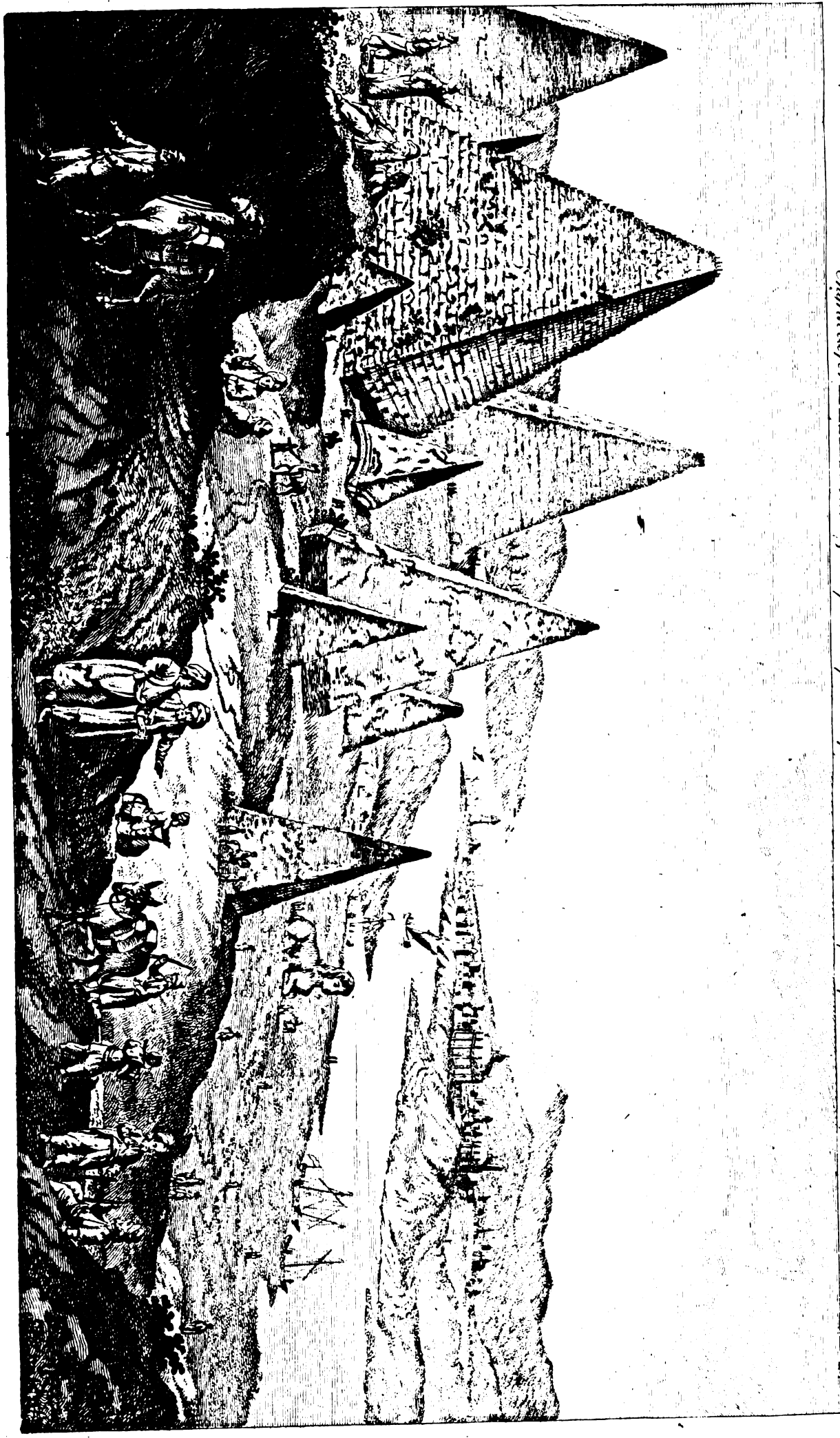
**T**HE appellation of Heptanomis alludes to the seven names or præfectures into which this part of Egypt was originally divided. Like the other parts it once contained extensive and opulent cities, of which the chief worthy of notice is Memphis, celebrated for those astonishing monuments of antiquity the pyramids, or burial places of their kings. These grand objects of curiosity have long attracted the attention of men of speculation, and the accounts of travellers have been read with infinite delight. These pyramids are constructed on that ridge of rocks which is the boundary of Libya, and generally called the Pyramids of Giza. They are about 20 in number, but two of them have been principal objects of attention. We have revised the respective details concerning them, and present our readers with the following account, as related by a character eminent for rank and literature, and the most modern that can be obtained. He writes thus: "We left Giza about an hour after midnight, and scarcely had proceeded a quarter of a league before we perceived the tops of the two grand pyramids. We were but three leagues from them, and the moon shone on them with full splendour. They appeared like two pointed rocks, with their summits in the clouds; and the aspect of these antique monuments, which have survived nations, empires, and the ravages of time, inspired veneration.

"We approached the pyramids, which, with aspect varying, according to the windings of the plain we traversed, and the situation of the clouds, became more and more distinct. At half past three in the morning we found ourselves at the foot of the greatest. We left our cloaths at the door where it entered, and descended each with a torch. We proceeded till we came to a place where we were obliged to crawl, to pass it to the second entry, which corresponded to the first. We then ascended on our knees, supporting ourselves with our hands against the sides, otherwise we were in danger of sliding precipitately down an inclining plane, the notches or steps of which did not afford certain foothold. We fired a pistol about the middle, the fearful noise of which was long reverberated among the cavities of this immense edifice, and which awakened thousands of bats, which were very large, that darting up and down, beat against our hands and faces, and extinguished several of our lights. When come to the top we entered, through a very low door, a great oblong chamber, entirely of granite. Seven enormous stones, crossing from one wall to the other, formed the ceiling. A sarcophagus, cut from a block of marble, is placed at one end. It has been violated by man, for it is empty, and the lid has been torn off. Bits of earthen vases are scattered round. Beneath this chamber is a lesser one, where is the entrance of a conduit full of rubbish.

"After



*Illustrated by BANKES'S New & Complete System of GEOGRAPHY. By Hoag's Authority.*



*The EGYPTIAN PYRAMIDS with a View of part of the NILE. &c.*



"After examining these caverns, where the light of day never enters, and the shades of eternal night grow more thick and dark, we descended by the way we came, taking care not to tumble into a well which is on the left, and reaches to the bottom of the pyramid. The air within this edifice being never changed, is so hot and foul as almost to suffocate. When we came out we were bathed in sweat, as pale as death, and might have been taken for spectres rising from the abyss of darkness.

"Having eagerly breathed the open air, and refreshed ourselves, we hastened to scale this mountain of man. It is composed of more than 200 layers of stone, that recede in proportion to their height, which is from four feet to two. These enormous steps must all be mounted to arrive at the summit, and this we undertook, beginning at the north-east angle, which is the least damaged, but did not accomplish our task till after half an hour's severe labour.

"Day began to break, and the east gradually assumed more glowing colours. We sat enjoying a pure air, and a most agreeable coolness. The sun-beams soon gilded the top of Mokkatam (a mountain which overlooks Grand Cairo) and soon rose above it in the horizon. We received the first rays, and beheld, at a distance, the tops of the pyramids of Saccara, three leagues from us, in the Plain of Mummies. The rapid light discovered every moment new beauties. The herds left the hamlets, the boats spread their sails, and our eyes followed the vast windings of the Nile. On the north were sterile hills, and barren sands; on the south the river and waving fields. To the east stood the small town of Giza; and the towers of Tostat, with the castle of Salah Eddin, terminated the prospect. The universe contains not a prospect more variegated, more magnificent, or more awful.

"Having engraved our names on the top of the pyramid, we cautiously descended, for the deep abyss lay before us: a piece of stone breaking under our hands, or beneath our feet, would have cast us down headlong.

"Once more safe at the bottom, we made the tour of the pyramid, contemplating it with a kind of terror. On a near view it seems composed of detached rocks; but at 100 paces distant the largeness of the stones is lost in the immensity of the structure, and they appear very small."

Many travellers and learned men, from the time of Herodotus, the Greek historian, to the present date, have measured the grand pyramid, and the difference of their calculations, far from removing, has but augmented doubt concerning it. A modern writer of repute says that its perpendicular height is near 500 feet.

The noble traveller before-mentioned observes, that those persons who have pretended this pyramid was never finished, because it is open, and is not coated, are mistaken. That it was coated is proved by the remains of mortar still found in several parts of the steps, and by the testimony of Maillet, who visited and examined it many times with all possible care.

The second pyramid is about ten yards south of the first. The architecture of it is much like the former, but it is greatly inferior in size.

The third pyramid is said to exceed the others in the beauty of its workmanship; but the rest contain no particulars worthy of description.

Each pyramid has its catacombs (grottos or subterraneous cavities for the burial of the mummies, or embalmed bodies.) The opening at the side is hollowed in such a declined direction, that a person cannot descend into it without being let down by a rope.

As our commerce with the eastern world is now of such real concern, as to make every thing which relates to it more or less interesting; and as the land passage to India is now more frequented than formerly; every thing which may, in the slightest degree, tend to facilitate that passage, is an object of public attention. By way of caution therefore to future travellers, we insert the following narrative respecting one of these catacombs.

The celebrated AARON HILL, when in Egypt, had the curiosity to examine a catacomb. He was accompanied in his expedition by two other gentlemen, and conducted by a guide, who was one of the natives of the country. They at length arrived at the spot, and without taking notice of some fellows who were sauntering about the place, descended by ropes into the vault. No sooner were they let down, than they were presented with a spectacle which struck them with terror: Two gentlemen apparently starved to death, lay before them. One of these victims had a tablet in his hand, on which was written, in pathetic language, the story of their lamentable fate. It seems they were brothers of rank and family in Venice, and having in the course of their travels entrusted themselves with one of the natives, for the purpose of visiting the inside of the catacomb, the perfidious villain had left them there to perish.

The danger to which Mr. Hill and his friends were exposed, instantly alarmed them. They had scarcely read the shocking tale, when looking up, they beheld their inhuman guide, assisted by two others, whom they had seen near the spot, closing the entrance into the vault.

They were now reduced to the utmost distress; however, they drew their swords, and were determined to make some desperate effort to rescue themselves from a scene so truly dreadful. With this resolution they were groping about at random in the dark, when they were startled at the groans of some one seemingly in the agonies of death. They attended to the dismal sound, and at length, by means of a glimmering light from the top of the catacomb, they saw a man just murdered, and a little beyond they discovered his inhuman murderers flying with the utmost precipitation. They pursued them immediately, and though they were not able to come up with them, they however had the good fortune to reach the opening through which these wretches escaped out of the cavern, before they had time to roll the stone on the top of it. Thus Mr. Hill and his friends were by a miracle saved.

This memorable circumstance will, without doubt, be almost uppermost in the mind of the oriental traveller, and while he is impressed with horror at the baseness and cruelty of the transaction, it will at the same time quicken his own caution, and be the best guide to his conduct.

At a small distance from these pyramids, and about a quarter of a mile from the river, is a monstrous figure called a sphynx, the face of which represents that of a beautiful woman, and the body that of a lion. This extraordinary figure is said to have been the sepulchre of king Amasis.

This sphynx is one entire stone, smooth and polished, and was cut out of the solid rock. Travellers differ with respect to the dimensions of this figure, but the most just appear to be those given by Dr. Pocock, who says, the lower part of the neck, or beginning of the breast is 33 feet wide, and 20 thick to the back; and thence a large hole in the back 73 feet; and from thence to the tail 30 feet. Besides the above-mentioned hole in the back, there is another on the top of the head, by which it is conjectured the priests entered it to deliver their oracles. The Egyptians hieroglyphically represented a harlot by a sphynx, having the amiable face of a woman, and the rapacious strength of a lion.

The following observations may serve to explain the origin and meaning of the Egyptian hieroglyphics. Ideas were first conveyed by emblems, or picturesque representations of things. This being the first method of writing, it was generally understood by every one; but when characters were introduced instead of pictures, these emblems became at length unintelligible. In process of time, the priests of the Egyptians, to keep the mysteries of their religion from the knowledge of the common people, used hieroglyphics, or sacred characters, as the term or phrase imports, being a compound

pound of two Greek words, the one signifying sacred, and the other to engrave or carve.

Many of the poor in Egypt are maintained by being employed to dig beneath the barren sands in search of these sepulchres. When their attempt proves successful, they make a small well of about three feet broad, and 16 or 18 feet deep; into which one with a torch in his hand is easily let down by a rope. At the bottom is a four-square passage, but so low, that they must stoop to go in. At the end of this, they come to the four-square vaulted repository, 24 feet every way, in which are tables cut out of the same rock, whereon the bodies are placed in chests or coffins of wood or stone, on which are certain hieroglyphic characters.

The mummies, or bodies themselves, are embalmed with spices and bitumen; but the chests or coffins wherein the mummies lie, and the winding sheets in which they are wrapped, are richly gilt, streaked with various colours, and curiously ornamented with hieroglyphics.

The methods taken by the ancient Egyptians to preserve the bodies of the dead are thus described by a late traveller: "In the preparing them, (says he) to keep them from putrefaction, they drew out the brains at the nostrils, and supplied their place with preservative spices: then cutting up the belly with an Ethiopian stone, and extracting the bowels, they cleansed the inside with wine; and stuffing the same with a composition of Cassia, myrrh, and other odours, closed it again. The poorer sort of people effected the like with bitumen, and the juice of cedars, which, by the extreme bitterness, and drying faculty, not only immediately subdued the cause of interior corruptions, but have preserved them uncorrupted above 3000 years."

Among the *catacombs* is one for particular birds and animals, which is much more magnificent than the others. These creatures were worshipped by the ancient Egyptians, who so highly revered them, that when they happened to find them dead, they embalmed them, wrapped them up with the same care as they did human bodies, and deposited them in earthen vases, covered over and stopped close with mortar.

Near the city of Memphis was a famous building called the Labyrinth, which, according to Herodotus, was built by twelve Egyptian kings, when Egypt was divided into that number of kingdoms, and consisted of twelve palaces, regularly disposed, that had a communication with each other. These palaces contained three thousand rooms, half of which, interspersed with terraces, were ranged round the halls, and discovered no outlets; the other half were under-ground, cut out of the rocks, and designed for the sepulchres of the kings. The whole building was covered with stone, and adorned with the finest sepulchres. The halls had an equal number of doors, six opening to the north, and six to the south, all encompassed by the same wall; and at the angle where the labyrinth ended stood a pyramid, which was the sepulchre of one of its founders.

This building is called the Labyrinth from its many windings, and the difficulty those who entered it, found in getting out again. The term is often used metaphorically to signify perplexity, or embarrassment.

The lake Mæris, in this part of Egypt, has been deemed as extraordinary and worthy of notice, as the labyrinth. Writers differ much in their description of this lake. Some have allowed it an immense circumference, while others have contracted its bounds. Whatever may have been its former fame, it seems now to be involved in the general declension of the country.

## SECTION V.

### LOWER EGYPT, CALLED LIKEWISE DELTA.

**L**OWER Egypt received the appellation of Delta from its triangular form, or resemblance of the fourth capital letter in the Greek alphabet. It extended

formerly from Heptanomis to the Mediterranean Sea, and contained not only that part which is encompassed by the arms of the Nile, but also Mareotis and Alexandria with its dependencies to the west; and Casiotis and Augustamnica, with some other territories towards Arabia, to the east.

The Delta is admirably situated for agriculture, being continually watered by machines constructed on the Nile, and the canals cut through it. This rich part of Egypt abounds with rice, barley, and winter fruit. Its fruitful plains, and ever running streams equally gratify the eye and the mind. Besides Alexandria, (of which we shall speak hereafter) there were several cities in this part, but little more is known at present of them than their names.

On Mount Casius was a town of the same name. Strabo says it had a magnificent temple, but it was chiefly remarkable for containing the sepulchre of Pompey, who was buried on this sandy hill, which runs into the sea, and seems to be the place now called by mariners, Tenere. It was near this place that Pompey was treacherously murdered by command of Ptolemy. He was buried by Cordus a Roman soldier; and a superb monument was afterwards erected to his memory, which was repaired and beautified by the emperor Adrian.

With respect to the ancient state of Egypt, we have only to observe, that, according to Diodorus Siculus, it originally contained a vast number of cities, the chief of which was Thebes. Memphis succeeded Thebes, and at last Alexandria to Memphis, as Cairo has since done to Alexandria. We shall treat of the two last in the next Section, when we consider the present state of Egypt.

## SECTION VI.

### *Description of the chief Cities and Places of note in Egypt.*

**G**RAND Cairo, called by the Arabs Misfir, is situated on the right side of the Nile, about half a league from the river, and divided into two towns, the old and the new. It has several squares, sufficiently spacious to invite, and deserve decoration; such as the square of Lusbequia, that of Romelia, and that of the Great Mosque, named Sultan Hassan. There is a considerable dome over this grand edifice. Its cornice, grotesquely sculptured, projects considerably; and its front is faced with the finest marble. The gates are now walled up, and guarded by janissaries. The squares, which become ponds in the time of inundation, are gardens the rest of the year. They are flowed over in September, and covered with flowers and verdure in April.

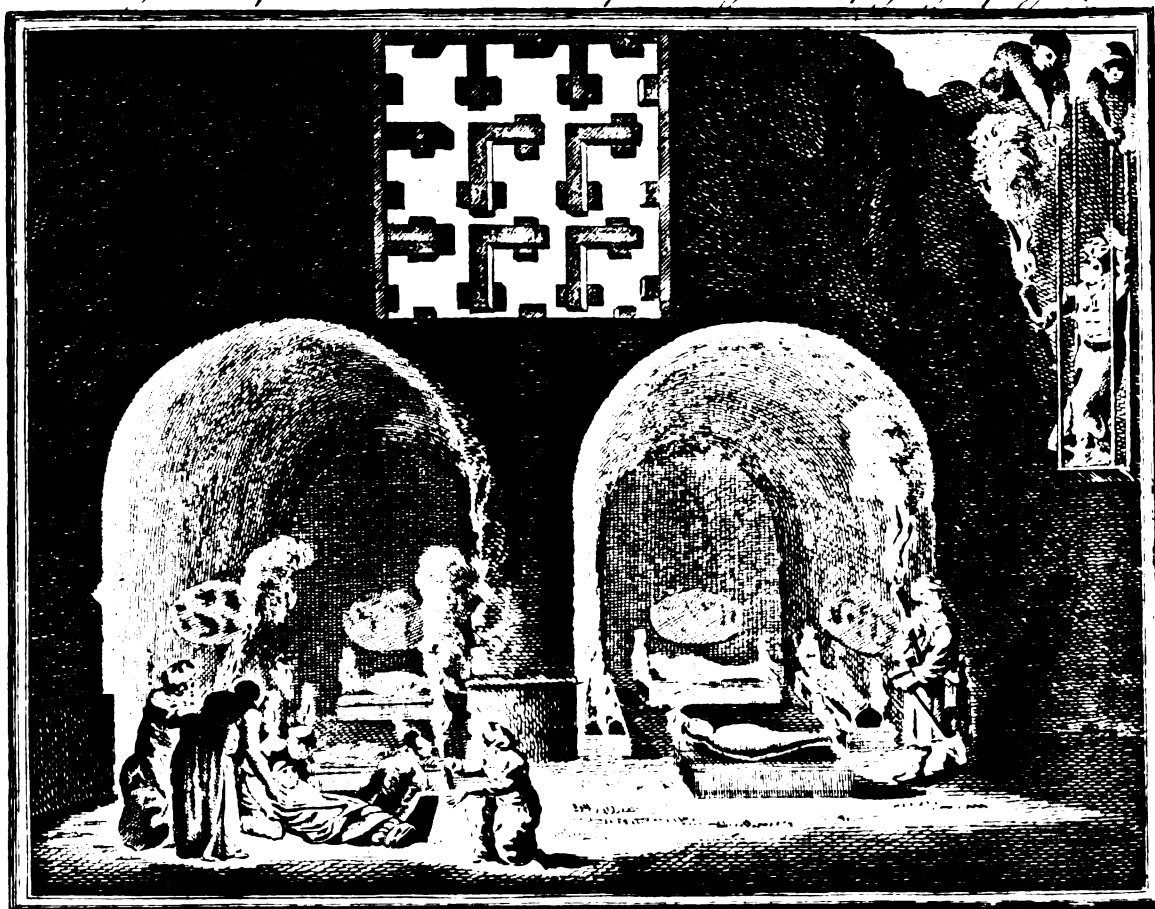
The streets of Cairo are narrow, ill contrived, and so winding, that it is impossible to follow their direction amidst the multitude of houses which stand crowding on each other. In this city there are near 1000 mosques. The greater part of them have minarets, which are high steeples of slight architecture, and surrounded by galleries. From these minarets, at stated hours, public criers call the people to prayers. Many hundred voices may be heard at one and the same time, thus summoning the inhabitants to their religious duties. The Turks have recourse to this method, from their aversion to the noise of bells, which they represent as offensive to the ear, unmeaning, and only fit for beasts of burthen.

The castle of Cairo is situated on a rocky hill, and surrounded by walls, on which are strong towers. Before the invention of gunpowder, this was a considerable fortress, but being commanded by the neighbouring mountains, it would now very soon be demolished by the fire of a battery.

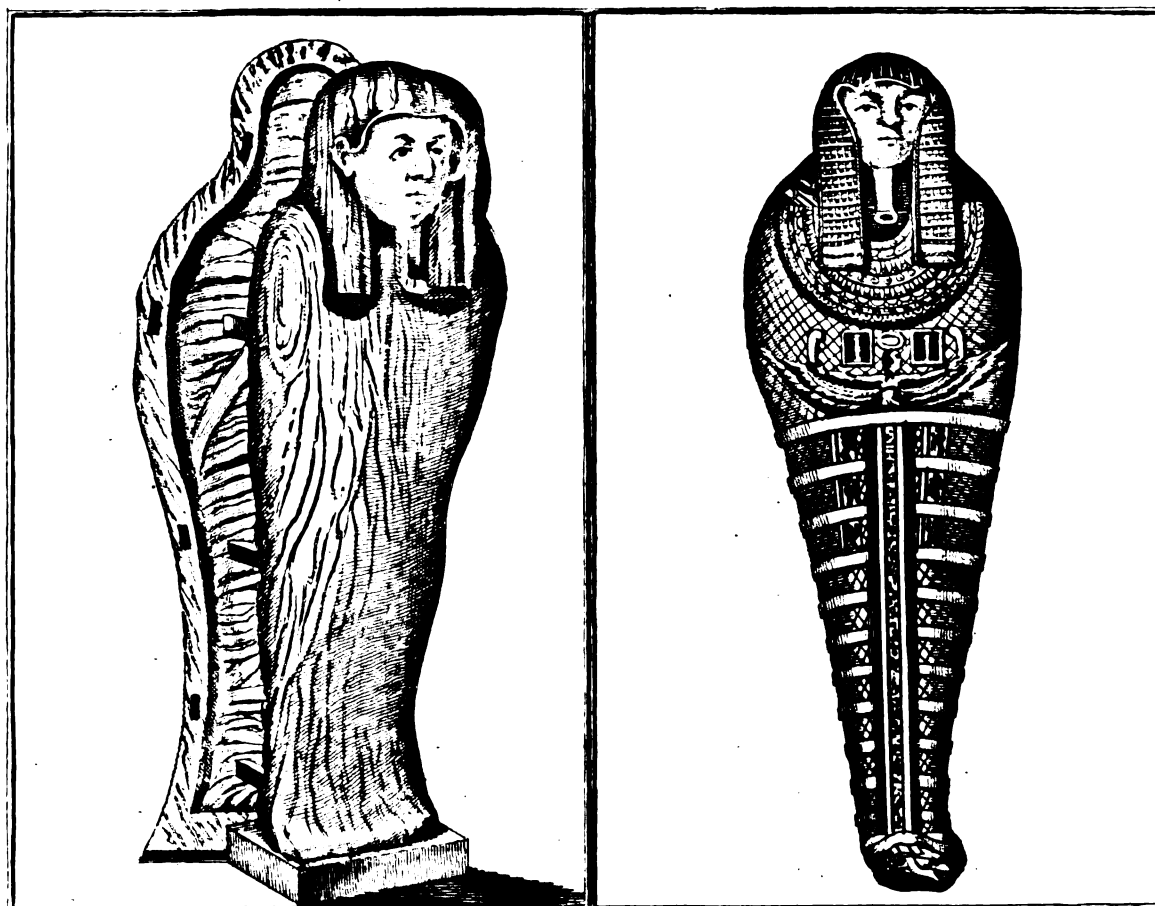
In this castle are included the palaces of the sultans of Egypt, now almost buried under their own ruins. Domes subverted, gilding and pictures involved in rubbish, and columns of marble without capitals, are remaining tokens of its ancient grandeur.

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*Engraved for* **BANKES'S** *Complete System of Geography.*



The Inside of an **EGYPTIAN-SEPULCHRE.**



**EGYPTIAN-MUMMIES.**





The palaces have nothing remarkable in their exterior appearance. Indeed, the pacha, who is representative of the Grand Seignior, is but a mere phantom of power, having, in no respect, a will of his own, but being entirely subject to controul.

There is a mint in Cairo, where they coin a great quantity of medins and sequins, struck with the die of Chiek Elbalad, the most powerful bey in the city, who is vested with the right of coining.

Among the curiosities of this castle is Jacob's Well, sunk in the rock 280 feet deep, and 42 feet in circumference. It has two excavations. A stair-case, with an easy ascent, is carried round. The partition which separates this stair-case from the well is part of the rock, left only six inches thick, with windows cut at intervals to give light; but as they are small, and some low, it is necessary to descend by the light of candles. There is a reservoir, and a level space, at that part of the well where it takes a new direction.

The whole of Grand Cairo is seen at one view, and, by means of its multitudinous mosques and minarets, lofty pyramids, and fruitful fields, interspersed with verdant groves, affords a most beautiful landscape. The streets are pelted with jugglers and fortune-tellers. One of their favourite exhibitions is their dancing camels, which, when young, they place upon a large heated floor. The intense heat makes the poor creatures caper, and being plied all the time with the sound of drums, the noise of that instrument sets them a dancing all their lives after.

As every Mussulman is under a religious injunction of making, at least once in his life, a pilgrimage to Mecca, in the grand caravan, which, in fact, is no other than an association of merchants and travellers bound to the same country, and thus united for their defence against the attacks of the wandering Arabs, we deem it proper to give an account of the same. The caravan sets out from Cairo once a year, and is one of the most splendid and numerous cavalcades in all the east. The number of those which compose the caravan seldom amounts to less than 40,000; but it is oftentimes much greater, in times of peace and plenty, when the commerce is not obstructed: for these caravans join to their devotions a considerable trade, and return home laden with the richest goods from Persia and India, which come to Gedda by the Red Sea, and are thence conveyed to Mecca; and this, joined to the richness of the presents carried there, makes it necessary that they should be attended by a sufficient guard. With this view a draft is always made of all the best troops in Egypt to escort them; at the head of which is the Emir Hadge, or prince of the pilgrims, who has the power of life and death over the whole caravan. The ceremony of his setting out on this expedition from Cairo is very magnificent: the camels are all ornamented; and the sum total belonging to the Emir Hadge amounts to 3000; but the rest is beyond computation.

Those camels are most magnificently adorned which are made choice of to carry the presents to Mecca, especially that which carries the great pavilion called Mahmel, or covering of Mahomet and Abraham's tomb, which is made in the shape of a pyramid, with a square base, all richly embroidered with gold on a green and red ground; the view of the house of Mecca being embroidered upon it, with a portico around it. He is covered with a rich carpet that comes down to his feet, so that nothing is seen of him but his head, neck, and crupper, which are richly adorned. This camel is said to be bred for that purpose; and after he has performed this office he is esteemed sacred, and never more put to any use.

Their encampments are so settled that the caravan must arrive at Mecca in 38 days; and the departure of it is fixed to the 27th day of the moon which follows their Ramadan. It is joined at Beddar, six days journey from Mecca, by the caravan from Damascus; after which they march jointly to Mecca, and are joined in the way by the caravans from other parts, who then pro-

No. 36.

ceed together to pay their devotions at Mount Arafat, from whence they march on to Mecca, where the Emir Hadge puts up the new grand pavilion. The stay of the caravan is confined to 12 days, in which time a great and rich traffic is carried on between the pilgrims and their followers from all parts, and then the Emir Hadge gives his signal for departure. On their return to Cairo the greatest festivities are made, and each person is honoured with the title of hadge, or pilgrim, before his own name.

Notwithstanding the great numbers which compose these caravans, there have been instances of their being attacked, plundered, and carried into captivity by the Arabian freebooters.

The port of Boulac, the place where all the merchandize coming from Damietta and Alexandria is landed, is about a mile and a half from Grand Cairo. It contains grand baths and extensive okals. These okals are square buildings, including a large court with a portico, over which is a winding gallery. The ground floor is divided into spacious magazines, and the rooms above have neither furniture or ornaments. Here strangers live and deposit their wares. These okals may be said to be the only inns in Egypt: but all strangers must provide their own furniture and food, it being impossible to procure a dinner ready dressed on any consideration. Thousands of vessels, of various forms and sizes, may be seen riding at anchor in this port from the fronts of the houses. The opulent resort to this place to enjoy the cooling breeze from the Nile, and the delightful prospect of the variegated landscapes which its banks present.

Before we leave Grand Cairo, it may not be improper to take notice, that, in the villages about it, the inhabitants have a method of hatching chickens in ovens, which is also practised in many other parts of Egypt. As this is a matter of a very singular nature, we shall be a little particular in describing the means by which it is effected.

The season for executing this business is from January to April, when the weather is tolerably temperate. The ovens are under ground in opposite rows, with a gallery or passage between them; and they are raised one above another, with holes at top, as are likewise in the passages, which they open or stop, as they would have the heat increased or diminished. The fuel that heats them is dung and chopped straw, which makes a smothering fire. They continue to heat them gently eight or ten days together, and then bring the eggs from the lower cells, where they are laid in heaps, and spread them in the upper apartments, so as only to cover the floor singly. After this the business is to turn them every day, and keep a moderate fire in a channel that runs along the mouth of the oven; and, indeed, the art consists chiefly in giving the ovens a proper degree of heat, neither too much or too little, for in either case the labour would not succeed. Their general rule is, that the eggs be never made hotter than a man can bear them at his eye-lid. Thus they begin to hatch in about three weeks; at which time it is very entertaining to see some of the chickens just putting forth their heads, others half out of the shell, and others quite free. Thunder occasions abundance of eggs to miscarry; and at best many chickens want a claw, or have some defect that is uncommon in the natural way. Mr. Greavens tells us, that the fire in the upper ovens, when the eggs are in the lower, is thus proportioned: the first day the greatest fire, the second less, the third less again, the fourth more than the third, the fifth less, the sixth more than the fifth, the seventh less, the eighth more, the ninth none, the tenth a little in the morning. The eleventh they close all the holes with flax, &c. making no more fire, for if they should the eggs would break. Thus 7 or 8000 are hatched in a short time. It is to be observed, that the same experiment has been made, with success, in Italy, and other parts of Europe: though it must also be observed, at the same time, that the birds thus produced by art, cannot claim an equality, in point

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point of perfection, with those produced in the natural way.

The island of Rhoda, which lies between Old Cairo and Giza, and where the Nilometer stands, as before mentioned, affords a pleasing view, from the extensive fields of wheat, flax, and beans, intermingled with groves of dates, for the space of a league.

The following concise description of this island, and narrative of a circumstance that befel an authentic traveller, to whom we are indebted for several curious passages, we presume, will afford entertainment: we shall, therefore, present them in his own words.

"I walked through the island, which is one vast garden, surrounded by the waters of the Nile. Walls, breast high, protect its banks from the impetuous current. On one side Old Cairo, the water-works and pleasure-houses of the beys are seen; on the other the pleasant town of Giza. The governor, who resides here, exacts a tribute from those who visit the pyramids out of curiosity.

"Lost in agreeable meditation, I entered a grove of tamarind, orange, and sycamore trees, and enjoyed the fresh air beneath their thick foliage. A luminous ray here and there penetrated the deep shades, gilding a small part of the scene. Plants and flowers scented the air. Multitudes of doves flew from tree to tree, undisturbed at my approach. Thus abandoned to the delights of contemplation, and indulging those delicious sensations the time and place inspired, I incautiously proceeded towards the thickest part of the wood, when a terrifying voice suddenly exclaimed, "Where are you going? Stand, or you are dead." It was a slave who guarded the entrance of the grove, that no rash curiosity might disturb the females who reposed upon the verdant banks. I afterwards was given to understand, that the beys go there sometimes with their women, and that any over inquisitive stranger, who should wander there at such a time, would risk the immediate loss of his head. It appears from hence, how necessary circumspection is in a country where the least indiscretion may lead to death."

Alexandria, so called from the great conqueror of the world, is, on divers accounts, highly worthy of notice. Egypt, previous to his conquest, though happily situated to extend its commerce over Europe, Africa, and the Indies, wanted a harbour, as it did also a fortress. The hero bestowed on it these important advantages, by erecting the one, and forming the other in a complete manner. He raised Alexandria to a degree of splendor even in its infancy; for by joining it to the Nile by a canal at once navigable and useful to cultivation, it became the city of all nations, and the metropolis of commerce. The rocky bottom, which extends along the coast of Egypt, proves the Isle of Pharos to have been formed by the ruins of Alexandria. The near shore likewise confirms the truth of this observation; and the rolling of the waves continually discovers a number of stones which have inscriptions on them, and are upon good ground supposed to be part of the remains of this ancient city. Its ruins afford a testimony of its former splendor, and are defended by the same walls that once defended its industry and riches, and still present a master-piece of ancient architecture.

The Ptolemies all contributed to the magnificence of this city. Within its walls were the museum, that asylum of the learned, groves, edifices worthy of royalty, and a temple where the body of Alexander, in a golden coffin, had been deposited.

The glory of Alexandria fell, together with that of Egypt in general, in the fifteenth century, when the country was seized on by the Turks; though in its decline it still preserved an air of grandeur and magnificence which excited admiration.

Modern Alexandria, or, as it is called by the Turks, Scanderoon, is a place of small extent, but of considerable commerce, owing to its situation. It has two ports, the old and the new, the former being the resort of Turkish vessels only, the latter of European in general.

Between these ports the present city is situated. The harbour is dry; and the canal that ran into it from the lake Mareotis has disappeared. The canal of Faoua, the only one that still runs to Alexandria, is half filled up with mud and sand. The stream only flows now about the end of August, and there is scarcely sufficient time to fill the reservoirs and cisterns of the town. The lands it once made fruitful are now become deserts; and the groves and gardens about Alexandria have disappeared with the streams that watered them.

Notwithstanding this general decline, the cisterns of Alexandria, vaulted with great art, which were built under all parts of the city, and its numerous aqueducts, are almost entire, though they have remained 2000 years.

Towards the eastern part of the palace are the two obelisks commonly called Cleopatra's Needles. One is thrown down, broken, and covered with sand; the other still rests on its pedestal; each cut from one single stone, is about sixty-three feet high, and seven square at the base.

A Corinthian column, large and magnificent, standing about a quarter of a league from the south gate, particularly attracts the attention of travellers. It is majestic beyond conception, and serves as a signal for mariners at sea. Travellers, and men of literature, have made many fruitless attempts to discover to whom it was dedicated, and they have differed in their opinions. Some ascribe the dedication to Pompey, some to Vespasian, and others to Severus. It is known, however, by the name of Pompey's Pillar.

Near Cleopatra's canal are some catacombs, which consist of several apartments cut in the rocks on each side of an open gallery. The catacombs extend above a mile to the west, and there are a great number of them by the sea side. The most remarkable are those towards the farther end of the canal, being beautiful apartments cut out of a rock, with niches in many of them large enough to contain the bodies, and adorned on each side with Doric pilasters.

The inhabitants of Alexandria are composed of Turks, Copts, Greeks, and Armenians. There are likewise great numbers of Jews, most of whom are foreigners, and natives of Constantinople, Lisbon, or Leghorn. Europeans in general go under the denomination of Franks. The following droll anecdote respecting the imposition of the Turks on the Franks, is related in a letter from a person resident some years in Alexandria, to a friend in England.

"There is a large open spot in Alexandria where the Franks recreate themselves. On the north side of this place is a stand of asses, ranged in rows, with each ass a driver. These are let out to ride, and the driver runs behind his beast, and, with a short stick, makes him go pretty fast. It is pleasant enough to observe the European sailors when they come on shore, and happen to stroll to this place. The drivers in an instant bring their asses in a ring round the sailors, and importune them to ride. The sailors, not understanding them, fall to cursing and swearing at being so hedged in. At length the drivers put the poor tars by force on their beasts, and drive them about half a mile and back again, and then insist on their fare.

Rosetta, called Raschid by the Arabs, is situated on the west side of the Nile, on the ancient Bolbitine branch. It is nearly a league in length, and one fourth as wide. The only remarkable public edifices are the mosques, the lofty minarets of which are built on a bold stile, and produce a picturesque effect. Most of the houses have a prospect of the Nile and the Delta, which affords great pleasure. The country, to the north, abounds with citron, orange, date, and sycamore trees, promiscuously planted, and this variety so interspersed renders the groves enchanting.

Commerce is the source of the wealth of Rosetta. The transportation of foreign merchandize to Cairo, and of the production of Egypt to Alexandria, gives employment to a great number of mariners.

Rosetta

Rosetta is a place uninterrupted by the noise of carriages. Camels are the carriers here, and nothing alters or disturbs the grave walk of the inhabitants.

This city has a manufactory of cloth. The flax of the country is long, flexible, and silky, and would make very fine linen, did they know how to work it; but the spinners are very inexpert; their thread is coarse, hard, and unequal. The cloth, when bleached in the dew, is for table linen; the rest, when dyed blue, clothes the common people.

There are here, at this day, a strange species of men, called *psylli*, or serpent-eaters. It appears from ancient history, that many of them were in Egypt in the time of Cleopatra; for Octavius Cæsar, desirous that the captive queen should grace his triumph, and chagrined to think that haughty woman would escape by death, commanded one of these *psylli* to suck the wound the asp had made. His efforts, however, were vain; the poison had pervaded the whole mass of blood, nor could the art of the *psylli* prevent her death. That these serpent-eaters still exist will appear from the following narrative, in the words of a late traveller.

"The festival of Sidi Ibrahim, or our Lord Abraham, was held at Rosetta, and drew a vast concourse of people. A Turk permitted me to see the procession from his house, where, seated at the window, I observed this novel sight with attention. The different trades gravely marched in files, each preceded by their banners. The standard of Mahomet, borne in triumph, followed, and attracted a prodigious crowd. All were desirous to touch, kiss, or put it to their eyes; and those who obtained this favour returned satisfied. The tumult was renewed incessantly. After this came the chiefs, priests of the country, wearing leather caps in the form of a mitre, and singing, as they slowly walked, the hymns of the koran. A few paces behind them I perceived a company of men, apparently frantic, with naked arms, wild eyes, and enormous serpents in their hands, which twined round their bodies, and endeavoured to escape. These *psylli*, seizing them forcibly by the neck, avoided their bite, and, regardless of their hisses, tore them with their teeth, and eat them alive, while the blood streamed from their defiled mouths. Other *psylli* struggled with them to force away the prey: the contention was who should devour a living serpent."

Damietta is situated on the eastern shore of the Nile, nearly opposite Rosetta. Its inhabitants are numerous, and its squares, okals, or khans, as spacious as those of Boulac. The houses are pleasantly situated, and various grand mosques, with lofty minarets, adorn the city. The public baths are elegant and convenient, and produce very salutary effects. The port is filled with vessels, and a considerable trade is carried on here. The finest rice of Egypt is cultivated in the neighbouring plains; and its annual exportation is supposed to be between two and three hundred thousand pounds. There are likewise cloths, sal ammoniac, and wheat. The law prohibits the exportation of the latter, but it is evaded, and the wheat is passed as rice.

The harbour of Damietta is not convenient, for the road where vessels lie being totally exposed to every gale that rises, mariners are obliged to slip their cables, and take refuge at Cyprus, or keep the open seas. Damietta enjoys a happy temperature of climate, and abounds with the productions common to the country. Here are strangers of various nations and religions, but they are restrained in their privileges, and fearful of being in the streets after dark, on account of the insults to which they are subject from the Turkish soldiery, who have a natural antipathy to all strangers. To Europeans they have a particular aversion, seemingly occasioned by the holy war; for this city was the principal scene of action, and where Louis IX. of France was made prisoner. No persons must appear here in an European dress; and as a Christian is known by his mein, strangers dare not go out of the streets they are accustomed to frequent.

Suez is a considerable sea-port on the isthmus which bears its name, and advantageously situated for carrying on commerce with Cairo, from whence the inhabitants get all the necessaries of life. Water is very scarce here. Though it is brackish (being obliged to fetch it from a place nine miles off) they purchase it at a very dear rate. The houses, mosques, quays, magazines, and other public edifices, are composed of a most curious sort of stone, consisting of a great number of shells so closely united by nature as to be inseparable.

Many attempts were made by the Roman emperors, and kings of Egypt, to cut a channel through the isthmus of Suez, and join the two seas together, but every attempt proved ineffectual.

## SECTION VII.

### *Towns and Villages on the River Nile.*

THE village of Deir-Etijn, where there is a mosque and a Copti convent, stands to the southward of Old Cairo. The houses here are almost all built of clay, and covered with reeds.

The village of Dagjour is remarkable for containing in its neighbourhood many handsome pyramids, as also several spacious mosques.

Bene-soef is situated on the western shore of the Nile: it is a kind of a capital, about 100 miles distant from Cairo.

To the north-east of this village is Mount Kobzim, at the foot of which stands the convent of St. Anthony. This convent has no door, so that the monks draw travellers up through the window by a pulley. This is a necessary precaution against the Arabs. The rules of these monks are very austere, and their abstinence rigid; for they drink wine only on some grand annual festivals. They believe they possess absolute power over demons, serpents, and wild beasts. They highly venerate the grotto of St. Anthony, an obscure retreat dug in the mountain, where this father of monastic institution lived as in a tomb, surrounded by darkness and desarts.

Not far from the convent of St. Anthony is that of St. Paul, which the Copti call the Tiger Convent, from a supposition that those animals made the tomb of that saint.

On the same side of the Nile with the village of Bene-soef is another called Monfalut. It is a sort of capital, whose mosques give it a beautiful appearance; and it is the see of a Copti bishop. The adjacent country is very fertile, and abounds with a great variety of fruit trees.

The village of Siouth contains several handsome mosques, and is the rendezvous of those who go with the caravan that sets out from hence to Nubia. This village is situated about two miles from the river, in a very pleasant part of the country; and by the side of it is a large lake, which is filled from the Nile by a canal, over which there is a bridge of three high Gothic arches.

Aboutiteshea is a large village on the same side of the Nile with Siouth, and has some mosques. It is a bishop's see, and is supposed to be the Hypsele of the ancients.

Farther up the Nile, on the east side, is the village of Akmin, which is very large, and adorned with several mosques. Here are the remains of two temples, consisting of stones 20 feet long, and 10 broad, all of which are painted, and full of hieroglyphics. On one stone there is a Greek inscription of four lines, of which the first and last are almost totally, and the others partly, defaced. The Copti have a convent here; and there is also an hospital belonging to the Congregatio de Propaganda.

Girge, or Tsihirsche, which is the residence of the bey, is about a quarter of a mile from the river, and tolerably large, being at least two miles in circumference: the houses are in general spacious, and chiefly built of hard brick; and there are several handsome mosques belonging to the Turks.

The

The village of Gau is situated on the eastern side of the Nile, and was once very large, but a considerable part of it has been washed away by the overflowings of that river.

About seven miles from Gau, on the same side of the Nile, is the village of Eridy, the residence of a chieftain of the same name.

In the mountains, near the village of Eridy, are 10 or 12 sepulchral caverns. There are also many heaps of ruins, which, according to the report of the Copti, are the remains of the ancient town of Irgy.

Dandera is a small village, but very pleasantly situated, being encompassed by continued rows of trees, which produce all the various fruits to be met with in Egypt.

Nagadi is a large town, and, among other edifices, contains several spacious mosques; and the Copti have a bishop who constantly resides here.

Carnac is a name given to a vast extent of country to the east of the Nile, where are seen, in various places, some very considerable ruins of buildings that were once spacious and magnificent.

Efnay is higher up the river, and is a large place, adorned with a very handsome mosque. It is the residence of an Arab chieftain, and is situated where the ancient Latopolis stood; some remains of which are still to be seen.

Edfu, or Etfou, is the ancient Apollinopolis, and is situated on the western side of the Nile. Here is a fine monument of antiquity, well preserved, which has been long converted into a citadel, and now occupied by the Turks.

Elfouan is also situated on the western side of the Nile, and is the ancient Seyne, which was under the tropic of Cancer. It is at this place where the first cataract of the Nile begins, above which is the Island Giesfret Ell Heiff, the Philæ of the ancients, which is a desert, and quite covered with rocks of granite. The borders of this island are cut in the form of a wall on the rock; and within are abundance of colonades, buildings, and other magnificent antiquities.

At Deboude are the ruins of several grand edifices; as also at Hindau, Shahdaeb, and Teffa, where Egypt ends, and Nubia begins. From hence up to Derri are many small villages, in some of which are to be seen several ruins of antiquity.

Derri is situated on the eastern shore of the Nile, near the place where the river begins to direct its course towards the west. It is inhabited by a race of people called Barbarins, who are a poor miserable tribe, and live chiefly by plunder. The slope of the shore of the Nile here is covered in many places with lupines and radishes, the seed of which serves for the purpose of making oil.

The people of Derri have frequent occasion to cross the Nile, in order to go to Effouan, but as they have not the convenience of canoes, they supply that deficiency by various projects, the most distinguished of which, as described by a modern writer, are as follow: "Two men sit upon a truss of straw, while a cow goes before swimming; one of them hold in one hand the tail of the cow, and with the other directs a cord fastened to the horns of the animal. The other man, who is behind, steers with a little oar, by means of which he keeps a balance at the same time." Another way is to cross the river with camels loaded, in this manner: "A man swims before, holding the bridle of the first camel in his mouth; the second camel is fastened to the tail of the first, and the third to the tail of the second: another man, sitting on a truss of straw, brings up the rear, and takes care that the second and third camels follow in a row." A third way is this: "They put themselves astride upon a great piece of wood, after having placed their cloaths over their heads in form of a turban. They also fasten to it their assagaye, or dart: they afterwards make use of their arms as oars; and by this means they cross the river without much difficulty, or any danger from the crocodiles."

## SECTION VIII.

*Persons, Dress, Dispositions, Government of Families, Mode of Living, Female Subordination, Diversions, Diseases, Marriage and Funeral Ceremonies, &c. of the Egyptians.*

EGYPT is inhabited by various nations; but the Copts, or Copti, are the real Egyptians, being descended from the original inhabitants of the country. They are an ill favoured, bad shaped, slovenly, and effeminate people. Their common dress is a blue shirt, which the men gird about them for convenience when they labour. The superior class of women wear a piece of gauze over their faces, and a large black veil to cover their bodies. The veil of the others is part of the shirt, with window holes cut in it to see through. Some of their bracelets are made of gold finely jointed, others of silver or brass wire, and a common sort are manufactured of plain iron. The children in general go naked.

In the summer time the men wear a kind of loose coat over a short waistcoat, from which falls a pair of breeches, somewhat like trowsers. They have a turban on their heads, and red slippers on their feet.

The women wear a high crowned cap, and loose open jacket, under which is a kind of waistcoat, with a double row of buttons. They have a petticoat which falls down to the ankles, and wear sandals and clogs on the feet.

The Egyptians are naturally indolent and effeminate, and all their enjoyment centers in luxurious indulgence. Thus inactive, the sofa is the principal piece of furniture in an apartment. Their gardens have charming harbours and convenient seats, but not a single walk.

Each family forms a state, of which the father is king or governor. The members of it, attached to him by the ties of blood, acknowledge and submit to his power. Before his tribunal their disputes are brought, and his sentence terminating them, restores peace and order. The children are educated in the women's apartment, and do not come into the hall, especially when strangers are there. A numerous posterity often resides under the same roof. The children and grandchildren come and pay their common father a daily tribute of veneration and love. The pleasure of being loved and respected in proportion as age increases, makes him forget he grows old. He is cheerful, jocular, and happy, in the bosom of his family. When he dies they mourn his loss, and shew every token of respect for his memory.

When visitors come the master receives them without many compliments, but in an endearing manner. His equals are seated beside him with their legs crossed. His inferiors kneel, and sit upon their heels. People of distinction are placed on a raised sofa, whence they overlook the company.

When every person is placed, the slaves bring pipes and coffee, and set the perfume brazier in the middle of the chamber, the air of which is impregnated with its odours, and afterwards present sweetmeats and sherbet; for the Egyptians hold wine in abhorrence. When the visit is almost ended, a slave, bearing a silver plate, in which precious essences are burning, goes round the company: each in turn perfumes the beard, and afterwards sprinkles rose-water on the head and hands. This is the last ceremony, and the guests are then permitted to retire.

About noon the table is prepared, and the viands brought in a large tray of tinned copper; and if there is not great variety, there is great plenty. In the center is a pile of rice, cooked with poultry, and highly seasoned with spice and saffron. Round this are hashed meats, pigeons, stuffed cucumbers, delicious melons, and fruits. The roast meats are cut small, larded over with the fat of the animal, seasoned with salt, spitted, and done on the coals. The guests are seated on a carpet



carpet round the table. A slave brings water in one hand, and a basin in the other, to wash. This is an indispensable ceremony, where each person puts his hand in the dish, and where the use of forks is unknown. It is repeated when the meal is ended.

After dinner the Egyptians retire to the haaram, where they slumber some hours amidst their wives and children. A commodious and agreeable place of repose is luxury to them. The poor, having neither sofa or haaram, lie down on the mat on which they have dined.

In the evening it is customary to go on the water, or breathe the fresh air on the banks of the Nile, beneath the orange and sycamore shades. About an hour after sun-set supper is served, consisting of rice, poultry, vegetables, and fruits, which are very salutary during the heats. They are moderate in their eating.

Such is the manner in which the Egyptians usually live. Their days are passed in repeating the same thing, without a wish or thought beyond.

The Egyptian women are bowed down by the fetters of slavery, condemned to servitude, and have not the least influence in public affairs. Their empire is confined within the walls of the haaram, and the circle of their lives extends not beyond their own family and domestic duties. Their main object is to educate their children. Their most fervent wish is a numerous offspring, as public respect, and the love of their husbands, are annexed to fruitfulness. Mothers in general suckle their children, according to the law of nature, as well as that of Mahomet.

Every domestic concern, indeed, is the department of the women. They superintend their household affairs, and prepare their own food, and that of their husbands.

The women, according to the custom of the east, do not associate with the men, not even at table, where the union of sexes produces mirth and wit, and renders the fare more sweet. When any of the great are disposed to dine with one of their wives, she has due notice of it, prepares the apartment, perfumes it with precious essences, procures the most delicate viands, and receives her lord with the utmost attention and respect.

Among the common people the women usually stand or sit in one corner of the room while the husband dines, often hold the basin for him to wash, and serve him at table. Though thus employed, the Egyptian women have much leisure, which they spend among their slaves, embroidering sashes, making veils, tracing designs to decorate their sofas, and spinning. Once or twice a week they are permitted to go to the bath, and receive female relations and friends. To bewail the dead is a duty they are permitted to perform.

The Egyptian women receive each others visits very affectionately, and display, upon those occasions, both elegance and hospitality.

When a visitor is in the haaram the husband must not enter; it is the asylum of hospitality which cannot be violated. The Turkish women go guarded by their eunuchs upon the water, and enjoy the charming prospects upon the banks of the Nile.

In this manner the Egyptian women, in general, pass their lives. Their duties are to educate their children, superintend the concerns of their household, and live retired with their family. Their pleasures are to visit, give entertainments, go upon the water, and to the baths. To these may be added their attention to the Almai, a class of females we shall now describe.

These women obtain the title of Almai, or learned, from being more carefully educated than others of their sex. To be admitted into their class, the requisites are a fine voice, eloquence, and a genius for poetry. They have a fund of songs and tales, are present at all festivals, and the chief ornament of banquets. Having sung in a raised orchestra during the feast, they descend and form dances, which in no respect resemble ours, but are a kind of pantomimes, displaying the common

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incidents of life. Love is their usual subject. Their action and countenances are very significant, but they tend to convey obscene ideas.

As the minds of these women are cultivated, their conversation agreeable, their language pure, and their poetry attractive, they are admitted into all haarams, to instruct the women in those accomplishments that are most pleasing. In fine, their manner of recitation and deportment is so captivating, that the Turks, dull as they are, and averse to the arts, pass whole nights in attending to their performances.

The bagnios of Cairo are elegantly constructed, the apartments are furnished with every accommodation, and the attendants equally expert and obsequious. These baths are recommended as highly salutary, preventing or exterminating rheumatisms, catarrhs, and those diseases of the skin which are occasioned by the want of perspiration.

The women are passionately fond of the baths, whether they go at least once a week, taking with them slaves accustomed to the office. The days of bathing are festive days among the Egyptian women: they deck themselves magnificently, and, under the long veil and mantle which hide them from the public eye, wear the richest stuffs. It is contrary to the laws of this country for men to presume to go into a bagnio on the day that the women bathe, and, to prevent mistakes, a signal is hung up, and a man placed at the door-way. The Georgian and Circassian women, whom the Turks purchase for their wives, are elegantly attired; and though their luxury is hidden from the public, it surpasses that of European women in their own houses.

The inhabitants of this country are subject to various diseases from the natural effects of the climate. Cairo is commonly visited by the plague once in three or four years, when it rages with incredible violence. Sore eyes is a general complaint, and blindness so common, that Egypt has been proverbially stiled *The land of blindness*. Scorbutic and leprous disorders are likewise very prevalent here; and many persons are carried off by a distemper called Dem-al-Muyah, resembling the apoplexy in its symptoms.

With respect to the marriages of the Egyptians, they are not, as in Europe, permanent contracts. If a man is desirous of parting from his wife he goes before the judge, declares in his presence he puts her from him, and, when the four months probation, enjoined by the law, are expired, he returns the wealth she brought, and the portion stipulated in the marriage contract. If they have children, the husband retains the boys, and the wife takes away the girls, after which they become free, and may marry elsewhere. The wife having recourse to the law, and proving real cause of complaint, may break the chain; but in this case she loses her portion, and the wealth she brought to the house of her husband, though she recovers her liberty.

Matches are made for the young men by the female relations. They meet most of the maidens of the city at the bath, whom they perfectly describe, and the choice being made, the alliance is mentioned to the father of the female, the portion specified, and, if he consents, they make him presents. The parties agreed, the female relations and friends of the virgin prepare her for the celebration of the nuptials, and the day is passed in feasting, dancing, and singing songs adapted to the occasion.

The following day the same persons go to the house of the bride, tear her, as it were, violently away from the arms of her afflicted mother, and triumphantly conduct her to the house of the bridegroom. The procession usually begins in the evening; dancers go before her; numerous slaves display the effects destined to her use; troops of dancing girls keep time with their instruments; matrons, richly clothed, walk with a grave pace; and the young bride appears under a magnificent canopy, borne by four slaves, sustained by her mother and sisters, and entirely covered by a veil, embroidered with gold, pearls, and diamonds. A long

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file

file of flambeaux illumine the procession; and the Almai, in chorus, occasionally sing verses in praise of the bride and bridegroom.

When they arrive at the house of the bride, the women and men repair to their separate apartments, those of the former being so contrived that they can see what passes in the hall where the men are assembled. The Almai descend and display their agility and address in dances and pantomimical representations suitable to the occasion. This ended, they chaunt, in chorus, the epithalamium (or marriage poem) extolling the allurements of the bride, and the bliss of that mortal who shall enjoy so many charms. During the ceremony she several times passes before the bridegroom, to display her wealth and elegance. The guests having retired, the husband enters the nuptial chamber, the veil is removed, and, for the first time, he beholds his wife.

These are the laws and ceremonies of marriage observed among the Egyptians of rank. The inferior classes observe the same, but the paraphernalia are not so pompous. Nearly the same ceremonies are observed among the Copts; but they have a custom of betrothing young girls only six or seven years old, which is done by putting a ring on the finger. Permission is often obtained for her friends to educate her till she arrives at years of discretion.

We have already observed that to bewail the dead is a duty allowed the women to perform. Distracted mothers are often seen round Grand Cairo reciting funeral hymns over the tombs they had strewed with odoriferous plants. This custom was not unknown to the Romans, who had their funeral urns strewed with cypress.

Besides the Copts, Egypt is inhabited by Turks, Arabs, Moors, Greeks, Jews, and Franks. The Arabs are a swarthy people, and live in tents. The Turks retain all their Ottoman pride and insolence, with their peculiar mode of dress, to distinguish them from the rest of the inhabitants. The Jews wear blue slippers, the foreign Christians yellow, and the natives red.

Among the inhabitants of Egypt there are two sorts of a peculiar kind. The first are called the Established Bedouins, and the latter the Wandering Bedouins. The former live in villages, and are to be considered as peasants of the country: the latter occupy tents, and shift their habitations for the convenience of pasture. They are represented in general as a people free from care and strife, averse to worldly pomp and avarice, and happy in those enjoyments that result from pure nature.

From Egypt came originally that vagrant race called Gypsies, which dispersed themselves throughout Europe and Asia. Being banished Egypt, where the occult science, or black art, as it was called, was supposed to have arrived to great perfection, they found no difficulty to maintain themselves by pretending to tell fortunes and future events, and thereby gaining on the minds of the credulous of different nations. In our country this race is nearly extinct.

## SECTION IX.

### *State of the Commerce of Egypt. Revenues.*

**E**GYPT, in her declined state, without arts, shipping, or mariners expert in navigation, cannot rival the Europeans in point of commerce. Their greatest effort is an annual voyage to Mocha, where their vessels are laden with coffee of Yemen, the muslins and cloths of Bengal, the perfumes of Arabia, and the pearls of the isles of Beharim. Their profits upon the article of coffee are great, amounting to half a million sterling. Most of it is sent to Constantinople, Greece, and the coast of Syria, and the rest they consume themselves.

Notwithstanding her state of declension, Egypt contains within herself the true source of wealth. The corn with which she supplies Arabia, Syria, and a part of the Archipelago; the rice sent over the Mediterra-

nean; the sal-ammoniac sent to divers parts of Europe; the excellent flax esteemed by the Italians; and the blue cloth which clothes, in part, the neighbouring nations; these are objects which must render the balance of trade favourable to the Egyptians.

The Abyssinians bring them gold dust, elephants teeth, and other valuable articles, which they exchange for their productions. The cloaths, lead, arms, &c. brought by European vessels, do not equal what they receive, so that the balance is paid in Turkish piastras. The copper kitchen furniture and furs which the Turks send to Alexandria, are below the amount of corn, rice, lentils, coffee, and perfumes, they take back, most of which are paid for in ready money.

Except Mocha and Mecca, where the Egyptians annually leave a great part of their sequins, all who trade with them bring them silver and gold.

In many of the villages on the banks of the Nile the inhabitants are chiefly employed in making sal-ammoniac. This salt is procured from the soot which arises from the burnt dung of animals that feed only on vegetables: but the dung of these animals is only fit to be burnt for that purpose during the first four months of the year, when they feed on fresh spring grass, which, in Egypt, is a kind of trefoil or clover; for when they feed only on dry meat it will not do. The dung of oxen, buffalos, sheep, goats, horses, and asses, at the proper time, is as fit as the dung of camels for this purpose. The soot arising from the burnt dung is put into glass vessels, and these vessels into an oven or kiln, which is heated by degrees, and at last with a very strong fire for three successive nights and days; after which the smok first shews itself, and, in a short time, the salt appears, adhering to the glasses, and, by degrees, covers the whole opening. The glasses being broken, the salt is taken out in the same state and form in which it is sent to Europe.

Pebbles are here finely polished for snuff-boxes, handles for knives, &c. They are done by a wheel, like jewellery work, and are not to be rivalled any where. At Cairo red leather is made, and a better sort is prepared at Alexandria; yet the latter is far inferior to that which is made in Morocco.

The revenues of Egypt, when compared to the natural riches of the country, and the despotism of its government, are very inconsiderable. It is said that they amount to a million sterling, but that two thirds of the whole is spent in the country.

## SECTION X.

### *Government, Religion, and Language of the Egyptians.*

**T**HE government of Egypt may be said to be constituted of two parts, monarchical and republican. The monarchical part is executed by a pacha, appointed by the Grand Seignior as his viceroy. The republican by the Mamalukes, or Sangiacs. The appellation of Mamaluke is bestowed on children who, carried off by merchants or banditti from Georgia, Circassia, Natolia, and the various provinces of the Ottoman empire, are afterwards sold in Constantinople and Cairo. The grandees of Egypt, who have a similar origin, bring them up in their houses, and destine them to succeed to their dignities. These foreigners, at present, can alone enjoy the title of Bey, and fill the offices of state. They have the advantage of a liberal education, are taught the martial exercises, and trained up for the highest departments in the army or the state.

The sovereignty of the pacha is merely nominal; the beys, or sangiacs, at the head of provinces and armies, in reality enjoy all the power. Twenty-four of these compose a divan. The head of them is called the chiek-bellet, who is chosen by the divan, and confirmed by the pacha. Each of these sangiacs is arbitrary in his own territory, and exerts sovereign power. The greater part of them reside at Cairo. If the pacha appointed by the Grand Seignior acts in opposition to the sense

senſe of the divan, or attempts to violate their privileges, they will not ſuffer him to continue in his poſt. They have an extenſive grant of privileges dated in the year 1517, in which the Sultan Selim, having conquered Egypt, and overthrown the Circaſſian Mamalukes, cauſed their head, Thomam Bey, to be hanged at one of the gates of Cairo. Diſguſted at this, they only waited the departure of the Turks to reſume their arms, and Selim perceiving his error, in order to gain the good will of the Mamalukes, granted them very peculiar privileges, as ſpecified in a treaty ſigned by him for that purpoſe. So that by theſe means the Egyptian government partook of monarchy and ariſtocracy.

With reſpect to their military force, two of the corps ſerve on foot, viz. the janiffaries and Arabs, and the reſt are horſemen under different titles. The janiffaries are ſuppoſed to form a body of about 12,000, the Arabs about 8000, and the horſe about 20,000; ſo that the whole number amounts to about 40,000.

For the maintenance of the civil government of Egypt the divan is held three times a week at the pacha's palace at Cairo. Punishments are in proportion to the offences committed. Murder is puniſhed with death, but inferior crimes with the baſtinado or whipping. Bakers, for making their bread deficient in weight, are ſometimes put into their own ovens when hot, and there ſuffered to periſh; and butchers, for ſelling ſtinking meat, have one of their ears nailed to their ſhop door, with a piece of the fleſh in a wire through the noſe. In this ſituation they are obliged to continue four hours.

The Jews under this government are hated, deſpised, and oppreſſed, ſo that they are dwindled into a very inconfiderable number, except at Cairo, and reduced to the loweſt poverty. The inhabitants of the upper parts of the kingdom are not only oppreſſed by their rapacious governors, but expoſed to the ravages of the Arabian chieks, who take all opportunities of plundering the villagers, by way of reprisal for the hardships they ſuffer from petty tyrants. From theſe inſtances of tyranny, the government of Egypt may be ſaid to be equally oppreſſive with that under the arbitrary ſway of the moſt deſpotic prince.

With reſpect to religion, the ancient Egyptians were the groſſeſt idolaters, and are ſaid to have been the firſt who erected idolatrous altars, images, and temples. They had a great number of deities of different ſpecies, ranks, and orders. The celeftial deities were Jupiter, the all vivifying power; Vulcan, or fire; Ceres, or the earth; Oceanus (by which they meant their Nile) or moiſture; and Neith Minerva, or the air. Their terreſtrial deities, ſome of which bore the ſame names with the celeftial, were the Sun; Cronus, or Saturn; Rhea; Jupiter, or Ammon; Juno; Veſta; Hermes, or Mercury, &c. &c.

Befides theſe, the Egyptians worſhipped a number of animals, as the ox, the dog, the wolf, the hawk, the crocodile, the ibis, &c. but that which was held moſt ſacred was the bull, by which they represented Oſiris. It alſo appears, from ſome relics of ancient poetry, that they paid religious honours to trees and roots.

As to the modern ſtate of religion in Egypt, the Turks, Moors, and Arabs, are Mahometans. The two latter are zealous devotees, and perform the ſeveral functions with great preciſion. They have among them a ſet of miſcreants called *ſantos*, who are moſt insolent hypocrites, intruding themſelves, upon pretence of ſuperior holineſs, into the beſt houſes without the leaſt ceremony, and it would be dangerous to turn them out. The ſuperiors in religious matters are the Mufti, who is the principal, and the doctors of the law; theſe are judges in all cauſes of a ſpiritual nature.

It appears from the moſt ancient and authentic records, that Chriſtianity was firſt planted in Egypt by St. Mark. The Copts ſtill profeſs themſelves Chriſtians according to the tenets of the Greek church, being under the juriſdiction of the patriarch of Alexandria.

The Coptic, which was the original language of Egypt, was ſucceeded by the Greek, upon the con-

queſt of Alexander the Great, and continued in uſe till the Arabs took poſſeſſion of the country. Since that period the Arabic has been the current language; but the Coptic and modern Greek ſtill continue to be ſpoken.

## SECTION XI.

## HISTORY OF EGYPT.

IT is generally agreed by writers, that Egypt has been very long a celebrated kingdom. The firſt king that can be mentioned with authority, was Mizraim, the ſon of Ham, who reigned in the year of the world 1816. A number of kings filled the Egyptian throne in due ſucceſſion; but little or nothing is recorded concerning them till the year of the world 2427, when Namafes Miamum, one of the Pharaohs of the ſacred writings, reigned over the country, and was particularly oppreſſive to the Iſraelites. This prince was ſucceeded by his ſon Amerophis, who was the Pharaoh under whoſe reign the Iſraelites departed out of Egypt, and who was himſelf drowned in the Red Sea.

Mieris, or Myris, was the prince in whoſe reign was dug the famous lake that goes by his name. Sefoſtris, his ſucceſſor, who began his reign in the year of the world 2513, was one of the greateſt heroes of antiquity, and renowned for the extent of his conqueſts. He divided Egypt into nomes or provinces, raiſed a formidable military and naval armament, entered the Red Sea, ſubdued the coaſts, conquered the iſlands, and then turning back, proceeded with equal ſucceſs to India. He carried his victorious arms throughout Aſia, and extended his empire from the Ganges to the Danube. After a victorious reign of 33 years, he left his kingdom, on his demife, to his ſon Pherſon, who did not ſucceed to his father's glories, though he did to his territories. His only ſingular tranſaction was the building two magnificent obeliſks, each 100 cubits in height, and eight in breadth.

There is no further authentic hiſtory of Egypt till the reign of Porteus, or Cates, in the year of the world 2800. At that time Paris, the Trojan, was driven by a ſtorm from the Ægean to the Egyptian Seas, which compelled him to put into the port of Tarichæa, ſituated at one of the mouths of the Nile. Thonis, a tributary king, and governor of that part, ſeized his perſon, ſecured his ſhips, and ſent Paris himſelf to Porteus at Memphis. The king underſtanding that he had ſtolen Helen, reproached him with his perfidy; and then ſeizing all the riches which he had brought with him from Greece together, in order to reſtore both to the injured Menelaus, he commanded Paris and his attendants to quit his territories in three days, under pain of being treated as enemies.

Of the eight kings which followed Porteus nothing authentic is recorded, but the immense wealth of his immediate ſucceſſor, Rhemphis, till the reign of Nilus, from whence the Nile took that name, as he had exerted his utmoſt endeavours to render that river as univerſally ſerviceable as poſſible.

The next memorable event was in the reign of Sethon, when Sennacherib, king of Aſſyria, invaded Egypt, and committed great depredations, till his whole army was at length deſtroyed.

Sethon was ſucceeded by Tharaca, on whoſe demife the Egyptians divided their whole country into twelve diſtricts, and elected a king to reign over each diviſion. This government of twelve kings, however, laſted only fifteen years; for one of the kings, named Pſammaticus, who ruled near the ſea coaſt, having grown opulent by commerce, and contracted ſeveral alliances with foreign powers, at length became ſo formidable, that he conquered the other eleven kings, and reduced the whole country beneath his ſway. This prince reigned ſolely 54 years, 29 of which he ſpent in the ſiege of Azotus, in Syria, before he could reduce that great city. This is the longeſt ſiege commemorated in hiſtory.

Necus

Necus succeeded his father Psammaticus in the year of the world 3388, and 616 years before Christ. This monarch is called, in scripture, Pharaoh Necho. He began a canal of communication between the Nile and the Red Sea, which Darius, the Persian, afterwards finished. He built a fleet of galleys in the North Sea, and another in the Arabian Gulph, at the mouth of the Red Sea; after which he got some of the most expert seamen in the Phœnician service, and sent them out by the Red Sea, through the Straits of Babelmandel, to discover the coasts of Africa, where, in three years time, they sailed round the continent of Africa, passed the Straits of Gibraltar, and returned home by the way of the Mediterranean Sea. Herodotus says, that this king fought a battle against the Syrians in the plains of Magdolis, where he obtained the victory, and took the great city of Cadytis. Josephus says, that Necus made war upon the Medes and Babylonians, who had dissolved the Assyrian empire, and became so formidable thereupon, as raised the jealousy of all their neighbours; and therefore, to put a stop to their growing greatness, Necus marched with a great army towards the Euphrates, to make war upon them, in the 31st year of Josiah, king of Judah. But the scripture expressly says, "Pharaoh Necho, king of Egypt, went up against the king of Assyria to the river Euphrates, and king Josiah went against him, and he slew him at Megiddo." This valley of Megiddo in the scripture is the same as the plains of Magdolis in Herodotus; and the whole is related thus by Dean Prideaux. "On Necus's taking his way through Judea, Josiah resolved to impede his march, and posted himself in the valley of Megiddo, to stop his passage; whereupon Necus sent ambassadors to him, to let him know that he had no design upon him, that the war he was engaged in was against others, and therefore advised him not to meddle with him, lest it should turn to his own hurt. But Josiah not hearkening thereto, it came to a battle between them, wherein Josiah was not only overthrown, but also unfortunately received a wound, of which, on his return to Jerusalem, he died." Necus, animated by this victory, continued his march, and advanced towards the Euphrates, where he defeated the Babylonians, and took Charchemish, a great city in those parts, where he left a good garrison, and, after three months, returned again towards Egypt: but hearing, in his way, that Jehoahaz, the son of Josiah, had taken upon him to be king of Judah without his consent, he sent for him to Riblah, in Syria, and, on his arrival, caused him to be put in chains, and sent him prisoner into Egypt, where he died. Necus then proceeding on his way came to Jerusalem, where he made Jehoia-kim, another of the sons of Josiah, king instead of his brother, and put the land to an annual tribute of 100 talents of silver, and a talent of gold; after which he returned with great triumph into his own kingdom.

Necus died after a reign of sixteen years, and was succeeded by his son Psammis, who reigned only six years, and left the kingdom to his son Apries.

Apries, in the sacred writings, is called Pharaoh Hophra. He reigned with great prosperity, took Sidon, and reduced all Phœnicia and Palestine; after which he concluded an alliance with Zedekiah, king of Judah, declared himself the protector of Israel, and promised to deliver it from the tyranny of Nebuchadnezzar, who soon after destroyed Jerusalem, and carried away Zedekiah captive to Babylon. Soon after the judgements decreed by the prophets of God against Apries began to operate; for that prince having sent an army against the Cyrenians, it was defeated, and the greatest part of the men slain. But this overthrow was not the only misfortune, for the Egyptians conceived, by the imprudent conduct of Apries in the whole affair, that he had intended this army should perish. Fearing, therefore, that he should devote more of them to destruction, they revolted in great numbers, and put him to defiance. In this dilemma Apries dispatched Amasis, an officer of his court, to appease the insurgents, and

bring them back to a sense of their duty. But while Amasis was speaking to them, they put on his head the ensigns of royalty, and declared him their king. Amasis accepted the dignity, and joined the revolt, which so enraged Apries, that he sent Paterbemis, another of his officers, to apprehend Amasis. Paterbemis not being able to effect the business, on his return had his ears and nose cut off by the king's orders. The wrong and indignity offered to a person of his character and worth so enraged the rest of the Egyptians, that the revolt became almost general; whereupon Apries was forced to fly, and made his escape into the Upper Egypt, where he maintained himself for some years, while Amasis held all the rest. The king of Babylon took advantage of these intestine divisions, and subdued Egypt from Migdol to Seyne; that is, from one end of the kingdom to the other. He made a miserable ravage and devastation wherever he came, killed a great number of the inhabitants, and made such dreadful havoc in the country, that the damage could not be repaired in forty years. Nebuchadnezzar having loaded his army with spoils, and conquered the whole kingdom, came to an accommodation with Amasis, whom he left as viceroy, and returned to Babylon.

Nebuchadnezzar having left Egypt, Apries forsook his hiding places, and hiring an army of Carians, Ionians, &c. marched against Amasis, and gave him battle near the city of Memphis. Being vanquished, however, and taken prisoner, he was carried to the city of Sais, and there strangled in his own palace: whereby the prophecies of Ezekiel and Jeremiah were fulfilled.

Amasis, who became sole monarch of Egypt in the year of the world 3435, and 569 before Christ, was a native of Sinph, in the province of Sais: he was a worthy king, and an excellent legislator. Egypt, in his time, was happy in the fecundity of the Nile, and is said to have contained some thousand populous cities, towns, and villages. To maintain good order in the midst of such a multitude, Amasis made a law, whereby every Egyptian was obliged to inform the governor of the province once a year by what means he maintained himself; the omission of giving such information being punished with death.

Among other public works, he built an admirable portico before the temple of Minerva at Sais, and erected a colossus before the temple of Vulcan at Memphis. This colossus lay with its face upwards, was 75 feet in length, and had beside it two other smaller statues cut out of the same stone. He likewise built the spacious temple of Isis at Memphis, which was a structure of astonishing magnificence.

In the reign of this king, Cambyfes, king of Persia, conceived the design of invading Egypt, but when he arrived on the borders of that kingdom, he received information of the death of Amasis, who departed this life after a happy reign, which lasted 44 years. His body was embalmed, and then interred in a sepulchre which he had some years before erected for himself.

Psammenitus, the son of Amasis, succeeded his father, in the year of the world 3479, and 525 years before Christ. This prince had a short and calamitous reign; for Cambyfes, still pursuing his design of conquering Egypt, the Persians and Egyptians came to an engagement, when the latter were defeated, great numbers slain, and Psammenitus himself taken prisoner. Cambyfes treated the captive king in a most ignominious manner: he made his daughter a slave, ordered his son to be executed as a common malefactor, and at length put Psammenitus himself to death.

Having received the submission of all Egypt, Cambyfes proceeded to Sais, and, with an unmanly degree of resentment, ordered the body of Amasis to be taken out of his sepulchre and burnt.

The Egyptians were treated with all the insolence of conquest, and reduced to the very lowest degree of submission. Their royal line was extinct, their religion trampled on, their priests persecuted, and themselves despised.



despised and oppressed. And thus the kingdom, after having continued in a regal succession above 1600 years, fell a prey to Cambyfes, one of the most outrageous and violent princes that ever reigned.

The succession of the Egyptian kings here ends, and from this period the history of this nation becomes blended with that of the Persians and Greeks, till the death of Alexander the Great, and after that æra it is intermixed with the history of other nations. It has been subject, successively, to the Greeks, Romans, Saracens, Mamalukes, and last to the Turks. This period, viz. the year of the world 3480, and before Christ 524, is deemed the second period of the Egyptian history. But to pursue the history progressively. After the conquest of Egypt by Cambyfes, it continued a province of Persia, till the destruction of that empire by Alexander the Great, who having vanquished Darius, it fell under the dominion of that mighty conqueror, who soon after built the celebrated city of Alexandria, then the emporium of the rich merchandize of the Indies.

The conquests of Alexander, who died in the prime of life, being divided amongst his generals, the province of Egypt fell to the lot of Ptolemy, when it became an independent kingdom, about 300 years before the Christian æra. His successors, who sometimes extended their dominions over great part of Syria, long retained the name of Ptolemy, and in that line Egypt continued between two and three hundred years, till the famous Cleopatra, the wife of Ptolemy Dionysius, ascended the throne,

The first monarch of the Macedonian race, who reigned in Egypt after the death of Alexander the Great, was called Ptolemy Soter. The name of Soter, or Saviour, was given him by the Rhodians, in consideration of his friendly offices towards them while their metropolis was besieged by Demetrius, the son of Antigonus. This prince chose Alexandria as his residence, and granted privileges to those who settled there, by which means that city became very populous and wealthy. He was a valiant prince, and bravely defended his kingdom from repeated attacks.

Ptolemy Philadelphus, son and successor of Ptolemy Soter, is deservedly celebrated for liberal and pious actions. He devoted his attention to the improvement of the noble Alexandrian library, and spared neither pains or expence to procure the most valuable and curious books from various nations. He also caused, at an immense expence, the Old Testament to be translated from the Hebrew into Greek, which arduous task having been completed in seventy-two days, by seventy-two elders, is commonly called "The Septuagint." It may not be improper to observe, that the most ancient and best manuscript of the Septuagint Version extant, is the Alexandrian copy which is now in the king's library at St. James's, written all in capital letters, without the distinctions of chapter, verses, or words. It was presented to King Charles I. by Cyrilus Lucaris, the patriarch of Constantinople, who had been patriarch of Alexandria.

About this time the Romans began to flourish and obtain a name among foreign nations; whereupon Ptolemy, desiring to enter into an alliance with them, sent an embassy for that purpose to Rome. The Romans received them with the greatest cordiality, and returned the compliment by sending ambassadors to Egypt, who were treated with the most profound respect, and presented, at their departure, with magnificent gifts.

Ptolemy Philadelphus, after his death, left behind him the character of a wise, magnanimous, and learned prince, at once endeavouring to promote commerce, and encourage literature, in his kingdom, by which he augmented the fortunes, and improved the minds, of his subjects. To perpetuate a taste for literature in his dominions, he erected public schools and academies at Alexandria, where they long flourished in great reputation. His intercourse with learned men, and his care

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to dignify the sciences, may be considered as the source of those measures he pursued to make commerce flourish in his dominions.

Ptolemy III. surnamed Energetes, or the Benefactor, succeeded his father in the 246th year before Christ. In the commencement of his reign he made preparations to wage war against Antiochus Teos, king of Syria, who had divorced his sister Berenice. In the meantime Antiochus was poisoned by his other wife, Laodice; and his son began his reign by putting Berenice and her son to death.

To revenge the death of his sister, Ptolemy raised a considerable armament, soon made himself master of Syria and Cilicia, and having taken Laodice he put her to death; then passing the Euphrates, he subdued all the country from thence to the Tigris. Having provided for the protection of the places he subjugated, he returned to Egypt, carrying with him immense riches. An accommodation at length taking place between him and his enemies, he applied himself to enlarging his dominions southward, which having effected, he was poisoned by his wife, after he had reigned 25 years.

This profligate prince was ironically called Philopater, a word signifying, *Lover of his Father*; whereas his murdering him being universally known, he received that appellation by way of derision.

He was successful in a war he waged with Antiochus, the lineal king of Syria, who attempted the recovery of his dominions, which had been annexed to the Egyptian territories, and having at length concluded a peace with that prince, he gave himself up wholly to libertinism, and died a martyr to intemperance in the 37th year of his age, and 17th of his reign.

Ptolemy Philopater being succeeded by his son Ptolemy Epiphanes, or the Illustrious, at the age of five years, Philip, king of Macedon, and Antiochus, king of Syria, thinking to avail themselves of his infant state, entered into a league to divide his dominions between them. The latter accordingly marched into Syria and Palestine, both of which submitted to him without opposition.

In this critical situation the Egyptians sent an embassy to Rome, praying protection, offering the Romans the guardianship of their king, and regency of the kingdom, during his minority. The Romans, desirous of extending their fame, accepted the offer, and immediately dispatched ambassadors to the two kings, desiring them to desist from invading the dominions of the infant prince, otherwise they would make war upon them for his protection. At this time the Egyptians had raised an army, and sent a general, named Scopas, to attempt the recovery of the places which had submitted to Antiochus, but were defeated with great loss.

Antiochus soon after sent an embassy to Alexandria, with proposals of marriage between Cleopatra, his daughter, and king Ptolemy, to be consummated as soon as the parties should be of a proper age, promising restoration of the provinces he had conquered on the day of nuptials, by way of dowry with the young prince.

The Egyptians accepting the proposals, the young king, having attained to the age of fourteen years, and being, according to the custom of the country, declared to be out of his minority, as well as enthroned with the usual pomp, was married to Cleopatra. Antiochus was soon after killed in the province of Elimais, where he had plundered a temple dedicated to one of their deities.

The following year Cleopatra had a son, who succeeded his father on the throne by the name of Ptolemy Philometer. She had also another son, and a daughter called after her own name. The king having, contrary to the maxims of policy, justice, and humanity, taken the life of Aristomenes, a most loyal subject, and faithful counsellor, the remainder of his reign was one continued scene of disorder and confusion, till he was at length poisoned by some of his attendants, in the 29th year of his age, and 24th of his accession to the throne.

5 H

Ptolemy



Ptolemy Philometer being but six years old when he succeeded to the sovereignty, Cleopatra was declared regent, and governed well till her death, which happened only one year before the expiration of the king's minority.

The regency appointed after her death, demanding of Antiochus Epiphanes, son of Antiochus the Great, the restitution of the provinces, according to the promise of his father, and that prince refusing compliance, a war ensued between Syria and Egypt.

Preparations were accordingly made by Ptolemy, who had, by this time, been declared out of his minority, and crowned with the usual solemnity. Antiochus obtained signal victories over the Egyptians, and at length invested Alexandria, on which Ptolemy Euergetes, who had been placed upon the throne on the deposition of his brother, and Cleopatra his sister, who were then shut up in the town, sent ambassadors to the Romans to solicit their assistance.

In consequence of this the Roman senate sent ambassadors to Egypt to put an end to the war. In the interim a reconciliation was effected between the two brothers at the instance of their sister Cleopatra, and an agreement entered into that they should reign jointly.

Antiochus, enraged at this reconciliation, prosecuted hostilities, subdued all the country as far as Memphis, and marched towards Alexandria, where he was stopped in his progress, and all his designs frustrated, being met at a place called Leusine, by the ambassadors sent from the Roman senate. Among these was Popilius, whom, as a person he had intimately known when at Rome, Antiochus put forth his hand to embrace; but the ambassador declined the compliment, enforced the purport of his message, and peremptorily told him that he must give an immediate answer to the requisition of the senate. Antiochus hesitating, Popilius drew a circle round the king in the sand with his staff, and required him to give his answer before he stirred out of that circle. Antiochus, alarmed at this peremptory mode of proceeding, after some little hesitation, told the ambassador, he would obey the command of the senate, whereupon Popilius accepted his embraces, and acted according to his former friendship with him.

Antiochus, after this, went back to Syria, and Popilius returned with his colleagues to Alexandria, where they ratified and fully fixed the terms of agreement between the two brothers.

Philometer dying soon after this transaction, Ptolemy VII. surnamed Physcon, or tun-bellied, succeeded his brother in all his dominions. He was the most iniquitous and cruel, as well as the most vile and despicable, of all the Ptolemies that reigned in Egypt. Such were his cruelty and oppression, that great numbers fled out of Egypt, and amongst them many learned men, and professors of arts and sciences, by which means learning (that had been a long time lost) was revived in Greece, Asia Minor, the isles, and in all other places where they went. Physcon died at Alexandria in the 67th year of his age, having reigned 29 years from the death of his brother Philometer. He left behind him three sons; Apion, whom he had by a concubine; and Lathyrus and Alexander, whom he had by his niece Cleopatra, to whom he bequeathed the crown of Egypt, in conjunction with one of her sons, whom she should think fit to choose.

Ptolemy VIII. surnamed Lathyrus, had been banished to Cyprus by his father, and his mother wished to keep him from the crown: but a faction being raised in his favour, he was sent for, and placed on the throne, in the year of the world 3887. Nothing worthy of record happened in this reign, which lasted ten years, when his mother contrived to dethrone him, and place his brother Alexander on the throne. Ptolemy Lathyrus then retired to Cyprus, where he was suffered to govern unmolested.

Ptolemy IX. or Alexander I. began his reign A. M. 3897. From the flagitious disposition of the queen mother, her son Alexander became apprehensive that

some iniquitous design was forming against him, as had been against his brother, on which account he took the impious precaution of putting her to death. This parricide occasioned a revolt, and Alexander was driven from the throne by his own subjects, and afterwards slain in an engagement with the revolted. His brother, Ptolemy Lathyrus, being sent for from Cyprus, was reinstated on the throne, and continued to reign over Egypt till his death, which happened 36 years after the death of his father, eleven of which he reigned jointly with his mother in Egypt, eighteen in Cyprus, and seven alone in Egypt after his mother's death. He was succeeded by Cleopatra, his daughter, and only legitimate child. Her proper name was Berenice; *for it is necessary to observe, that as all the males of this family had the common name of Ptolemy, so all the females of it had that of Cleopatra, and had likewise proper names to distinguish them from each other. The keeping of this in view will obviate many difficulties in the Egyptian history.* This Cleopatra was put to death by Alexander, nephew to Lathyrus, to whom she had been espoused; and this monarch, who was called Ptolemy X. or Alexander II. began his reign about the year of the world 3923, and 81 years before Christ. The people at length expelled him the kingdom, and called in Ptolemy Auletes, the illegitimate son of Lathyrus.

Ptolemy XI. surnamed Auletes, or the Piper, from his priding himself on his skill in playing upon that instrument, began his reign in the year of the world 3939, and 65 years before Christ. He was a prince of an infamous character, and at the commencement of his reign Julius Cæsar was consul at Rome. Wishing to enter into an alliance with the Romans, he went thither, and, after having expended vast sums, extorted from his subjects, was forced to depart without success, and retire to Ephesus; after which the Egyptians placed his brother Seleucus on the throne, who proved a very sordid prince, which occasioned the Egyptians to give him the nick-name of Cabiofactes, or the Scullion.

Ptolemy Auletes soon after applied to the Romans to assist him in the recovery of his kingdom; and Gallinus, a Roman general, accompanied by the famous Mark Antony, proceeded directly for Egypt.

As the Egyptians could not withstand the Roman prowess, Auletes was soon restored to his kingdom, but died four years after, and was succeeded by his eldest son Ptolemy, and his eldest daughter Cleopatra, who, according to his will, were to reign in conjunction.

Ptolemy XII. and his sister Cleopatra, jointly succeeded to the throne of Egypt in the year of the world 3953, and 51 years before Christ. This was the Cleopatra who afterwards became so remarkable for the share she had in the civil wars of Rome, and her amours with Mark Antony, the Roman triumvir. Cleopatra, in process of time, being deprived of her share of the sovereignty by the guardians of the minor king, went into Syria and Palestine, where she raised a very considerable body to assert her right by force of arms. Such was the situation of the affairs of Egypt at this period, which was the very time that the unfortunate Pompey fled thither to beg protection against the victorious Julius Cæsar.

Previous to his landing on the Egyptian coast, Pompey dispatched messengers to require the aid of Ptolemy; but as he was still a minor, and could, therefore, return no answer, it was agreed upon by his ministers to cut him off, as the only means of securing the favour of the victorious Cæsar. A stratagem was devised to get Pompey on board a small boat, where some executioners, ready prepared, cut off his head, and threw his body on the sand.

Cæsar then hastened to Egypt, and exerted the authority of a conqueror. Cleopatra soon found means to attach him to her person, and their amour was productive of a son, who was called Cæsarion. Being attached to her person, he was naturally attached to her cause, and having summoned an assembly, he decreed, according

according to the will of the late king, that Ptolemy and Cleopatra should jointly reign in Egypt. He met with considerable opposition in the execution of his decree, but at length bore down all before him. Ptolemy attempting to escape from the conqueror in a boat, which sunk, was drowned in the Nile; after which Cæsar went to Alexandria, when the whole kingdom submitted to his victorious arms. He gave the crown of Egypt to Cleopatra, and continued his amour with her till he was obliged to quit Egypt. Cleopatra having taken off her younger brother, ruled Egypt to her death as sole sovereign, but in a kind of subserviency to the Roman power.

Cæsar, in the interim, had been assassinated at Rome by a conspiracy, at the head of which were Brutus and Cassius; and immediately afterwards the celebrated triumvirate between Antony, Lepidus, and Octavius Cæsar, was formed, in order to revenge the death of Julius Cæsar. Upon this occasion Cleopatra declared for the triumvirs; and Antony, after the defeat of Brutus and Cassius at Philippi, coming into Asia to establish the authority of the triumvirate, was met by Cleopatra at Tarsus, in Cilicia, a circumstance introductory to his ruin; for her beauty, wit, and art, captivated him to such a degree, as to extinguish all his military flame. Antony and Cleopatra continually revelled together in every kind of luxurious dissipation; and in one of their entertainments the latter is said to have dissolved a pearl, valued at 50,000*l.* in vinegar, and swallowed it.

Having passed some months in the most scandalous debauchery, Antony returned to Rome, and married Octavia, the sister of Cæsar Augustus. He retained, however, his fondness for Cleopatra, met her occasionally, and made her valuable presents. She attended him in his progress through Greece, where he repudiated Octavia, and declared war against Octavius or Augustus, who then declared war against Cleopatra, though actually intended against Antony.

Though the armament of Octavius was far inferior to the combined force of Antony and Cleopatra, he came off victorious at the decisive battle of Actium, a circumstance that proved eventually destructive to the lovers; for Antony being betrayed by the Egyptian fleet, which afterwards revolted to the enemy, he fell upon his own sword; and Cleopatra died by the poison of an asp.

At her death ended the reign of the Ptolemies in Egypt, which was reduced to a Roman province. The conquest of Egypt occasioned such an influx of wealth into Rome, that the value of money fell one half, and the prices of provision and merchandize were consequently doubled.

The government of Egypt was committed by Augustus, who was proclaimed emperor 23 years before the birth of Christ, to Cornelius Gallus. He was succeeded by Ælius Gallus, a Roman knight, in which time the Ethiopian queen Candace invaded that country, and carried the Roman garrisons into captivity. She was, however, defeated by Caius Petronius, after

which, for some years, the world enjoyed a most profound tranquillity. Egypt, however, during the reigns of several succeeding emperors, laboured under cruelty, taxation, or neglect; for it was either a persecuted and oppressed, or a disregarded province.

Egypt remained a Roman province till the reign of Omar, the second caliph of the successors of Mahomet, who expelled the Romans, after it had been in their hands 700 years. About the time of the crusades, between the years of the Christian æra 1150 and 1190, Egypt was governed by Noredin, whose son, the famous Saladin, was so dreadful to the Christian adventurers. He instituted the military corps of Mamalukes, who, about the year 1242, advanced one of their own officers to the throne, and ever after chose their prince out of their own body.

During the reigns of these usurpers, which lasted about 267 years, Egypt made a conspicuous figure among the neighbouring nations, and bravely withstood the power of the Turks under Selim, who, after defeating the Mamalukes in several bloody contests, reduced Egypt to its present state of subjection.

An attempt was made a few years since, to deprive the Ottoman Porte of its authority over Egypt, by Ali Bey, whose father was a priest of the Greek church, but who having turned Mahometan, and being a man of abilities and address, had rendered himself very popular in Egypt. A false accusation having been made against him to the Grand Seignior, his head was ordered to be sent to Constantinople; but being apprised of the design, he seized and put to death the messengers who brought this order, and soon found means to put himself at the head of an army. Being also encouraged by the dangerous situation to which the Turkish empire was reduced in consequence of the war with Russia, he boldly mounted the throne of the ancient sultans of Egypt. He was very attentive to the establishment of a regular form of government, and the promotion of commerce, for which purpose he gave great encouragement to the Christian traders. In the prosecution of his designs, for some time, he was very fortunate, and succeeded in almost all his enterprizes against the neighbouring Asiatic governors and bashaws, whom he repeatedly defeated: but he was afterwards deprived of the kingdom of Egypt by the base conduct of his brother-in-law Mahomed Bey Abudahap, his troops being totally defeated on the 7th of March, 1773. He died of his wounds, and was honourably interred at Grand Cairo. Abudahap afterwards governed Egypt as Chiek-Beller, and marched into Palestine to subdue Chiek Daher, where he was found dead in his bed, and was supposed to have been strangled. Chiek Daher accepted the Porte's full amnesty, and trusting to their assurances, embraced the Captain Pacha's invitation to dine on board his ship, when the captain produced his orders, and the brave Daher had his head cut off in the 85th year of his age. The Turks have since kept possession of Egypt.

## C H A P. XX.

### B A R B A R Y.

**T**HE most northern countries of Africa, comprehended under the denomination of Barbary, from their situation and commerce with Europe, are better known than many others of the continent we have already described. This vast track is bounded on the north by the Mediterranean, on the south by Zaara or

the Desert, on the east by Egypt, and on the west by the Atlantic Ocean; being in length about 2300 miles, but in breadth very unequal.

The States of Barbary contain the kingdoms of Morocco and Fez, Algiers, Tunis, Tripoli, and Barca, in which order we shall describe them.

#### SECTION

## SECTION I.

## THE EMPIRE OF MOROCCO AND FEZ.

*Boundaries, Extent, Climate, Soil, Rivers, Mountains, &c.*

**T**HIS extensive empire, which now includes the kingdoms of Morocco and Fez, is bounded by the Mediterranean on the north, by Mount Atlas on the south, by Algiers on the east, and by the Atlantic Ocean on the west; being 500 miles in length, and 480 in breadth, in the broadest part. It extends from 28 to 36 degrees of north latitude, and from 4 to 9 degrees of west longitude. The empire is divided into three provinces, Morocco, Fez, and Sus.

The climate is extremely hot, particularly towards the south; but is, in general, tolerably healthy, being cooled by the sea breezes, and defended by high mountains from the sultry south winds, which give it a temperature not to be expected from its situation so near the tropic. Indeed, Mount Atlas, the head of which is covered with snow the greatest part of the year, surrounds it in the manner of a crescent to the southward, and in some measure prevents the passage of the damp vapours and pestilential blasts from that quarter. But if the rainy season, which begins in October, continues too long, it occasions pestilential fevers; and the north-west winds, which prevail in March, sometimes greatly affect the lungs and nerves, and injure the products of the earth. In other respects the sky is serene, and the air clear and wholesome. The country is well watered by fine springs, that are found in most moors, and fine winding rivers, which, in general, have their sources in Mount Atlas, and disembogue themselves into the Mediterranean Sea, or the Atlantic Ocean.

The soil of Morocco is so good that it generally produces three crops annually; and, it is said, would, with proper management, furnish every year 100 times more than the inhabitants are capable of consuming: but cultivation is very little attended to, except a few miles round the different cities and towns.

The chief rivers are the Mulvia, the Taga, the Sebu, the Ommirabih, the Tensift, and the Sus.

The Great and Lesser Atlas are not only the principal mountains in Barbary, but some of the most celebrated in the universe. The Great Atlas divides Barbary from Biledulgerid; and the little Atlas extends along the Barbary coast to the Straits of Gibraltar. The coldness and inaccessibility render the Great Atlas in many parts uninhabitable: but some places enjoy a milder climate, contain many villages, numerous herds of cattle and flocks, are well cultivated, and inhabited by Arabs, Berebers, and other African people, who, in the severer parts of the winter, are obliged to retire into vast caverns, to preserve themselves and their flocks from being overwhelmed with the prodigious quantities of snow that fall, and from the inclemency of the weather. These people are, in general, fierce, cruel, and warlike, and are spread in numerous tribes over the various branches of this prodigious mountain. They can bring many men into the field, and have it in their power to be very troublesome to the neighbouring governments, it being as impossible to be entirely upon the defensive against them, as totally to subdue them. This mountain gave rise to many fabulous stories among the ancients.

This country has been always famous for its horses, which, though inferior in size, make up that defect by their fine shape, fleetness, and particularly by their peculiar docility. The inhabitants have been no less celebrated for their dexterity in breaking, training, and riding them, ever since the time of the Romans; and even to this day are allowed to excel all nations, and to be in some measure inimitable in both.

A most beautiful description of that noble animal the horse, is thus translated by Dryden, from Virgil's original:

Upright he walks, on pasterns firm and strait;  
His motions easy, prancing in his gait:  
The first to lead the way, to tempt the flood,  
To pass the bridge unknown, nor fear the trembling wood:

Dauntless at empty noises, lofty neck'd,  
Sharp headed, barrel belly'd, broadly back'd;  
Brawny his chest, and deep his colour grey,  
For beauty dappled, or the brightest bay;  
Faint white and dun will scarce the rearing pay.  
The fiery courser, when he hears from far  
The sprightly trumpets, and the shouts of war,  
Pricks up his ears, and, trembling with delight,  
Shifts place, and paws, and hopes the promis'd fight:  
On his right shoulder his thick mane reclin'd,  
Ruffles at speed, and dances in the wind:  
His horny hoofs are jetty black, and round  
His chine is double: starting with a bound  
He turns the turf, and shakes the solid ground.  
Fire from his eyes, clouds from his nostrils flow;  
He bears his rider headlong on the foe.

When the great men travel their horses are sumptuously caparioned, and the horse and man arrayed in bold and manly attire. The women precede them, conveyed in a kind of covered sedan, attended by a servant, who drives or conducts the mule upon whose back it is carried.

The Barbary camel is larger and longer than the Asiatic camel; and the dromedary is very useful on account of its docility and swiftness.

## SECTION II.

*Various Inhabitants, Persons and Drefs of the Moors, principal Cities, &c.*

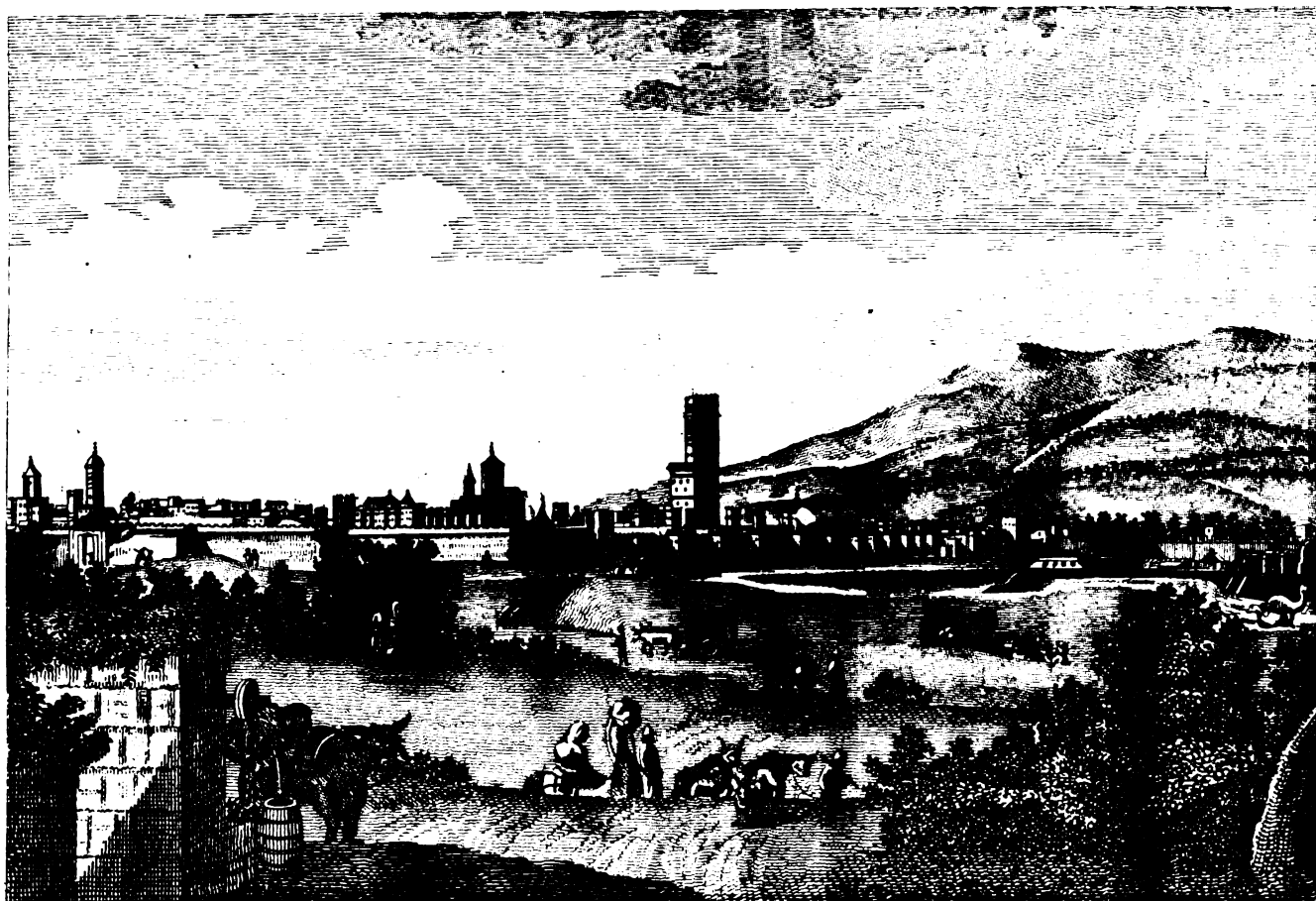
**T**HE inhabitants of this empire are various, as Berebers, Arabs, Moors, Jews, renegadoes of many nations, Christian slaves of many nations, Turks, &c. The natives of Morocco, known by the name of Moors, are of a swarthy complexion; but, from the prodigious number of Negroes imported thither from Guinea, there are almost as many blacks as whites. The Moorish women are, in general, very handsome, and not being exposed to the sun, like the men, are remarkably fair. They marry at eleven years of age, are grandmothers long before they are thirty, and esteemed old at that age. The Moors are allowed a plurality of wives.

Their dress consists of a linen shirt, and drawers, over which they tie a silk cloth or vestment, with a sash; and upon that they wear a loose coat, or rather gown. Their arms and legs are always bare, but they have slippers on their feet; and persons of rank sometimes wear buskins. They shave their heads, on which they wear a turban made of silk or fine linen.

The habit of the women nearly resembles that of the men, only instead of a turban, they wear a round cap made of fine linen. Their drawers are much longer and larger; and when they appear in the streets, their faces are covered with a linen cloth, in the manner of a mask.

The chief city, Morocco, the capital of the empire, is pleasantly situated on an extensive plain between two rivers, the Nephtis and Agmed, and is watered by a third, the Tensift. It is, without doubt, one of the most opulent, populous, and important cities in Africa. The most received opinion is, that it was founded by Abu Techifen, and finished by his warlike son Joseph, who, after obtaining many glorious victories in Spain, brought from thence 30,000 captives, whom he constantly employed in surrounding it with strong walls, which were 12 miles in circumference. It then contained 100,000 houses, and still hath 25 magnificent gates, and a great number of mosques, palaces, &c. But at present its pristine splendor is much decayed. It is 16 miles north of Mount Atlas, and 150 from the Atlantic

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*View of the City of MOROCCO, the Capital of that Kingdom on the coast of Barbary.*



*Habit of a Horseman in BARBARY, and the manner in which the Women Travel.*





Atlantic Ocean, in 30 deg. 40 min. north latitude, and 7 deg. west longitude. The walls are so strong, both with respect to the stones themselves, and the cement with which they are fastened, that they are impenetrable to the pick-axe, and other instruments. They are flanked with strong towers, bulwarks, bastions, &c. and surrounded with a deep ditch.

The imperial palace is within a spacious fortress, called Al-Capava, which is situated on the outside of the city. It is defended by high walls, strong towers, a deep ditch, &c.

The royal apartments, halls of audience, seraglio, &c. are noble structures, highly embellished, and sumptuously furnished. The gardens are extensive; but the splendor still remaining is inconsiderable with respect to former grandeur. The houses, in general, are but in an indifferent condition, and many of them gone to decay.

The inhabitants are numerous. The Jews, the number of whom is about 4000, live in a particular quarter of the city. Though highly taxed they acquire wealth, but artfully pretend to poverty, and, for obvious reasons, make a very mean appearance.

There is a handsome bridge over the Tensift, which runs through the city, and supplies the inhabitants with water.

Fez was originally the capital of the kingdom of the same name, and is still a rich and populous city. It comprizes two parts, the Old and the New Fez, and, at present, they form one city.

Old Fez is nine miles in circumference, stands between two hills, is surrounded by strong walls, and flanked with magnificent towers. It is without suburbs, contains many excellent gardens, has narrow streets, seven gates, and two castles; the one old, and gone to decay; the other new, and in good condition. The latter is garrisoned with blacks; but neither have any cannon to defend them. The houses are of stone or brick, three stories high, flat roofed, encompassed with galleries, adorned on the outside with mosaic work, and embellished within with carving, painting, and handsome furniture: but it is to be observed, that, in general, the seraglios are upon the turrets of the houses, from whence the women have a fine prospect; but they are never permitted to stir abroad.

The river Fez, in passing through the city, divides itself into six canals, over the various parts of which are 250 stone bridges, and 370 mills are turned by the several streams. In the city 336 ovens are daily employed. The mosques are computed at 500, fifty of which are of the first rank; and one, in particular, is a most amazing structure: it is a mile and a half in circuit, including the cloister and college belonging to it. The roof is 150 cubits high, and 50 in breadth. The stately gates are 30 in number; and the pillars which support the minaret, or tower, are 30 cubits in length, and 20 in breadth. The roof is sustained by 1500 pillars of white marble, and 17 arches; and two curious lamps, continually kept burning, adorn every arch. In the cloister belonging to this mosque are 42 galleries, and 400 cisterns for the people to perform their ablutions. The college is the most eminent, and contains the best library in the empire. Here are several other hospitals and colleges, which are large, magnificent, and well endowed; 600 water conduits, and 200 spacious inns. The principal magistrate of the city is styled provost of the merchants; besides whom there is a governor, a *cadi*, and their subordinate officers.

Fez is usually deemed the grand magazine, and principal mart of Barbary. Merchants and tradesmen are numerous, and the warehouses are filled with great variety of commodities. The articles of exportation are hides, leather, skins, furs, wool, dried fruits, olives, honey, wax, silk, cotton, flax, ostrich feathers, gold dust, &c. &c. Those of importation are spices, cochineal, vermilion, iron, brads, steel, arms, ammunition, drugs, watches, quicksilver, opium, allum, aloes, linens, woollens, muslins, callicoes, fustians, &c.

No. 37.

Mequinez is situated in a capacious pleasant plain, on the river Sebu. It is surrounded with strong walls, environed by gardens, and embellished by many mosques, colleges, baths, &c. The palace is large, and, though decayed, still superb. The parks and gardens that surround it, with the number of halls, rooms of state, offices, pavilions, &c. are surprising to the beholder. It stands upon the most elevated ground in the city, consists of several squares, contains two mosques, an extensive seraglio, large magazines and store-houses, an armoury, barracks for the guards, and apartments for various mechanics, who are continually retained by the emperor to do business immediately belonging to the palace. The Jews in this city have their peculiar quarter to themselves, in which, as in most other towns of the empire, they are shut up at night. They are plundered, abused, and beat, even by the meanest of the Moors, and dare not resent the ill treatment they receive. The great men horsewhip or cudgel them whenever they come in their way; and they are not permitted to come out of their quarter with shoes and stockings on, being obliged to walk barefooted in the streets frequented by the Moors.

Adjoining to Mequinez, being only separated by a road, is Negro Town, so called from the black troops in the emperor's service being quartered in it.

Sallee stands on the river Gueron, which divides it into two parts. The northern part, encompassed with a strong wall, and defended by battlements, towers, &c. is Salla or Salle, properly so called: but the southern part, named Rabat, comprises many farm-houses, orchards, gardens, and corn-fields; the latter being sufficiently extensive to yield wheat enough for the sustenance of 15,000 persons: yet the whole is surrounded by walls, which were erected by the captives Almanzor brought from Spain. On the south-east part there is a tower, which serves for a land-mark in the day time, and a light-house at night. Beneath the tower are two docks, the one for wintering, and the other for building of ships. The harbour is large, but so shallow, that the piratical vessels are obliged to put into the Island of Tedal, near its mouth. The town is defended by two castles, which communicate with each other, but the fortifications are irregular and ill designed. All articles of commerce here pay a tenth to the emperor; but the chief support of the place is the piratical trade.

Magazan, 30 miles south of Sallee, is a strong, well-built town, possessed by the Portuguese, who have a numerous garrison here. The piratical ships often intercept the provision vessels, which puts the garrison to great straits, and obliges them to make excursions and rob the Moors, in order to obtain a subsistence.

Alcassar and Arzila were formerly places of importance, but are now gone to decay.

Tangier is situated on a good bay. Its ancient name was Tigris, being the capital of Mauritania Tingitana. It was once a noble city, containing many sumptuous edifices. The Portuguese took it in 1471, and considerably increased its strength, though they destroyed much of its beauty. They afterwards ceded it to the English, as part of the dowry of Catherine, princess of Portugal, upon her marriage with Charles II. king of Great Britain, when a mole was made at an immense expence, which ran 300 fathoms into the sea; but the parliament deeming it too chargeable an incumbrance upon the nation, it was abandoned in 1684, and the fortifications blown up. It still continues but a mean little fishing town, though the Moors have attempted to re-people it. The few inhabitants are great thieves, whenever they can find an opportunity, and are exceeding cruel to those they can get into their power.

Melille is situated at the bottom of a bay, called Eutrefolcos, 120 miles south-west of Oran. It received its name from the great quantity of honey which the neighbouring territory yields. It was anciently the capital of the province, and is still a considerable place, containing 2000 houses. It is defended by a citadel, and now in the hands of the Spaniards.

5 I

Ceuta

Ceuta is advantageously situated at the entrance of the Mediterranean, on a kind of peninsula, which is the nearest point of land to the Spanish coast. It has a strong garrison, a magnificent cathedral, and a noble palace. It belongs to the Spaniards, is a place of great trade, and has a good harbour. Near this city is a mountain with seven heads, which the ancients distinguished by the appellation of Septem Fratres, or the Seven Brothers.

Teutan is built on the declivity of a rocky hill, at the mouth of the Straits, and surrounded by a wall of mud and water. The castle is strong, square, and flanked with towers. The garrison consists of 1500 men, that is 1100 infantry, and 400 cavalry. The Christian slaves are here very numerous, very ill used, and nightly locked up in a small dismal dungeon, called Mortimore. The houses in general are white-washed both within and without. The palace of the bashaw, in the city, and his villa, at about two miles distance, are magnificent structures; and the mosques are elegant. The fantons, or monks, have about twelve cloisters, which are places of refuge for all criminals, except those guilty of treason. The Jews are about 5000 in number, and have seven synagogues. All the inhabitants visit each other over the tops of the houses, which are flat roofed, as is the custom in Algiers and other parts of Barbary. The prospect, either towards the sea or land side, is very noble, the circumjacent country being exceeding fertile, and finely interspersed with orchards, gardens, lawns, villas, groves, &c.

Messa is situated at the foot of Mount Atlas, on the river Suz, at the place where it discharges itself into the sea. It is divided into three distinct parts, each being surrounded by a wall, and about a mile distant from each other.

The adjacent country is fertilized by the overflowing of the river, and whales have been frequently cast upon the shore.

Tefiut, like Messa, is divided into three parts. A branch of the river Suz waters it, and passes through a large mosque in the center of it, by which means the people have an opportunity of performing their ablutions in a running stream. The town contains about 4000 families. The principal commodities are sugar and Morocco leather, and the neighbouring territory is extremely fertile.

Tamdant is a small, but handsome, populous, and flourishing place.

Tedfi, famous for its sugar manufactory, contains about 5000 houses.

Tagost, the largest city in the province of Suz, is situated in a fertile plain, and contains about 8000 families, 400 of which are Jews. Here are two markets weekly, to which the Arabs and Moors resort with their commodities, and the Negroes to buy apparel.

Taphilet, or Tafilet, was once a kingdom of itself, but never very considerable: the limits and extent are uncertain, and, in general, the whole country is a long, dry, barren track of land. The people here are miserably poor, the common food living principally upon dates and camels flesh, the chief produce of the country being an excellent kind of indigo. Most of the dates which are sent to Europe come from hence, as the emperor will not permit them to be exported from any other part of his dominions. About 4000 horse are retained in this district, to keep the people, who are chiefly Berbers, in subjection.

The city of Taphilet, which stands on a river of the same name, is the residence of the governor, and has a strong castle to defend it. The inhabitants, about 2000 in number, are industrious in the manufactures of leather, silk, and linen, and, in general, possess a competency in camels, horses, cattle, date trees, &c. It is a great rendezvous of both African and European merchants, and the people are very sociable, though extremely superstitious.

Subordinate to the governor of Tafilet is the province of Gefula, a dry, barren country, the limits of

which are not perfectly known. The mountains, however, yield plenty of iron and copper, and the inhabitants are famous for working in those metals, by the exchange of which they procure horses, linens, woollens, spices, &c. They have annually several fairs, but one in particular, which is kept on a large plain, lasts two months, and is resorted to by merchants from all parts of Barbary: and this fair is, perhaps, better regulated than any other in the universe; as the people, though naturally brutish, are under such restrictions, that a quarrel was never known to happen during fair-time.

### SECTION III.

*Government, Navy, Army, Commerce, Coins, Learning, Customs, Religion, Language, &c.*

**G**OVERNMENT in Morocco can hardly be said to exist, the emperors being judges, and often executioners with their own hands, in cases by them deemed criminal. Nor is their barbarity more surprising than the submission with which their subjects bear it.

The following circumstances will display the rapacity and ferocity of the natives in general, as well as the inexorable cruelty of an emperor in particular.

In the year 1746 an English vessel, called the Inspector privateer, having sprung a leak, was under the necessity of running ashore in the Bay of Tangier, the crew not doubting a favourable reception from the Moors, as Muley Abdullah, then emperor of Morocco, was under a treaty of peace with the crown of Great Britain. In this, however, they were fatally disappointed, as many of them were inhumanly butchered, several perished in the water, and many of those who escaped were stripped and plundered. Out of 183, only 87 survived. These, with great difficulty, obtained permission to go to the British consul, in order to procure relief in their unhappy situation. The consul applied to the alcaid for permission for his countrymen to go over to Gibraltar, but received for answer, that it could not be granted without orders from the emperor.

The captain of the vessel, and four of the officers, alarmed at this disappointment, effected their escape by means of getting on board a man of war that had lately brought the consul from Gibraltar. This was no sooner known, than the Moors, finding part of their booty irrecoverably lost, swarmed down in legions on the English, and drove them immediately to prison. When their condition was laid before the alcaid, he only answered with a malicious smile, "If the unbelieving dogs are hungry, let them eat the stones."

At length a native of rank, not wholly divested of humanity, obtained permission of the alcaid for them to beg about the town in the day-time, under the conduct of a guard; but at night they were obliged to return to their dismal dungeon. The subsistence arising from these means was very scanty; till at length they were driven to the brink of despair by being informed that they would soon be conducted to the emperor, whose presence they dreaded to such a degree, that they determined to attempt their escape; but in this they were unhappily discovered, and prevented from carrying their design into execution.

This attempt to escape being deemed an act of rebellion, large iron chains were fastened round their necks, and twenty of them were linked together in one chain. After having been confined a considerable time in a most loathsome and gloomy dungeon, and almost perished with hunger, they were conducted by the alcaid, his officers, and attendants, to the emperor's camp. As they waited the emperor's orders within half a mile of his tent, they could observe, by the countenance of the alcaid and others, that there was something very dreadful to be expected.

A messenger then came from the emperor commanding their immediate appearance before his tent, on which

which the Moors were drawn up in one line, and the English in another, the guards immediately surrounding them. When his majesty, by a messenger, commanded the alcaid and his attendants to advance nearer him, they ran to him with the utmost haste, and, prostrating themselves, informed him that they had brought him a present, besides the English captives. Having accepted the present, Muley Abdullah asked the alcaid where the captain of the Christian captives was? To this it was answered that he had made his escape. He then asked for the officers, and being answered as before, vehemently exclaimed against the alcaid and his attendants, and upbraided them in the most opprobrious terms. Four officers of his guard were ordered to conduct the new captives to a castle at a little distance from the camp till farther orders. Soon after the alcaid, and all his guard, were driven to the same place, and put in irons. The English captives were then consigned to the severest toil during the whole day, nor permitted a moment's intermission, or a drop of water, though the sun shone so hot that their heads and backs were an entire blister.

The emperor one morning having surveyed the English slaves for about three hours, took a view of the alcaid and his miserable companions, and then turning about sixty paces from the castle, gave orders for their being brought before him, which being done, the alcaid, and four of the principal people, were set apart from the rest.

After this, with the utmost composure, he called for his scymetar, which being delivered to him, he drew it out of the scabbard with a peculiar air, and ordered one of the delinquents to be taken out of his chain, and brought before him. This unhappy victim now fell prostrate on the ground, and with tears implored his pardon; but the emperor, deaf to all his intreaties, stretched out his arm, and crying, "In the name of God," struck off his head at one blow. This being done, he delivered his scymetar to the sword-bearer, to whom, and others, he gave orders for their following the example he had set them, and then retired to a small distance to see his commands punctually obeyed. At this time there were no less than 335 miserable wretches of his own subjects that lost their lives in this arbitrary manner. In order to strike the greater terror into the minds of his surviving subjects, the emperor ordered the heads that had been cut off to be collected in hampers, nailed on the walls of the city of Mequinez, and exposed to the public view, while their bodies were dragged about a mile from the place of execution, and there left to moulder into dust, or be devoured by birds or beasts of prey.

Our unfortunate countrymen, after a series of the most acute sufferings, through a long and miserable captivity, at the interposition of the consul, and by means of the payment of an extravagant sum, demanded by the emperor, were put on board an English man of war, and conveyed to Gibraltar, from whence, in a short time, they found means to return to their native country.

The emperor has not only unbounded power over the property of the people during their lives, but is the universal heir to all his subjects upon their demise; so that the greatest part of the wealth of the empire centers in the royal coffers. His titles are very pompous, being called, The most glorious, mighty, and noble Emperor of Afric, King of Fez and Morocco, Taphilet, Suz, Dahra, and all the Algarbe, and its Territories in Afric, Grand Sharif (that is descendant) of the Prophet Mahomet, &c. &c. &c.

His revenue is considerably increased by the piratical trade; for he is at no expence in fitting out the corsair vessels, yet has a tenth part of the effects and captives which they take; and after his tythe is deducted, is at liberty to purchase the remainder of the prisoners, if he thinks proper, at only 50 crowns per head. This produces immense profit to him, either by their ransom or labour, for he makes them all work, and supplies them with nothing but a scanty allowance of coarse bread and

oil. If they fall sick he gives them no assistance, but leaves them to the fathers of a Spanish convent, who supply them with necessaries and medicines: but even the benevolence of these is taxed, as they pay him a considerable annual stipend, for a toleration to act with humanity to their fellow creatures. Another branch of his revenue is a tenth part of the cattle, corn, fruit, honey, wax, hides, rice, &c. extorted from the Arabs and Berebers, by his governors and bashaws, who levy this tax with the utmost severity. The Jews pay a capitation tax: and all the commodities in which the Christians deal are heavily assayed.

The navy of Morocco seldom consists of above 12 vessels, the largest of which carry no more than 20 guns, and about 200 men, who are badly provided for, poorly armed, and very indifferently manned. It is happy for the Christians that the whole coast of Morocco does not afford a single good harbour. Sallee, which is the best of any, is but very indifferent; and at low water is almost dry.

Moors, renegadoes, and negroes, who are badly paid and worse disciplined, compose the army. The negroes, however, are deemed the best soldiers, being brought from Guinea very young, and always educated for a military life.

The commerce of Morocco is carried on chiefly by Jews and Christians in English and French bottoms, as few of the Moors either understand it, or have any trading vessels of their own. Roguery is so universal in Morocco, that an expert cheat is looked upon as a very ingenious, useful, and respectable person; and frauds in trade are so common, that cheating is studied systematically as a most necessary art. The land commerce is carried on by caravans, which go yearly to Mecca, Medina, and Guinea.

The coins of this country are the *fluce*, which is a copper coin less than a farthing, 20 of which makes a *blanqueen*. This last is a silver coin of about two-pence value; and the *ducat* is a gold coin worth about 9s.

The learning of the people of this country is confined to reading, writing, and arithmetic, as few of them attempt any thing higher, except the priests and doctors of law.

The common people admire without understanding the science of astrology; so that superstition, and a belief in omens, predictions, &c. are general throughout the nation. Most of the towns have public schools and academies, in which children are taught to read, write, cast accounts, and repeat a short catechism, which contains the principles of their religion. The Mahometan is the established religion here, but they have introduced a variety of innovations, and added several ridiculous ceremonies. Every Friday, which is their sabbath, both sexes visit the sepulchres of their ancestors and relations, in blue habits, blue being their mourning colour. They greatly venerate the dead, embellish their tombs as much as their circumstances will permit, and suffer no Christian to approach within a certain distance of them. They are very particular in the observation of the following superstitious and whimsical notions.

To place victuals and drink upon the tombs of their ancestors and relations, at certain times, that the dead may not starve in their graves.

To bury gold, silver, jewels, &c. with the corpse, that he may not be in bad circumstances in the other world.

To dig the grave very wide, that the defunct may not be incommoded for want of room: and never to bury two persons in the same grave.

The Mahometans here venerate both the pilgrims and their horses who have been at Mecca; but they profess the utmost abhorrence to Christians of all denominations. They seldom mention them without a curse, and the mildest epithet they bestow on them is that of dogs. They enforce the attendance on public worship with great rigour. Women are, however, excluded from places of public worship; and the prevailing

ing opinion of the Moors is, that all persons, of any nation or religion, and of either sex, are secure of salvation prior to the age of fifteen; but after that period, they imagine that none but Mussulmen can be saved. Idiots and madmen are deemed fairs, and their sepulchres, as well as those of the Mecca pilgrims, are sanctuaries for all crimes but treason. Games of chance are strictly forbidden; and those who are detected in playing for money are liable to be severely punished. They are strict observers of the ceremonials of their religion, particularly of the great fast of Ramadan.

Their language is modern Arabic, which prevails throughout the whole empire.

To their honour it is said, that they never use the name of God irreverently, or upon trivial occasions, and abhor the very idea of swearing, unless when they mention a Christian, when the execrations they use are chiefly in derision of, and to express their contempt for, the Christians, on account of their propensity to this very vice.

They seldom wrangle or quarrel with each other, very rarely come to blows, and murders (those committed by the emperors excepted) are never heard of. They are scrupulously obedient to their parents, pay the most profound respect to their superiors, and are loyal to their sovereigns even to a most absurd degree of veneration. They are, in general, exceeding temperate in eating and drinking; though some of the great men lead abandoned lives; but the people in general use a great deal of opium. It is singular, that in the most civilized nations in Europe, vast crowds of natives flock to see public executions, with a kind of unfeeling curiosity; but in Morocco it is quite the reverse, for all ranks of people carefully keep out of the way, and a criminal is often executed without any persons being present except the officers of justice, who attend officially.

#### SECTION IV.

#### HISTORY OF MOROCCO.

**M**OROCCO and Fez, the ancient Mauritania, were little known till the time of their conquest by the Romans. Regud, the first prince of whom we have any authentic account, was cotemporary with Julius Cæsar. On the demise of Regud, this country became a Roman province, and was afterwards conferred by Augustus Cæsar upon the younger Juba, whose son Ptolemy was put to death by the tyrant Caligula. The country was then over-run by the Goths, who possessed it till they were driven out by the Saracens A. D. 600. The Saracens were ejected by the Arabians, who divided Barbary into many petty kingdoms till the year 1068, when they were all united into one sovereignty under the family of the Almarazides; for Joseph, the second monarch of that race, founded Morocco, and not only subdued Fez, but the Moorish dominions in Spain. The race of the Almarazides became extinct without a memorable transaction in either of the reigns.

Alboacen, the sixth monarch of the Merins, was defeated by the kings of Castile and Portugal; and in 1540 that race becoming extinct, the Shariffs, or Cheriffs, the supposed successors of Mahomet, were advanced to the imperial dignity. Nothing remarkable happened till the reign of Sidan, the eighth monarch, who applied to the court of England for aid against a gang of pirates who had possessed themselves of the port of Sallee. The reigning monarch, Charles I. complied with his request, and sent some ships to his assistance by which means the pirates were taken or destroyed; and the emperor, in return, sent 300 Christian slaves as a present to king Charles. This monarch died in 1630, and was succeeded by his eldest son, Muley Abdelmelech, who was remarkable for his cruelty and drunkenness, and was, after having reigned four years, murdered by a Christian slave.

He was succeeded by his brother Muley Elwaly, a prince of a sweet disposition, and generous spirit, who began his reign by releasing all state prisoners, and increasing the pay of his troops, and died much regretted after having possessed the crown twelve years.

His brother, Muley Hamed Cheyk, succeeded him, but being murdered by the Arabs, they raised one of their own chiefs, named Crumel Hack, to the crown, who was, on his demise, succeeded by Shariff Muley, king of Taphilet. The reign of this prince was but short; for drinking immoderately, he one day mounted a spirited horse in a drunken frolic, and riding furiously into a grove of orange trees, he was thrown against the trunk of a tree, fractured his skull, and expired of the wound.

He was succeeded by Muley Ishmael, who was remarkable for an odd jumble of policy, absurdity, and cruelty. In his administration of justice, in which province he always shewed himself very ready, and easy of access, he was very rigid, yet would sometimes run into some wild extravagancies, of which the following instance may serve as a specimen: A poor farmer having complained that some of the emperor's negroes, whom, by the way, he was noted for keeping at short allowance, had stolen from him a yoke of oxen, which were his sole dependence, he ordered the whole of his negroes to pass before him, and shot every one that the farmer accused; but asking him afterwards what recompence he could make him for the loss of so many stout negroes, and the man being at a loss what to answer, he made him undergo the same fate as the robbers.

He was for ever building and pulling down again, alledging, that he did it to keep his subjects so busy that they might have no time to mutiny or rebel: "For (says he) if I have a bag of rats, unless I keep the bag stirring, they will eat their way through it." He had 3000 wives, 5000 concubines, 900 sons, and 300 daughters; all of whom, at times, felt the effects of his cruelty and caprice. He would frequently shoot, stab, or behead both slaves and subjects for his amusement; and was so avaricious, that he spent his whole life in plundering his people, and amassing wealth. Every thing was made subservient to his miserable temper. If any body complained to him of having been robbed or defrauded, the criminal was first ordered to make restitution of the property in question, not to the person aggrieved, but to himself, as he asserted that he was the only sufferer, his dignity being insulted by the crime; and then a considerable fine was levied upon the culprit, as a recompence to offended justice; but all went into his own coffers. Money was the most dangerous thing that a man could possess, as it was sure to be extorted from him, not only by unjust, but by cruel means.

Muley Mahomet raised a rebellion against him, but being taken prisoner, his right hand and left foot were cut off by the emperor's order, of which wounds he died. At length Muley Ishmael, one of the most infernal monsters of cruelty and avarice that ever existed, died a natural death in 1727, having reigned 55 years, which is truly astonishing in a country where insurrections, dethronements, and assassinations were so common.

Muley Hamet Deby, one of Muley Ishmael's sons, succeeded him, having been appointed by that emperor, not for any particular merit, but because he was the most dissolute of all his children; for Muley Ishmael fancied that his son's drunkenness and intemperance would be foils to set off his own sobriety and abstemiousness.

Muley Hamet was deposed by his favourite eunuch, and his brother Abdelmelech proclaimed emperor; but the latter soon rendering himself odious by his cruelties, Muley Hamet was again restored to the throne. Abdelmelech was kept in close confinement for some time, but at length strangled, by order of his brother; and Muley Hamet died five days after through drunkenness, and was succeeded by Muley Abdullah.

From



From that period nothing remarkable occurred till the siege of Ceuta, which commenced October 23, 1774, and the siege of Melilæ, which began on the 8th of December of the same year by the troops of Morocco. But the emperor's army, through their total want of discipline and experience, the conduct of the Spanish officers, and bravery of the men in the garrison, not only failed of success in the attempt, but were repulsed with great loss. Warlike preparations were continued till March 1775, when the Moors abandoned the enterprize.

## SECTION V.

## ALGIERS.

*Situation, Extent, Climate, Animal Productions, &c.*

**T**HIS kingdom is bounded on the north by the Mediterranean, on the south by Mount Atlas, on the east by Tunis, and on the west by Morocco. It extends in length 480 miles, in breadth about 100, and lies between 30 and 37 deg. north lat. and between 1 deg. west and 9 deg. east long. It is divided into 18 provinces.

The climate of Algiers is serene and fine, and the people are unacquainted with the extremes of heat and cold. This is to be understood only of the parts toward the sea, the inland parts being principally wild and barren, and very little inhabited except by a great variety of wild creatures, particularly lions, tygers, leopards, buffalos, wild boars, stags, porcupines, monkeys, ostriches, &c.

Of the beasts the most extraordinary and worthy of notice is the lion. This animal has a head remarkably large, fourteen teeth in each jaw, a strong neck, rough tongue beset with prickles, and bright shining eyes; the structure of the paws, teeth, eyes, and tongue is the same as those of the cat.

The difference betwixt the lion and lioness is this: the latter hath no long hair about the neck, but the muzzle is more taper, the head flatter, and the claws less than those of the lion.

The characteristics of a lion are the strength of his limbs, the majesty of his appearance, the dignity of his pace, the fire of his eyes, and the nobleness of his disposition; he flights a weak enemy, but attacks a strong one with the most impetuous fury. He expresses his anger by erecting his mane, and beating his sides with his tail; but his hunger and ferocious temper often give way to his generosity:

For when the gen'rous lion has in fight  
His equal match, he rouses for the fight;  
But when his foe lies prostrate on the plain,  
He sheaths his paws, uncurls his angry mane,  
And, pleas'd with bloodless honours of the day,  
Walks over, and disdains th' inglorious prey.

The tyger has a short neck, and skin full of blackish streaks, or yellow spots encompassed with black hair; shining eyes, sharp teeth, crooked claws, feet like those of a cat, and long tails without any tuft at the end, like a lion. The flesh is white, tender, and well tasted. The tyger will not feed upon any animal but what he kills himself; and when he meets with several animals, he kills all if he can, and sucks a little of the blood of each.

A panther, or leopard, is like a tyger in all respects except the size and skin, being a smaller animal, and spotted instead of streaked: the body is long, the eyes bright, the mouth large, the teeth strong and white, the ears round, and the spots of several colours.

The porcupine is about the size of a badger, and not unlike that animal in shape, being about two feet and a half from the end of the nose to the tail; the feet are short, the neck is about five inches in length, and the head the same. On the back and sides he is covered all over with quills; on the back part of the

No. 37

head, and on the neck, there is a broad tuft, consisting of many flexible quills: some of the quills are a foot, and many of the whiskers six inches long.

*Description of the respective Districts of Algiers.*

**A**LGIERS is divided into three distinct districts or governments, viz. the Eastern, or Levantine; the Western, and the Southern government. The towns in the first are Bona, Constantina, Gigeri, Bugia, Steffa, Tebef, Zamoura, Biscara, Necanz, and Couco. Of these places it may be said in general, that though they exhibit some traces of former splendor, they have now every appearance of poverty and desolation. There are garrisons in some of them, but the people are savage and brutal. They mostly lead a roving life, and subsist chiefly by rapine.

The towns of the Western government are Oran, Tremecen, Mostagar, Tenez and Shershel.

Oran, the most important of them, was taken by the Spaniards in 1505, and recovered by the Algerines in 1708; but the former re-took it in 1732, and are still in possession of it.

The rest are in a state of decay; some of them have garrisons, and the inhabitants in general come under the foregoing description of those of the last described district.

The Southern district, or third government, is inhabited by a wild set of people, who roam from place to place, and live in tents while they reside in any particular spot. The territory itself is hilly, a part of Mount Atlas running through it: the only riches of the people are their numerous flocks and herds. They pay a tribute to government, but the bey is obliged to come at the head of an army to collect it annually, and many then evade the payment by retiring to inaccessible places till the troops are withdrawn.

*Description of the City of Algiers and its Environs.*

**A**LGIERS stands in 36 deg. 30 min. north latitude, and 34 deg. 15 min. east longitude, and is situated upon the Mediterranean Sea, which washes it upon the north, and north-east sides. It is built upon a declivity, on which account, and the whiteness of the terraces, the prospect of it from the sea is admirable. It is about three miles in circumference, and the walls are in general 30, and towards the sea 40 feet in height, 12 feet in thickness, and flanked with square towers. The ditch is 20 feet wide, and seven deep. Many of the gates of Algiers have been walled up; but six remain open, viz.

1. The Alcaffava, which forms the western angle of the highest part of the city, is of an octagonal figure, and has embrasures on every side.
2. The Babjiddeed, or New Gate, towards the south.
3. Bab-Azoone towards ditto.
4. The Fisher's Gate, which forms the eastern angle of the city.
5. The Mole, or Dowan Gate, towards the north.
6. The Babel-wed, or River Gate, facing the river El-ved towards the north.

On the western side of the river El-ved is a ridge of hills, on which are erected two fortresses. These are the strength on the land side, but the fortifications towards the sea are much stronger, and more considerable.

The mole was the work of Cheredin the son of Barbarossa, as well as many of the other fortifications; for that monarch employed all the Christian slaves in the improvement of the old, and construction of new fortifications in and about Algiers; and by personally inspecting their proceedings, had the satisfaction to see all he wished for completed in the space of three years.

The city of Algiers is supposed to contain 100,000 Mahometans, 15,000 Jews, 2000 Christian slaves, and some renegadoes. There is one street which is broad and handsome, and passes quite through the town from

5 K

east



east to west, in which the houses and shops are elegant and capacious, and the markets are here kept; but all the other streets are narrow, incommodious and dirty; so that passengers are forced to squeeze themselves continually against the houses, to give way to camels, horses, asses, mules, &c. and persons of all denominations are obliged to make room, if they meet with a Turkish soldier, till he is past, otherwise they are sure of being insulted and ill treated.

The houses, which are about 15000 in number, are built either of stone or brick, upon a square plan, with a paved court in the center. Round the court is a double range of galleries one above the other, and both supported by columns. All the houses are flat-roofed; the terraces in general serve either to walk upon, or dry linen, but many embellish them with neat gardens, and a summer-house in one corner. The people are obliged, by the laws of the place, to white-wash their houses inside and out, at least once a year; but all who can afford it do it much oftener. The inhabitants may pass from one end of the town to the other over the roofs of the houses, and most of them visit each other this way. Though the houses in general are mean, many of the principal people have very fine edifices, the pillars and pavements of which are of a very beautiful marble, and the ceilings and folding-doors finely carved, painted and gilt. Of these the palace of the dey stands in the center of, and is the most magnificent building in the city. It is very extensive, and surrounded by two superb galleries, one above the other, supported by marble pillars. It has two grand halls, in one of which the dewan meets every Sunday, Monday and Tuesday.

The barracks for the troops are noble structures, adorned with fountains, and contain many spacious and convenient apartments. Married men are precluded from lodging here, but take up their habitations either in private houses, or in one of the four fendacas of the town; the latter being large commodious buildings, consisting of several ranges of apartments, warehouses, &c. which are let indiscriminately to all who chuse to take them, and serve instead of caravanseras, or inns. Christian strangers, if of any consideration, are usually accommodated at the consul's house of the nation to which they belong; but the poor Levantine, or other traders, lodge as above, and may eat and drink according to their circumstances or inclinations, as there are many cooks shops, taverns and other public houses kept either by the Christian slaves, or the Jews, who will accommodate any person, or deal in any commodity.

The mosques are numerous, superbly built, and chiefly situated near the sea-side. The baths in general are large, sumptuous, paved with marble, and well furnished with the conveniences requisite in such places. The Mahometans are obliged, by their religion, to use them five times daily, but their pleasure often prompts them to go still more frequently.

A number of baths are appropriated to the use of women only, who do not resort to them for the benefit of bathing alone, but for the sake of intriguing; for though the most dreadful punishments attend detection, yet the Algerine women venture every thing to pursue their inclinations.

"The female sex (says a celebrated traveller) are still more devoted to gallantry in this country than in Constantinople; the climate inspires fondness, and the scorching air raises in the heart such a flame as nothing can extinguish; an African woman will brave every sort of danger to satiate her passion."

As a proof of the violent lengths to which love will carry the African women, we shall present our readers with the following circumstances, which are related by a gentleman who resided here at the time they took place.

"The only daughter of one of the richest Moors in this country entertained a passion for a Portuguese slave. The girl, pursuant to the custom established in

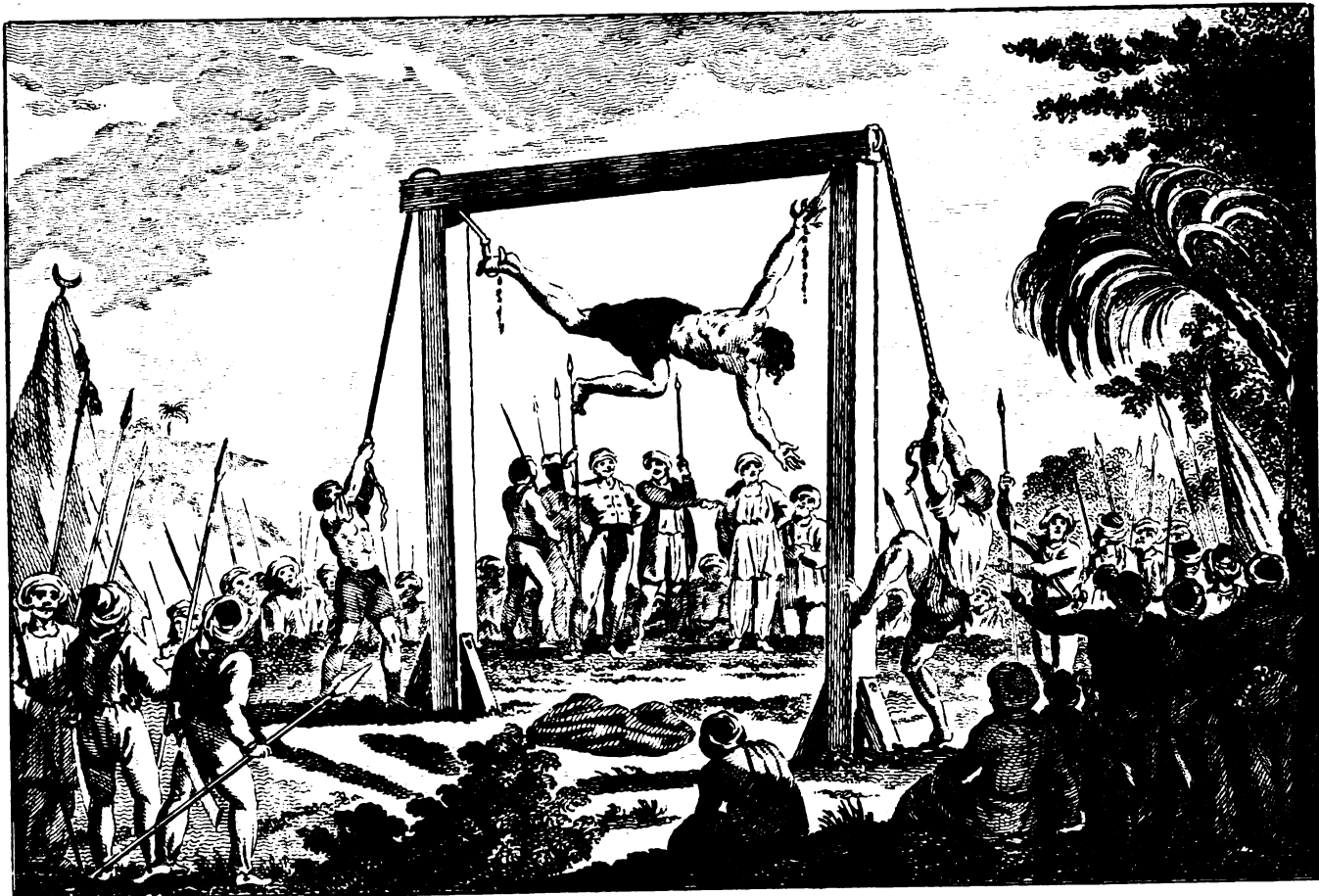
Africa, made the first advances; neither the large fortune she justly expected, nor the groveling condition of her lover, could divert the resolution she had taken to marry him: and notwithstanding the obstacles she saw with regard to the execution of her project, nothing could make her lose the hopes of giving success to it. The Portuguese, struck with the thoughts of his good fortune, offered the fond maid the moment she discovered her passion, to run away with her to Lisbon; which might have been done, and the Christian might have escaped by the assistance furnished him by Zulima, for such was the name of our beautiful female African. She was sensible that the expedient proposed by her lover was the most rational one, and almost the only one that could bring her to her wished-for happiness; but being a jealous Mahometan, and bigotted to her religion, she could not consent to retire to a country where she would have been forced to quit her faith. I love you, Sebastiano, said she to her lover, much more than I do myself; grief will kill me if I am not made your wife, and yet I can never prevail upon myself to purchase my happiness at the price of my faith. It is not impossible but we may be happy in this country, without running the hazard of being discovered, in case we should fly: change your religion, remove, by turning Mahometan, the chief obstacle that keeps us asunder, and leave the rest to me. The Portuguese was much less attached to his religion than the female Mahometan, not to mention that the fear of totally losing his mistress, the desire of recovering his liberty, and the hope of acquiring a great fortune, had the strongest influence on his resolutions. He promised to comply with any thing she might require of him, and upon a solemn promise made by him to quit his religion whenever it should be necessary, the charming Moor indulged him with whatever love was capable of bestowing.

"These favours served only to strengthen the passion which Sebastiano felt for her; the fear he was under of one day losing his dear Zulima increased his fondness, and his mistress was in the like frame of mind. Her whole attention was to give success to the design she had in view, but she found new obstacles every moment; when on a certain day, at a time she least expected it, her father declared that he intended to marry her to one of the principal men of the country. These words were as a thunderbolt to the maiden; in the first transports of her grief she resolved to fall at her father's feet, and open her whole soul to him; nevertheless, she did not yet dare to comply with her first impulses, for fear of exposing her lover to the anger of an exasperated master, which might probably carry him to the greatest lengths.

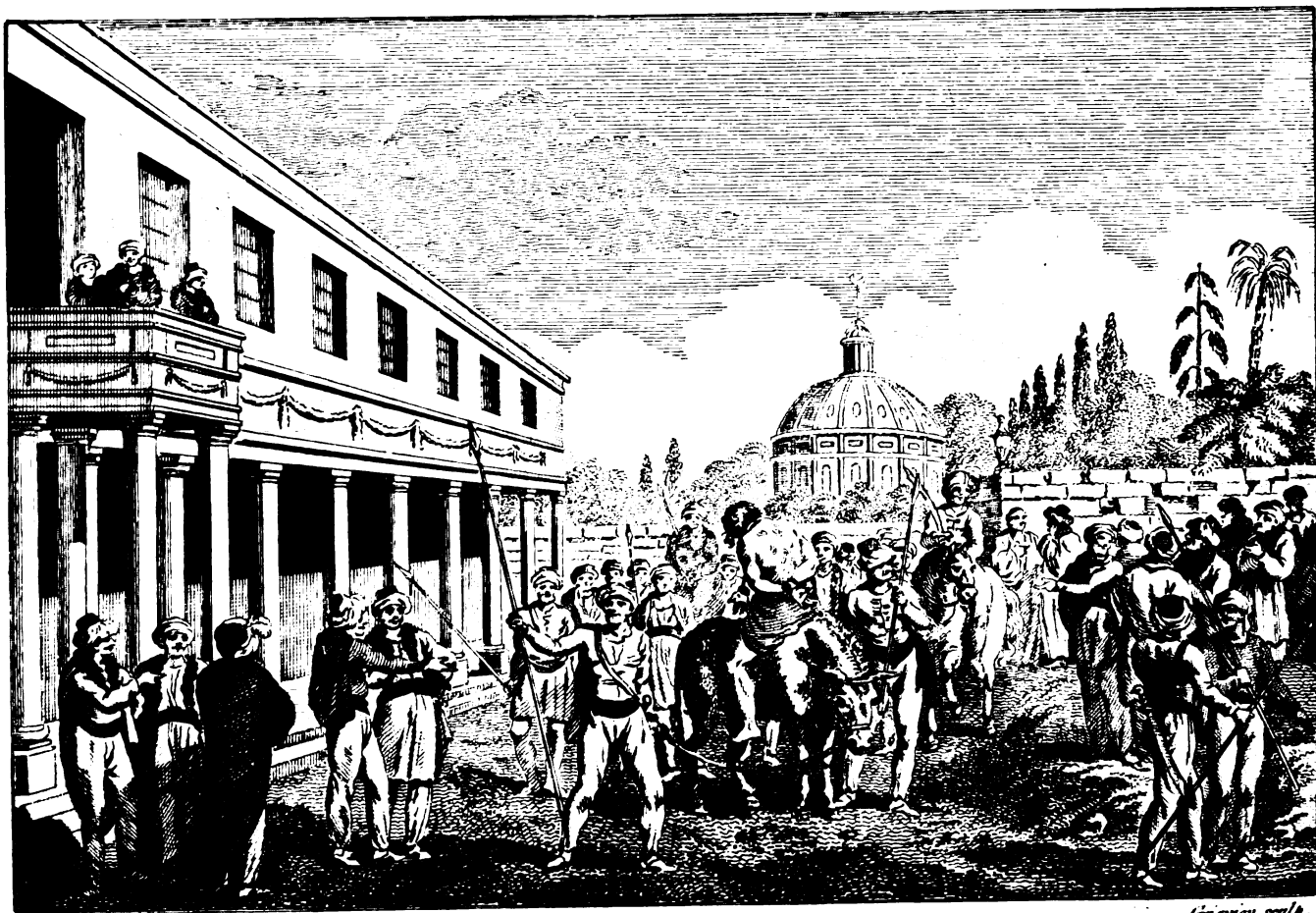
"In this dilemma Zulima resolved to make use of an expedient, which was equally extraordinary and infallible: in order to succeed in her design, she bade her lover meet her at a certain place, whither she went on pretence of going to the bath, and was attended only by one woman: Sebastiano being come to the place appointed, had like to have died with sorrow, upon hearing his mistress was going to enter into the marriage state: however, Zulima bade him take heart, telling him, that she hoped fortune would soon become more propitious to him; she then ordered the woman who had accompanied her, and was her confidant, to go and inform the cadî, that her mistress was in such a place in the arms of a Christian: the attendant obeying, the judge came with his subaltern officers, and surprised the two lovers in the midst of their warmest transports, when they were instantly conveyed to the prison where criminals are tried: Zulima's father being told the accident which had happened to his daughter, was seized with despair; upon which he flew to the prison in order to see her, but he was told that he could not be admitted to speak with her till such time as her trial was over; that enquiry was then making whether the Christian slave would turn Mahometan, and that if he would comply, on that condition the



Engraved for **BANKES'S** *New System of GEOGRAPHY* Published by Royal Authority.



*Algerine method of* **EXECUTING a CHRISTIAN** *for attempting to escape from Slavery.*



*Granger delin.*

*Granger sculp.*

*Algerine method of* **PUNISHING a CRIMINAL** *found guilty of committing Burglary.*

two lovers should be married together pursuant to the laws; but that in case of his refusal, he should be impaled, and his daughter drowned in the sea.

"Mustapha, for this was the name of Zulima's father, knew but too well what punishment would be inflicted upon his daughter, in case the Portuguese refused to turn Mussulman; and, indeed, the only motive which prompted Mustapha to desire a sight of them, was to offer his wealth, and engage the Christian to change his religion. He had no occasion to make use of rhetoric to exhort them to prefer life to a cruel death; for the moment he made the overtures, Sebastiano answered, that he would gladly embrace the religion proposed by Zulima, and marry her; and the father thought himself happy in having the opportunity of preserving the life of his only daughter upon these conditions."

There are several tolerable edifices without the walls of the town, which add to the beauty of the environs, particularly the marine officers public hall, a marabout's superb dwelling, and a variety of Turkish sepulchres and monuments. Among the latter six magnificent tombs, of a circular figure, are the most conspicuous. These were erected to the memory of six deys, who were successively elected, and then murdered in the dewan within a few days. It is to be observed, that the tombs of deys and bashaws are distinguished by a stone, on which a turban is carved in relievo; those of the agas, and other military officers, by a pike fixed in the ground close to the coffin; those of the sea captains by a staff, with a gilded ball at the top; and those of the common people by stones laid on the grave in the form of a coffin.

The city of Algiers formerly had none but rain water, and the inhabitants were often greatly distressed upon that account; till a Moor, who had been driven from Spain, contrived, by means of two aqueducts, to introduce as much water into the city as was requisite to supply 100 fountains with water.

The country about Algiers is very fertile, and the gardens, groves, and villas numerous. In their gardens they use little art, but trust to nature in most productions of the earth, which occasions a wild exuberance to reign throughout the whole, and many of the fruits and vegetables not to arrive at the perfection they might be brought to by means of engrafting, pruning, transplanting, &c. The gardens are not walled, but surrounded by enclosures of Barbary fig-trees, which, from their compactness and prickles, are more secure than any other kind of fence. Among other rich spots in Algiers, the great plain of Mettjah is admired for its astonishing fertility: it is 50 miles in length, and 20 in breadth, includes many delightful villas, fragrant groves, and pleasant gardens; and produces such a profusion of the most delicious fruits of all kinds, rice, roots, and grain of every species, that the inhabitants enjoy always two, and frequently three crops in the year.

The only natural curiosities in the vicinity of this city are the hot baths of Meereega, the principal of which is 12 feet square, and 4 deep. The waters are exceeding hot, and, when they have filled the above basin, discharge themselves into a smaller, where the Jews bathe, as they are not permitted to use the same bath as the Mahometans. These hot baths proceed from the great quantity of sulphur, nitre, and other inflammable bodies in the bowels of the earth; from whence, likewise, originate the frequent earthquakes that disturb the kingdom in general, and the city of Algiers in particular.

*Inhabitants, Habitations, Dress, Marriage Ceremonies, Weapons, Disposition, Government, Language, Commerce, Religion, Revenues, Punishments, Customs and manner of Living, Funeral Rites, Armament, &c. of the Algerines.*

**A**LGIERS may be said to comprise a mixture of most nations; but the most numerous of its inhabitants are the Moors and Arabians. The Moors are

divided into two orders, viz. those who live in towns and follow piracy, or various professions by land or sea, and those who wander about without being possessed of houses, land, or riches. The first are the citizens of the kingdom, the latter the bulk of the inhabitants.

The wandering sort are distinguished into various tribes, each forming an itinerant village, and every family living in a portable hut. They live by the produce of the lands, which they farm of those of the first order. They pay their rent to their landlords in corn, herbs, fruit, honey, wax, &c. and a tribute to the dey, according to the number of the family in each moving village, or rather camp. Their tents are mean, their utensils trifling, their circumstances poor, and their manner of living filthy. They have no chimnies to these habitations; the fires are made in earthen pots, which are placed near the door to let out the smoke. The family, and all domestic animals, lie promiscuously in the hut together, dogs excepted, these being placed on the outside as sentinels. They live chiefly on rice, bread, fruit, and plain water; and their principal employ is husbandry, or breeding bees or silk worms.

The dress of the men is only a long piece of coarse cloth wrapped round their shoulders, and falling down to their ancles, with a cap of the same. The women wear a piece of woollen stuff that covers them from their shoulders to their knees. They braid their hair, and adorn it with glass beads and fishes teeth. Their arms and legs they ornament with bracelets of ivory, horn, and even wood; and blacken their cheeks, foreheads, arms, legs, &c. The children are suffered to go naked till seven or eight years old, when they cover them with a few rags, rather for ornament than decency. The dress of the chiek, or chief, of every tribe, is a shirt and cloak all of one piece, hanging from the shoulders half way down the leg, and he wears a cap of fine cloth.

These Moors are of a swarthy complexion, and robust habit of body. The men are active, the women fruitful, and the children healthy. When a youth is disposed to marry, he drives a number of cattle to the hut where the intended bride resides. The girl and her parents, on viewing the stock, immediately consent. All the young women of the village are then invited to the feast. The bride is afterwards placed on a horse belonging to the bridegroom, and led home amidst the shouts of all present. When she arrives at the door of the bridegroom's hut, a mixture of milk and honey is given her to drink, while a nuptial song is sung. She then alights, and, to shew her willingness to perform any duty he may assign her, drives his flock to water and back again. These previous ceremonies being settled, all the company enter the hut, and the evening concludes with the greatest festivity that these poor people are capable of enjoying. Subsequent to the marriage the wife is obliged to wear a veil, and never stir from the hut during a month, and ever after is excluded from all concern in, and knowledge of, public affairs.

The Moors are of a warlike disposition, excellent horsemen, and sometimes give the government great trouble. They are armed with a zagay or short lance, and a scymitar, or broad cutlass. They are great thieves, so that it is dangerous travelling without a marabut, or priest, in company, to whom they shew such respect, that they will not rob any person thus attended.

The Arabians of Algiers are divided into tribes, wander up and down, and profess the same religion, customs, and manners, as those of Arabia.

The Algerines are the most cruel and dangerous pirates of all Africa; base, perfidious, and rapacious to the last degree. No oaths or ties, human or divine, will avail to bind them when their interest interferes. In short, whatever respect they may pretend to pay to their prophet Mahomet, gold is the only true idol which they worship. Gold, that

Insidious bane that makes destruction smooth,  
The foe to virtue, liberty, and truth;

Whose

Whose arts the fates of monarchies decide ;  
 Who gild'd deceit, the darling child of pride.  
 How oft, allur'd by thy persuasive charms,  
 Have earth's contending powers appear'd in arms !  
 What nations brib'd have own'd thy powerful reign !  
 For thee what millions plough'd the stormy main,  
 Travell'd from pole to pole with ceaseless toil,  
 And felt their blood alternate freeze and boil !

Those who reside on the coast are very savage to such as unfortunately fall into their hands by ship-wreck ; so that it appears that the Algerines in general are as much strangers to humanity, as they are to an elegant taste or polite behaviour.

They are governed by a bey or dey, who is as absolute as any eastern monarch.

The next in dignity and power is the aga of the janissaries. The other officers of importance are, a secretary of state ; 24 chiah bashaws, or colonels subordinate to the aga ; 800 bolluk bashaws, or senior captains ; and 400 oldak bashaws, or lieutenants. In all these offices the right of seniority is strictly observed in Algiers. There are also purveyors to the army, a body guard to the dey, &c. and the officers of the Turkish forces, who are distinct from the rest.

The general language of Algiers is a compound of Arabic, Moresco, and the remains of the ancient Phœnician ; but all public business is transacted, and records kept, in the Turkish tongue ; though most of the Algerines of all denominations understand the *Lingua Franca*.

Though the people in general are fond of the piratical trade, yet they admit free Christians, Jews, Arabians, Moors, &c. to trade in silk, wool, cotton, leather, carpets, &c. in the country. To import gold and silver stuffs, damasks, cloths, spices, tin, iron, brass, lead, quicksilver, linen, cordage, sail cloths, bullets, rice, allum, tartar, cochineal, sugar, soap, raw and spun cotton, aloes, copperas, brazil, logwood, arsenic, vermilion, gum-lack, opium, sulphur, anise and cummin seeds, sarsaparilla, frankincense, galls, honey, paper, combs, cards, dried fruits, &c. And to export ostrich feathers, wax, hides, wool, copper, rugs, silk sashes, embroidered handkerchiefs, dates, and Christian slaves, who, for large ransoms, are allowed to be sent home. But commerce is greatly injured by the oppressions of the government, the suspicions of the merchants, who are always afraid of being deprived of their properties, and the perfidy of the common traders.

The religion of Algiers is Mahometan ; and the principal officers who preside over ecclesiastical matters are the mufti, or high priest ; the cadi, or ecclesiastical judge ; and the grand marabut, or superior of the monkish orders.

The Algerine Turks dress with as much elegance as the inhabitants of Turkey. The free Christians are permitted to dress in the fashions of their respective countries ; but the slaves are obliged to wear a coarse grey suit, and a seaman's cap. The shariffs, or those who pretend to be descended from Mahomet, are distinguished by a green turban : but the common Algerines wear shirts, linen drawers, an open woollen jacket with a hood behind, and a black cloak, which reaches to their knees, when they go abroad.

As the revenues of the dey are founded on rapine and plunder, and depend chiefly on casual robberies, they must fluctuate continually, and be at all times uncertain. Justice is venally administered, favour publicly sold, and corruption so general, that it is not looked upon as a vice.

Capital crimes are punished by strangling with a bow string, or hanging on an iron hook. Lesser offences by fine, degradation, or the bastinado. Women detected in adultery are fastened by their necks to a pole, and held under water till they are suffocated. But the most dreadful punishments are inflicted on the Christians and Jews for various offences ; such as speaking

against Mahomet, for which the offender must either turn Mahometan, or be impaled alive ; changing to the Christian faith again, after having turned Mahometan, for which the punishment is roasting alive, or being thrown from the city walls, when the unhappy sufferer is caught upon sharp pointed hooks, and hangs several days in the most exquisite tortures before he expires. Fomenting a revolt, or killing a Turk, is punished by impaling or burning. Those who attempt to escape from slavery are put to death in the following singular and cruel manner : the criminal is hung naked on a high gallows by two hooks, the one fastened quite through the palm of one hand, and the other through the sole of the opposite foot, where he is left till death relieves him from his cruel sufferings. A Moor convicted of burglary hath his right hand cut off, and fastened about his neck, and then is led through the city on an ass, with his face towards the tail : and persons of distinction, for crimes against the state, are placed between two boards, and sawed asunder.

Besides the grand dewan, there are inferior ones in some of the districts, in all which the process is very concise ; the charge is heard, the witnesses sworn, the defence attended to, and sentence immediately given. Christian slaves in Algiers are very numerous, every eighth of whom is the property of the dey. Those who come of good families, and can procure a considerable ransom, and such as have trades, or can make themselves otherwise useful, are treated tolerably well ; but such as are of poor parentage, and have not learned to perform any thing which can procure favour, are terribly used.

O slavery ! thou fiend of hell's recess,  
 Profuse of woes, and pregnant with distress ;  
 Eternal horrors in thy presence reign,  
 And meagre famine leads thy doleful train.  
 To each curst load subjection adds more weight,  
 And pain is doubled in the vassal's fate.  
 O'er nature's sprightly face thou spreadst a gloom,  
 And to the grave do'st ev'ry pleasure doom.

In the metropolis none but the principal people are allowed to ride on horseback ; others either ride on asses or walk on foot. Women throw a veil over them when they go abroad, so that they are unknown to all but the slaves who attend them.

The principal employment of the women is dressing, lolling on their sofas, bathing, conversing, visiting the tombs of relations, and sauntering in their gardens. The men pass most of their vacant time with the women in their gardens, in conversation, drinking coffee, smoking, &c.

Polygamy is allowed among the Algerines. Marriage contracts are generally left to the interference of friends. When the marriage is agreed upon the bridegroom sends a present to the bride, and gratifies her relations with a feast and musical entertainment. The marriage ceremony is concluded with another entertainment.

The Algerines are very inexpert in the medical art. After death, the corpse being washed and clad in a shirt, drawers, silk robe and turban, it is laid in a kind of square coffin, and carried on mens shoulders by means of poles to the place of interment, attended by relations and friends.

Mourning is expressed by the women going veiled for some days, and the men wearing their beards for a month. During three days after the funeral the nearest relations visit the tomb, distribute alms to the poor, and suffer no fire to be lighted in their houses. The better sort have epitaphs on their tomb stones.

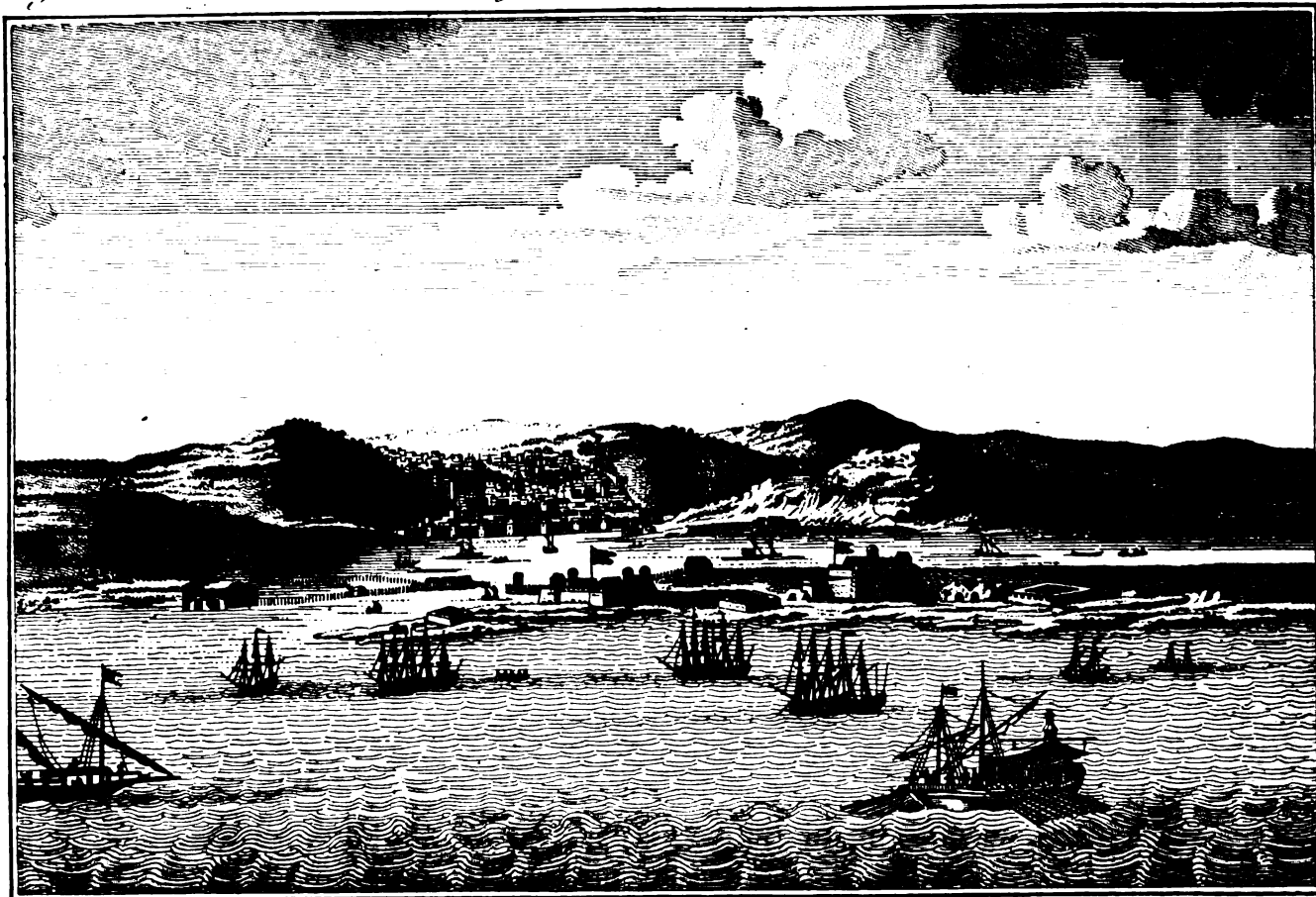
The Algerines have an armament military and naval, and are supplied with warlike implements and stores by the Europeans.

The Algerine sailors are very filthy, and pretend to despise the nicety found in most of the vessels belonging to the Christians.

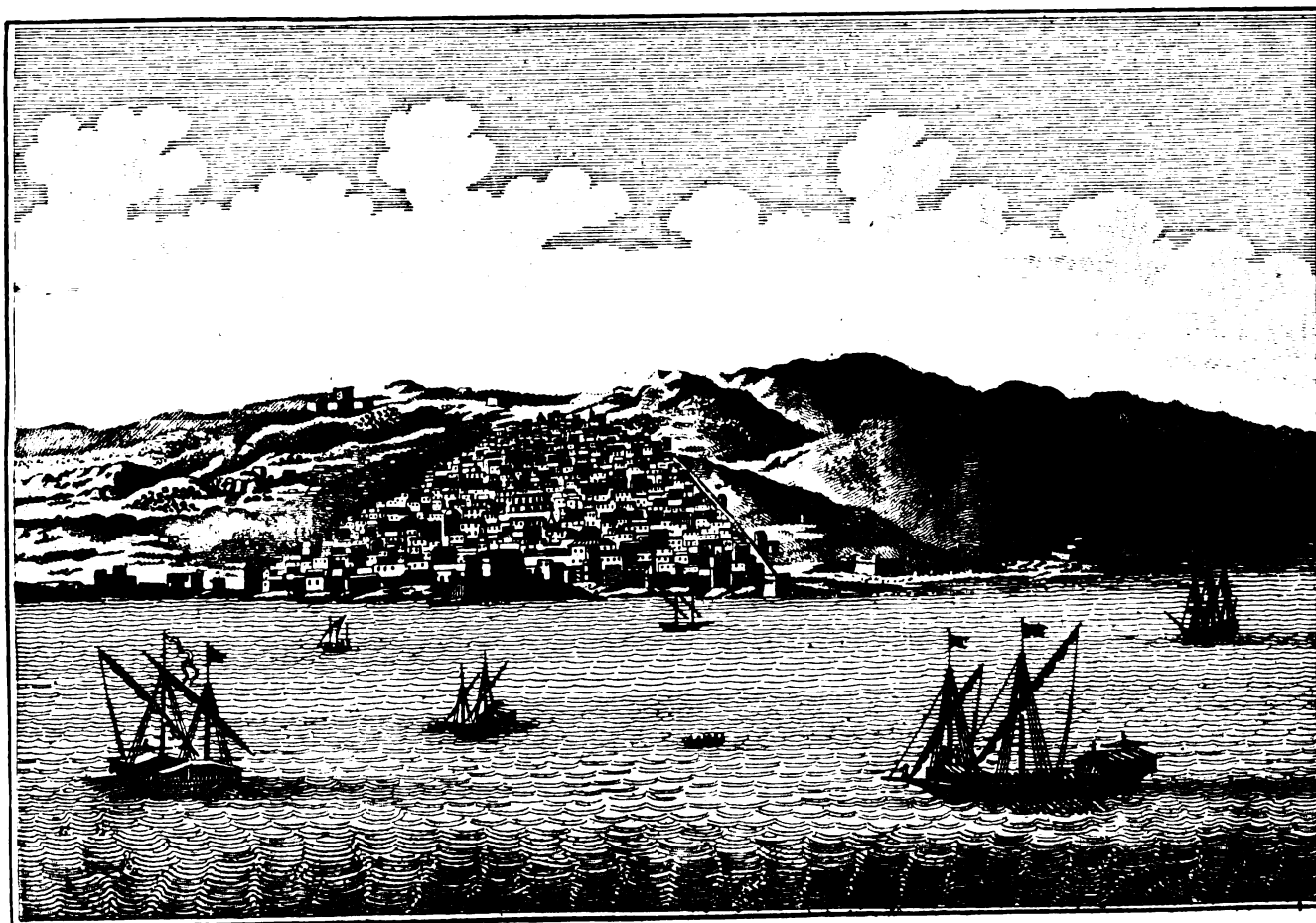




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*View of the* **CITY of TUNIS the CAPITAL of that KINGDOM**  
*on the* **COAST of BARBARY.**



*View of the* **CITY of ALGIERS the CAPITAL of that KINGDOM**  
*on the* **COAST of BARBARY.**

## HISTORY OF ALGIERS.

**T**HE Algerines were successively subject to the Romans, Vandals, Greeks, and Arabs, till the year 1051, when they were brought under the government of divers rulers from their own tribes. But these falling out among themselves, Ferdinand V. king of Arragon, took advantage of their civil dissensions, sent a powerful armament to Algiers, and rendered it tributary to Spain.

This subjection continued till the death of Ferdinand, which happened in 1516, when the famous Barbarossa, on pretence of undertaking their deliverance from the Spanish yoke, caused himself to be proclaimed sovereign, and became formidable not only to the neighbouring states, but also to the Europeans, till he was at length opposed by the emperor Charles V. and lost his life in an action with the Spaniards and Arabs. His successor, of the same name, as the most effectual barrier against his numerous enemies, proposed to cede the kingdom of Algiers to the Grand Seignior, Selim I. on condition that he should rule it as viceroy, and be assisted with some Turkish forces. Selim complied with the proposal, in consequence of which Barbarossa laid siege to the Spanish fort, took it by storm, repaired it, put a garrison in it, and rendered Algiers more secure than it had ever been before. The Algerines, emboldened by this success, making depredations on the territories on the coast belonging to the Spaniards, Charles the Fifth sailed with a formidable armament, landed his forces, and built a fort on an eminence, which still goes by the name of the Emperor's Fort. He then closely invested the city, and turned the course of the stream that supplied it with water, which greatly distressed the inhabitants, who nevertheless held out, till the emperor was obliged to raise the siege, after sustaining a great loss of ships and men.

Since the miscarriage of Charles V. the kingdom of Algiers continued a province of the Grand Seignior's, governed by a viceroy of his nomination. These viceroys abusing their power, and oppressing the people in general, and the soldiery in particular, the latter obtained permission from the Porte to chuse a dey out of the troops, as a check upon the bashaw or viceroy, and to superintend the distribution of the money raised for their payment, as well as several other public affairs. The power of the deys greatly increasing in process of time, they are now become independent sovereigns, and are, properly speaking, only allies of the Ottoman Porte.

In 1682 the Algerines entered into a treaty of alliance with England; and that year and the following hostilities were carried on between the Algerines and French, attended with horrid massacres on both sides, till at length a peace was concluded between them.

The treaty between the English and Algerines was often broke and often renewed, from the time of its commencement, for several years, as the latter could never refrain from their piratical practices. They were at length, however, brought to reason, and a treaty was signed at Algiers in 1700, comprising articles for the security of the vessels of Great Britain and all its dependencies.

The Spaniards attacked Algiers with a formidable armament in 1775, but failed in their design, with the loss of about 800 killed, and 2000 wounded.

## SECTION VI.

## TUNIS.

*Situation, Boundaries, Extent, Climate, Soil, Productions, Rivers, Islands, Capes, Gulphs, Mountains, &c.*

**T**UNIS is part of the country formerly belonging to the republic of Carthage, and exhibits a melancholy proof of the fleeting nature of human grandeur.

No. 38.

deur, having scarcely a ruin that can mark out the place of the once celebrated Carthage. It is bounded on the north by the Mediterranean, on the south by Biledulgerid, on the east by Tripoli, and on the west by Algiers; being 220 miles in length, and 170 in breadth; and lies between 33 deg. 30 min. and 37 deg. 12 min. north lat. and between 8 deg. and 11 deg. 20 min. east longitude.

The air of Tunis is clear, pure, and healthy. The soil in many places is barren, except the western parts, where it is well watered. Some of the vallies produce corn, oil, grapes, and various fruits in abundance. The country is full of mulberry trees. The animals, &c. are the same as in Algiers.

This kingdom is divided into eight districts, viz. Tunis Proper; Byrsa, or Carthage and Goletta; El-Medea; Sufa; Kayr-wan, or Cairvan; Hammet, Bizerta, and Porto Farino. But these are included in two grand circuits, which the dey makes annually, accompanied by his principal attendants.

The inland towns have, in general, been destroyed by the Arabians, who will not suffer them to be rebuilt, that their rambles may not be impeded, or their depredations prevented. The principal cities and towns are, therefore, on the sea-coast, but they are not above 14 in number, small of extent, and most of them but thinly inhabited. The other places, either near the coast, or in the interior part of the country, are so inconsiderable as not to merit mentioning.

To describe the country, it will be most convenient to mention the dey's summer and winter circuits. In summer the dey takes the northern circuit, which is by far the most agreeable, as he then passes through the pleasant, fertile, and populous places; and in the winter he pursues his journey through the other parts of his dominions.

The principal rivers are the Zaine, which separates the Tunisian from the Algerine dominions; the Megerda, or Megerada; the Miliana, which forms the Bay of Tunis; and the Gabbs, or Triton of the ancients.

There are a few islands belonging to this state, viz. a small one in the river Zaine, rented by the Genoese; Cape Negro Island, rented by the French African company; the Jalta, and the islands of Cani, remarkable only for the dangerous shoals near them. The principal capes are Cape Serra, 15 miles from Cape Negro; the Three Brothers, which are three rocky capes near the continent; Cape Bianca, or the White Cape, famed for being the place where Scipio first landed in Africa; Cape Zibeed, celebrated for the great quantities of raisins made upon it; and Cape Bon, or the Promontory of Hercules.

The principal gulphs of this kingdom are those of Bizerta and Tunis.

The most remarkable mountains are the Zowaan, which is very high, and gives name to a town situated at its foot, the inhabitants of which are particularly skilled in dying scarlet caps, and bleaching linen; the Gueslet, the Nufura, and the Bene-te-fren.

*Description of Tunis, the Metropolis of the Kingdom, Inhabitants, Customs, &c.*

**T**UNIS is situated at about the distance of 300 miles from Algiers. This capital is unhealthy, from the marshes and lakes that surround it, and the deficiency of fresh water. The former inconvenience the inhabitants remedy as much as possible, by burning prodigious quantities of aromatic woods and herbs; and the latter by procuring sweet water from the springs of Bardo, at about a mile distance, and catching rain water in large reservoirs.

The city of Tunis is about three miles in circumference, exclusive of the suburbs, which are not very large: the main streets are capacious, but the lanes very narrow. The houses, which are built of stone, are but one story high, and have flat roofs. There are but few handsome buildings, the great mosque and bey's

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palace

palace excepted. In the treasury chamber, besides other valuable articles, the book containing the Tunisian code of laws is kept. The grand mosque is remarkable for its size and magnificent tower. The city has five gates; and without the walls are the Turkish sepulchres, which have an agreeable look from the intermixture of marble tombs and flower plats.

The staple commodities here are woollen and linen, in which articles the manufacturers excel all others in Barbary. The colleges and academies are numerous and large, the janissaries barracks spacious, the custom-house tolerably handsome, and the exchange for the merchants very convenient. The dock is tolerable, and the arsenal pretty well stored with materials for the building of galleys.

Tunis is defended by a strong castle, erected on an eminence, by the fort of Coletta, and by a fortress built on an island in the neighbouring lake. The inhabitants of Tunis are a mixture of Turks, Moors, Arabians, Jews, and Christians of various nations; but their general character does them singular honour, as they are reputed to be more polite, more kind to their slaves, and much less haughty, insolent, and mercenary, than most of the other inhabitants of Barbary. In fine, the generality of them prefer the fruits of honest industry to unlawful plunder, and seek wealth from commerce rather than from plunder.

The women are remarkable for their beauty and the delicacy of their complexions. The men are sun-burnt, but tall and well shaped. Both sexes are clean in their persons, and neat in their dresses, use perfumes very much, and bathe frequently. The women, when they go abroad, are veiled; but at home they are permitted to be seen by, and converse with strangers.

The inhabitants have plenty of palms, figs, dates, citrons, lemons, olives, &c. but feel a great scarcity of corn, and are not even secure of what little they are able to raise; for it is no uncommon thing, in harvest time, for the Arabs to come suddenly upon the husbandmen, and plunder the whole territory of all the ripe grain. The rich are, however, supplied by commercial means with wheat, with which they make fine cakes, and an excellent kind of vermicelli. The poor are obliged to content themselves with barley, and even that they cannot at all times procure; but when they are so happy as to obtain a little, they regale themselves by making it into a dumpling, which they eat raw, only dipping it into a little oil and vinegar, or plain water, if those are not to be got. They have, however, plenty of honey and fruits, but seldom eat meat, except upon festivals, or some very singular occasion.

#### *Cities, Towns, Villages, &c. of the Kingdom of Tunis.*

**N**ABEL is a flourishing town, situated in a low ground, at about a mile and a half from the sea shore, and nine miles from Tunis. It is famous for potatoes.

Marfa, or El-Merfa, which implies a haven, is situated where the port of ancient Carthage stood. It contains a magnificent mosque, a capacious college, about 800 houses, and several palaces, built by the most considerable Tunisiens for pleasure, as the territory is exceeding agreeable and fertile. This pleasant district was once the seat of the celebrated city of Carthage, the center of commerce, mistress of the sea, and rival of imperial Rome, when that city was in its most flourishing state.

Carthage stood on a gulph in a peninsula of between 40 and 50 miles in circuit. In the center of the city was the citadel, called Byrsa, on the summit of which was a temple dedicated to Æsculapius. On the land side the city was defended by a very high triple wall, flanked with towers, 480 feet distant from each other. The towers, walls, &c. contained stables, store-houses, and barracks for 20,000 foot, 4000 horse, and 300 elephants, with the requisite food, fodder, &c. which, though lodged within the walls, did not in the least incommode the trading part of the inhabitants.

Carthage had two harbours, which communicated with each other, and had only one common entrance of 70 feet in breadth. The one was for merchant ships, and the other for ships of war. The latter harbour, and the island of Cothon in the midst of it, had many magnificent warehouses, full of stores, appertaining to them.

A modern author says, "The number of inhabitants of this city (Carthage) at the beginning of the third Punic war was 700,000; a prodigious number, considering the many terrible blows received from the Romans during the first and second Punic wars, as well as from their own mercenaries betwixt these wars, and in their destructive broils with Massinissa. The forces they could bring into the field, as well as their power by sea, was very formidable; those under Hamilcar against Glon consisting of 300,000 men, and the fleet of more than 2000 ships of war, and 3000 transports."

At this time, the Roman historians inform us, that the city was 23 miles in circuit, and that the temple of Apollo was lined with plates of gold, and the image of that fabulous deity was of massy gold; but these treasures, as well as many other valuable articles, became the plunder of the Romans when Scipio sacked the city.

It may not be improper to observe, that the Carthaginians were addicted to the most gross idolatry, and their sacrifices were replete with the most horrid cruelties. Diodorus Siculus informs us, that their principal deity was Chronus, the Saturn of the Romans, to whom they sacrificed the children of the best families, as a certain law enjoined them to offer up none but such as were nobly born. At length, however, they substituted the children of slaves, prisoners, &c. to gratify their supposed bloody idol, till Agathocles made war upon them, and reduced them to the utmost extremity; when fancying that their misfortunes were owing to the improper offerings made to Chronus, they barbarously sacrificed 200 well descended children; but their absurd cruelty availed them nothing, for their army was soon after totally defeated. This so surprised them, that they imagined the sacrifice was not sufficiently bloody, when, influenced by the same ridiculous idea, 300 of the principal citizens voluntarily offered up their lives as oblations to the sanguinary idol. Their cruel sacrifices were, however, useless, for their misfortunes still continued to increase.

This idol of the Carthaginians is frequently mentioned in the sacred writings under the name of *Molech*; and these very execrable sacrifices are strictly forbidden, particularly in the following passages: Leviticus xviii. 21. *And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the LORD.* Leviticus xx. 2. *Again, thou shalt say to the children of Israel, Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech, he shall surely be put to death; the people of the land shall stone him with stones.* 2 Kings, xxiii. 10. *And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech.* Psalm cvi. 38. *And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood.*

From the abominable practice of sacrificing children to Chronus, or Saturn, the fable of Saturn's devouring his children originated. But the custom was so shocking to humanity, that the Roman poets and fabulists thought proper to drop the literal meaning for an allegorical one; and changing, therefore, the mythological Saturn into Time, the idea appeared without any horror annexed to it; and they represented thereby a pleasing and instructive fable; for Saturn was said to consume all things, devour his own children, and vomit them up again. This alludes to Time, which consumes all things that it produces, till they are revived, and, as it were, again renewed: thus days, months,

and years are the children of Time, which he constantly devours and re-produces. Sometimes Saturn is painted between two boys and two girls, implying, that as parents are surrounded by their children, Time is encompassed by the four seasons of the year. In his left hand is a scythe, with which he mows down all things. He holds an hour-glass in his hand, to express the vicissitudes of life.

The strange vicissitudes of human fate,  
Still altering, never in a steady state;  
Good after ill, and after pain delight,  
Alternate, like the scenes of day and night.  
Since ev'ry man who lives is born to die,  
And none can boast sincere felicity,  
With equal minds what happens let us bear,  
Nor joy, nor grief, too much beyond our care:  
Like pilgrims, to th' appointed place we tend;  
The world's an inn, and death the journey's end.  
Ev'n kings but play, and when their part is done,  
Some other, worse, or better, mount the throne.

And in his right hand he holds a serpent, twisted into a circular form, with the tail in its mouth to denote eternity, which revolves into itself; and is

A gulph, whose large extent no bounds engage,  
A still beginning, never ending age.  
Eternity, that boundless race,  
Which Time himself can never run,  
(Swift as he flies with an unwearied pace,)  
Which, when ten thousand thousand years are done,  
Is still the same, and still to be begun.

The inhuman custom of sacrificing children to idols did not, however, cease with the destruction of Carthage, but continued among the Africans till the time of Tiberius Cæsar, emperor of Rome, who was so shocked at the horrid practice, that he not only prohibited it under severe penalties, but destroyed the idols, and hanged the priests.

The extensive, opulent, and populous city of Carthage was finally destroyed by Scipio Æmilianus, in the third year of the 158th Olympiad, in the year of the world 3857, and 147 years before Christ; and no vestiges of it remain at present, except some fragments of the noble reservoirs which received into the city fresh water for the use of the inhabitants, and the ruins of the expensive aqueducts, by which the water was conveyed. The latter reach above 30 miles in the country, are near 12 yards over, finely arched, and in most places faced with stone, or coated with a strong cement.

There are divers other cities, towns, and villages, in the kingdom of Tunis, all of which are greatly decayed: but some few are estimated for natural productions, commerce, baths, and other valuable considerations. Among these are Arradez, Sonfa or Sufa, Kayrwan or Carvan, Hamamel, Bizerta, Porto Farino, Bayjah Tuberbo or Urbs, &c. The most remarkable of these are the following:

Sonfa, or Sufa, the capital of the province of the same name, is one of the most considerable cities in the kingdom. It has a flourishing trade for oil, linen, wax, honey, and pickled fish. The town is situated on a high rock, behind which runs an extensive plain country, fertile in barley, figs, olives, fruit, and pasturage. Though it hath greatly fallen from its pristine grandeur, it is still wealthy and populous, and the inhabitants are polite and courteous to strangers. A Turkish bashaw resides here. The superior people are merchants, warehousemen, and mechanics; the lower class are husbandmen, herdsmen, and potters. It is divided into the upper and lower city, has a good port, and pays 12,000 ducats to the governor of the province.

Kayrwan, or Carvan, is the capital of a province of the same name; and what is singular, it may be deemed one of the most populous and flourishing towns in the kingdom, though situated in a barren desert, destitute of fresh water, and without the least article which can sustain life, except what is brought in carts from

several miles distance. It is 24 miles from Sonfa, and has, about half a mile from the town, a reservoir and a pond for the reception of rain water: the inhabitants are supplied from the first, and the cattle from the last. The waters of both, but more particularly the latter, are unwholesome, and occasion many disorders, not only in the beasts, but in the human species.

A late author says, from good authority, "This city was rebuilt by Hukba, generalissimo of Ottoman, or Hatman's forces, which last was the successor of Mahomet III. caliph of Damascus, in the year 652, and had sent him from Arabia into those parts, to make what conquests he could in them. Hukba, having landed his forces in some of the neighbouring ports, made choice of this barren and desolate spot for the place of their rendezvous, and of the ruined city for his retreat, which he accordingly caused to be surrounded with lofty and strong brick walls, flanked with stately towers; and, among other noble edifices, built a most magnificent mosque, supported by an incredible number of stately columns of fine granite, two of which were of so exquisite and lively a red, bespangled all over with little white spots like the porphyry, that their price was reckoned inestimable, and the whole structure the most magnificent in all Africa. It had likewise a very considerable revenue and endowments, and the title and privilege of a head metropolis, as being the first Mahometan mosque built in this part of the world, upon which account it is likewise become the burying-place of the Tunisian monarchs; and not only they, but all the grandees and wealthy men of the kingdom, are ambitious of having their remains deposited in it, from a superstitious notion, that the prayers of the head pontiff and successor of Mahomet, will procure them a plenary pardon of their sins, and send them by the nearest way into paradise. The very city itself is held so sacred among them, that those great personages usually pull off their shoes before they enter it, and cause some stately chapels and oratories to be erected over the graves of their dead relations; and sometimes settle a yearly sum upon them, not only to keep them in repair, but likewise to retain a number of idle priests and monks to resort thither at proper times. It is most probably upon the account of this superstitious concourse, and vast donations, that this city is still so thriving, notwithstanding the dearth and scarcity of provisions."

Hamamel is a small but opulent city, situated upon a promontory near the sea, and so well secured on the land side by rugged and inaccessible rocks, that a very small expence would render it totally impregnable. It is 51 miles from Tunis by land, and 60 leagues by sea.

Bizerta is situated upon a canal between a lake of the same name and the sea, eight miles from Cape Blanco, and ten miles from Tunis. It is well fortified, particularly on the side nearest the sea, and contains two towers to defend the haven, a considerable magazine, and two large prisons for slaves. It has plenty of fresh water, and is well supplied with fish. Eight inconsiderable villages belong to the governor of this place, whose inhabitants, as well as those of Bizerta itself, are miserably poor, though the territory is pretty fertile. Their only dress is a coarse cloth wrapped round their bodies, and another about their heads in lieu of a turban. They are, however, admirable horsemen, but do not shoe their horses, or use either bridles or saddles.

The Bizertines are deemed by all travellers the most superstitious people in the kingdom of Tunis, and by some in all Barbary. They will not undertake the most trivial affair without hanging a great number of amulets or charms about them; and if they travel, they load their horses with the same kind of supposed securities, which are only pieces of parchment or paper inscribed with strange characters, and sewed in leather or silk.

Porto Farino is much fallen from its ancient splendor, and is now only remarkable for its fine cotton, and where the Tunisian navy is kept. The town stands between the Cape of Bizerta and the Cape of Carthage, the promontory of Apollo: it is called by the natives

Garel-



Garel-Mailah, or the Cave of Salt, from the salt-works in the vicinity. Lewis, king of France, commonly called St. Lewis, died here in his expedition to the Holy Land.

Bayjah, or Baia, is the chief mart in the kingdom for corn, which the neighbouring territory produces in such plenty, that the Tunifians proverbially say, *if they had but such another market town, corn would be as cheap as sand all over the kingdom.* This town, which is about 30 miles from the northern coast, and 108 W. S. W. from Tunis, is surrounded by a wall, and defended by a citadel.

Tuberbo, or Urbs, is 180 miles south of Tunis. It has a castle with some cannon, and a garrison, and is inhabited by Andalusian Moors. Many vestiges of its former splendor are here found: and Maham Bey, from the ruins of a magnificent theatre, caused a very lofty bridge, or rather dam, to be erected, in order to raise water from the river Mejerda sufficiently high to water a beautiful plantation of oranges, lemons, citrons, pomegranates, nectarines, peaches, apricots, dates, figs, and other fruit-trees, which were set in distinct spots, that they might grow without intermixture with each other. Between the castle and the town a chrysaline stream of fresh water ran through an alabaster conduit, and turned several mills in its course; but this valuable work is now almost ruined.

Along some part of the coast of this kingdom the sand banks are very dangerous, as ships which approach too near are drawn in by the vortex, and often lost.

There are hot springs in many parts of the country. There is a mountain of salt, named Jibbel Hadileffa, which is as hard as a rock, of a dark red colour, and bitter; but when it is washed from the precipices by the rains, it loses its bitterness, and becomes soft and white. Besides this, there are some small rocks of a blueish cast, the salt of which is much admired, and sells at a high price.

Amongst the artificial curiosities in this kingdom is a threefold mosaic pavement, which is a noble piece of workmanship, exhibiting a great number of objects in the animal and vegetable creation, beautifully diversified, finely variegated with the most admirable colours, and wrought with a symmetry that is truly astonishing. This place is called Seedy-Doude, or the Sanctuary of David. Another piece is the amphitheatre of Jemine, or rather its fragment, which consists of 64 arches, and four orders of columns; but they have suffered considerably from the Arabs, and from one of the beys, who ordered four of the arches to be blown up. There are also the remains of the triumphal arches of Spialta, which greatly evince their ancient magnificence; and a mausoleum near Hamamel, which is an admirable building, in the form of a cylinder, vaulted beneath, and 60 feet in diameter.

*Government, Revenues, Forces, Religion, Customs, &c.*

**T**HE bey of Tunis is supreme, but chosen by the divan, and under the protection of the Ottoman Porte, which keeps a bashaw here, but his power is so curtailed, that he may be deemed a mere cypher.

The beys of Tunis, through motives of fear, keep up a good correspondence with their neighbours of Algiers and Tripoli, and, from policy, aim to cultivate a friendship with the subjects of England and France; though they are at perpetual variance with the Spaniards, Sardinians, Venetians, Maltese, the subjects of the Ecclesiastical State, &c.

The annual revenues of the kingdom amount to 100,000*l.* and the forces to about 5000 men in peace, and 40,000 in war.

Their maritime power is much less than what might be imagined, considering their admirable situation. Their capital ships are seldom above four in number, the largest carrying only 40 guns. Besides which they have about 30 galliots of various burthens, that are manned with from 20 to 120 men each, who are rene-

gades, Turks, and Couloglies, or sons of married soldiers. The command is, however, always given to renegadoes; at least very few instances have been known to the contrary. They generally cruise twice a year, and are furnished with biscuit, butter, oil, and vinegar, by the bey. The galliots are fitted out by private persons, who pay a certain stipulated quota of whatever they acquire to the bey. The mercantile vessels are very numerous, and the merchants pursue traffic with great avidity.

When a ship brings in a prize, the hull of the vessel, and half the cargo, after all expences are deducted, belong to the bey, and the remainder is divided between the captain and the ship's company.

During the whole time that a Christian man of war is in the road, the consul, and the merchants of the nation to which it belongs, keep colours flying on the tops of their houses. If a slave escapes, and gets on board a man of war, the bey cannot reclaim him; on which account it is usual, as soon as a ship of force appears in the road, to keep all the Christian slaves very close confined, and abridge them of the liberty otherwise allowed them till their departure; previous to which the bey sends to the commander a present of oxen, sheep, poultry, and other refreshments.

The Tunifians export corn, oil, wax, wool, hides, Morocco leather, beans, lentils, &c. and import Spanish wool, Languedoc cloth, pepper, sugar, vermilion, cloves, wine, brandy, hardware, iron, steel, paper, gold and silver tissue, damasks, silk and woollen stuffs, &c. They likewise trade for a variety of articles to Egypt, Arabia, the Levant, and the neighbouring piratical states.

The English, French, Dutch, Genoese, and Germans, have their consuls in Tunis, who are treated with great respect.

All public writings are in the Arabic language, which is here much corrupted from its purity and elegance; but commerce is carried on in that jargon of tongues known by the name of *Lingua Franca*.

Jews are very numerous in this kingdom: it is affirmed that there are upwards of 10,000 in Tunis only: but as they are very much addicted to cheat all with whom they deal, keep false weights and measures, make fraudulent bankruptcies, and adulterate most articles in which they trade, the laws are particularly levelled against them, and they are, when detected, more severely punished than any other foreigners.

The same religion, manners, and customs prevail here as in Algiers, except in the following instance: If a renegado should turn Christian again, they wrap him up in a cloth dipped in pitch, and burn him; or else pile stones, mud, mortar, &c. all round him, and having walled in all but his head, they rub that over with honey, which attracts wasps and other insects, that torment the poor wretch with their stings till he expires, which sometimes does not happen for several days. If a slave is caught in attempting to escape, or murders his patron, his limbs are all broken, and then he is fastened to a horse's tail, and dragged through the streets till he dies.

## HISTORY OF TUNIS.

**T**HE first monarch of Tunis, whose transactions are worthy of record, was Abu Ferez, who, possessing great wealth and power, assumed the title of king of Africa, strengthened and embellished Tunis, and gave it the name of the metropolis of Africa, in the year 1294. Anarchy and confusion prevailed during the reigns of several of his successors, of which the famous Barbarossa before mentioned availed himself, by fitting out a strong armament, and making himself master of several towns, forts, &c. of the kingdom of Tunis. This so terrified Muley Hassan, the reigning monarch, that he quitted his dominions, and applied for succour to the emperor Charles V.

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That prince undertook his defence, fitted out a powerful armament, totally vanquished the haughty and perfidious Barbarossa, and re-established Muley Hassan upon his throne, under conditions honourable to himself, and advantageous to the Christian cause.

Barbarossa, however, in process of time, renewed his attacks upon Tunis; so that Muley Hassan went again to Europe to apply for succours; and, during his absence, his son Hamida revolted against him, and raised a dangerous commotion at home. Hassan, apprised of this revolution, returned home with about 2000 European forces; but his son defeated him, took him prisoner, and deprived him of his sight. Hamida had been so successful in forming alliances with the Arabian and Moorish chiefs, that he recovered Tunis, from which he had been driven by Abdelmelech, Hassan's brother, and reigned without molestation till the year 1570, when Hali, bashaw of Algiers, dispossessed him of it.

The unfortunate Hassan, during this interval, had found means to make another voyage to Europe, and remained in the emperor's court till that monarch had prepared a powerful armament to drive Barbarossa, and other formidable pirates, from the places they possessed on the Barbary coast. At length the grand imperial fleet arrived on the coast of Africa, with the unfortunate Hassan, old and blind: but the wretched monarch soon after died of a fever in the Christian camp.

The European admiral soon made himself master of most places on the sea coast; but the emperor ordering them all to be evacuated, the Goltta excepted, having occasion for his troops in Europe, Hali, the Turk, possessed himself of Tunis: but the bashaw Sinan made a total conquest of the kingdom, in the reign of the Grand Seignior Selim II. and destroyed all the Christians but fourteen, whom he sent in chains to Constantinople. Having brought the whole beneath the Ottoman yoke, he appointed for its government a bashaw or viceroy, a divan, several governors or beys over the different provinces, 4000 janissaries, and a number of garrisons in the different cities, towns, and fortresses. This revolution terminated the splendor of the kings of Tunis in 1574, after 280 years continuance from its first establishment by Abu-Ferez.

Tunis now began to be governed by deys chosen by the divan; but the state was in such confusion, the jealousies were so great, the intrigues so various, and new deys so frequently elected, that in the space of 120 years no less than 23 reigned, all of whom, five excepted, were either dethroned or murdered.

During the reigns of the several deys, Tunis was involved in anarchy and confusion, till Hassan-Ben-Hali, a political and formidable prince, freed it from a dependence on the Porte, rendered himself so powerful as to stand in no awe of his neighbours the Algerines and Tripolitans, restrained his subjects from acts of piracy, and concluded commercial treaties with the Christian powers, particularly the Dutch and English, about the close of the last century, since which nothing of importance has occurred.

## SECTION VII.

### T R I P O L I.

**T**RIPOLI was once the richest, most populous and opulent, of all the states on the coast of Barbary, but it is now greatly reduced. It is bounded on the north by the Mediterranean, on the south by Zaara or the Desert, on the east by Barca, and on the west by Tunis and Biledulgerid. It extends along the coast about 700 miles, that is from 10 deg. 13 min. to 25 deg. 27 min. east longitude.

The air is clear, but less healthy than that of Tunis. The soil is the richest in Barbary; and the vallies, where cultivated, produce large quantities of corn, grapes, olives, dates, and the various fruits natural to warm climates. The animals are the same as those of Algiers.

No. 38.

The capital of the kingdom is Tripoli, which, though small, is populous. It is situated on a sandy soil near the margin of the sea: strong walls, defended by formidable ramparts, and flanked by pyramidal towers, surround it. Here are but two gates; the north gate towards the sea, and the south gate towards the country; and the whole city forms the figure of a crescent, the concave part of which encloses the haven. At the extreme points of the harbour, which is very commodious, are some military works: those to the east are in bad condition; but on the westward there is a strong castle, well fortified. The houses in general are very mean, and low built, and the streets narrow and crooked. But there are some remaining monuments of magnificence which seem to confirm the prevailing opinion of the inhabitants, that it was once remarkable for the splendor of many of its public buildings.

The deficiency of fresh water, and great sterility with respect to grain, under which this city labours, are both supposed to have been occasioned by the encroachments of the sea, which has frequently been known to overflow the neighbouring territory to a very considerable distance; so that through the injurious effects of these inundations, the inhabitants of Tripoli could not subsist upon the produce of their country, without the additional provisions continually brought in by their piratical vessels.

The environs abound with the country houses of the principal inhabitants, the gardens belonging to which are usually managed by the Christian slaves, who are, however, at night all confined in a single bagnio or gaol in the city itself.

Tripoli is frequently visited by the plague, on which account the Franciscans, who are settled here, have, besides their church and convent, an hospital, in which they administer relief to the Tripolines, as well as those of their own persuasion.

The city is far less considerable than Algiers, and not comparable to Tunis. The government is the same with that of the rest of the cities of Africa. The Moors are in as little credit here as at Algiers. The Nazarene renegadoes enjoy by far the greatest share of authority of any sect of people in the country, and fill the chief employments. Of all the corsairs of Barbary, none are less cruel, though none are so much addicted to theft, as the people of Tripoli.

Capez, or Yabs, as the Moors call it, is situated on the ancient river Triton, to which the moderns have given the same name as the town. Being the frontier town between Tripoli and Tunis, it is large, and well fortified; and in its neighbourhood are found the ruins of the ancient city called by the Romans Tacapa. Capez, however, is but poor, and thinly inhabited by fishermen, and a few husbandmen, the latter of which cultivate a small quantity of barley, a considerable number of palm-trees, and a root which resembles a potatoe. The natives are as black as negroes, and so poor, that they look upon a few pecks of barley, and half a dozen of palm-trees, as a considerable fortune. It is proper to observe, that the river Capez rises in a sandy desert, and disembogues itself into the Mediterranean; hence the waters are so hot, that they cannot be drank till they have been put into some cool place for about the space of two hours.

El-Hammah was remarkable for its Roman walls, its hot sulphurous springs, the aqueducts by which they were conveyed, and of which scarce any vestiges remain. The inhabitants are a few fishermen, who are pirates when occasion offers; and some husbandmen, who are thieves at all opportunities.

Zoara, or, as it is commonly called, Zares, is supposed to be the ancient Pisidau, being situated on the sea coast, near 19 miles from the Island of Zarbie: it is surrounded by an old wall almost in ruins. The inhabitants, who are but few in number, live by fishing, and burning quick-lime and pot-ash, or, when opportunity serves, by piracy.

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These towns, which are all situated on the western coast of the Gulf of Sidra; are the best in the country; those on the eastern side, and within the gulf, are in a wretched condition indeed, and present a dreadful picture of the devastations of time.

Nature knows

No steadfast station, but or ebbs or flows;  
 Ever in motion she destroys her old,  
 And casts new figures in another mould;  
 Ev'n times are in perpetual flux; and run  
 Like rivers from their fountains rolling on;  
 For time no more than streams is at a stay;  
 The flying hour is ever on her way;  
 And as the fountain still supplies her store,  
 The wave behind impels the wave before:  
 Thus in successive course the minutes run,  
 And urge their predecessor minutes on;  
 Still moving, ever new, for former things  
 Are set aside, like abdicated kings;  
 And ev'ry moment alters what is done,  
 And innovates some act till then unknown.  
 Time is th' effect of motion, born a twin,  
 And with the world did equally begin:  
 Time like a stream that hastens from the shore,  
 Flies to an ocean, where 'tis known no more:  
 All must be swallow'd in this endless deep,  
 And motion rest in everlasting sleep.

These parts of Africa have been subject to a great variety of revolutions from the various inundations of Goths, Vandals, Arabs, Mahometans, &c. who have over-run the country at different times; to which may be added the depredations of the Europeans, and tyranny of the government. The island of Malta is a perpetual thorn in the sides of the piratical states, particularly to those of Tripoli and Tunis, from the vicinity of its situation; and the Maltese knights merit the thanks of all commercial nations, for having so greatly circumscribed the power, and restrained the piracies of the Barbary rovers.

After the Moors were driven out of Andalusia in Spain, they built the town of Derne on the western side of the gulph of Sidra, which, indeed, is the only place worth mentioning in the district of that name. It is situated at the distance of about half a mile from the sea, and is better supplied with sweet water than most of the towns in the Tripoline territories: nevertheless the inhabitants are few in number, and wretchedly poor in circumstances. The most remarkable produce is great quantities of admirable honey, the delicacy of which is occasioned by the bees feeding upon a kind of shrub peculiar to this country, that bears a fragrant yellow flower, and blossoms all the year.

The district of Mesratata was antiently very flourishing, but at present is much reduced.

The beys of Tripoli are not mere nominal vassals to the Turkish government, like those of Algiers and Tunis, but are obliged to pay a considerable tribute, which puts them under the necessity of tyrannizing over the poor, and reducing them to the utmost indigence and misery, in order to obtain a sufficient sum to discharge their quota.

The revenues are raised by an impost on the corsairs, which are usually about eight in number, by a tax on commercial imports and exports, and by a subsidy which the Jews are obliged to furnish. The bey likewise taxes the wild Arabs and inland Moors; but these frequently refuse to pay the tribute, when he is obliged to send his flying camp of janissaries among them to reduce them to obedience: but neither the Porte, or the Turkish bafsa, trouble themselves about the government, provided the bey pays with punctuality his stipulated tribute to the first, and gratifies the avaricious cravings of the last.

The principal article of commerce is in slaves, which are either taken by the corsairs at sea, or stolen by the wild Arabs and Moors from the neighbouring states.

Both are, however; usually sent to Turkey, and sold there at the best market, unless they imagine that they belong to a distinguished family, when they are kept in expectation of a considerable ransom.

Besides the above; the only article of trade worth mentioning is the sale of ashes, which are disposed of to the Europeans for the purposes of making soap and glass. It is to be observed of this regency, that with respect to commerce and treaties, the people are much greater observers of their word, and perform their promises with more punctuality, than any of their piratical neighbours:

*Concise History of Tripoli.*

**T**RIPOLI, for a succession of years, devolved from power to power, having been subdued by the Vandals, Saracens, and the sovereigns of Morocco and Tunis. It at length fell into the hands of the Turks, and the Grand Seignior deputed a bafsa to govern it.

The two most remarkable transactions relative to this kingdom are the bombardment of the capital by the French in the reign of Lewis XIV. and the treaty of peace and commerce between the Tripolitans and English in 1716.

The first of these occurrences happened in consequence of the Tripolitans having taken a ship under French colours, and detained several French subjects in a state of slavery. This occasioned Lewis XIV. to order his officers to make reprisals upon the vessels of Tripoli wherever they met them. These orders were strictly obeyed by the French captains; in particular, Monsieur d'Anfreville attacked six vessels of Tripoli near Cape Sapienza. Three of the corsairs fled in the beginning of the engagement, and the other three, after having been much shattered in the fight, took refuge in the island of Chios. The French commodore Monsieur du Querne, who commanded in the Levant, having intelligence thereof, immediately proceeded to block them up with seven ships of war: but, previous to the commencement of hostilities, he sent a message to the governor aga to the following purport: "That he was in perfect amity with the Chians, and the Porte of Constantinople, but came in search of some Tripolitan pirates, who, contrary to the most solemn treaties, had committed the most outrageous depredations on the subjects of France, and therefore hoped that the aga would not protect such infamous robbers." The aga, however, refused to give up the pirates, which so exasperated the French commodore, that he began immediately to bombard the place, against which he threw upwards of 7000 bombs, made a dreadful havock both of the houses and Tripolitan ships, and killed a great number of the people; but he could not enter the port on account of a strong staccado the Tripolitans had contrived to lay in his way. The court of Constantinople thought proper to interfere, in order to get matters adjusted, when at length it was agreed between the grand vizir and the Gallic ambassador, that matters should be compromised, and settled according to articles agreed upon by both parties.

The treaty of Peace and Commerce calculated, in every instance, to secure the lives and properties of the subjects of his Britannic majesty, was concluded and ratified by the English admiral Baker on the one hand, and the proper officers of Tripoli on the other, in the month of July 1716.

SECTION VIII.

B A R C A.

**T**HIS inhospitable country, which is a mere desert, extends 400 miles from north to south, and 300 from east to west; comprizing those districts which the ancients termed Marmarica and Cyrenaica.

It is stiled, by the few Arabs who inhabit it, Cey-rart,

part Barka, or the Desert of Whirlwinds and Hurricanes. The territory about the towns and villages produce a scanty pittance of corn, millet and maize; all other parts of this wretched region are totally barren, and the whole labours under a great scarcity of water. Small as the quantity of grain is, the poor people are under the necessity of bartering some of it for camels, sheep, dates, &c. Perhaps the most pleasant place in the whole country is that small district on which the temple of Jupiter Ammon antiently stood; yet this is surrounded with horrid plains of burning sands, which move under the traveller's feet like waves; or, being raised by the winds, overwhelm him with clouds of dust. If any are obliged to journey through this disagreeable region, they must travel with a compass, or they would be lost in the desert, and wander about till they are perished with hunger and thirst. The ancient Cyrenaica is the desert part, and that called Marmarica the inhabitable district: those who live near the sea-coast are all given to piracy; and the maritime part itself is called the Coast of Derna, from the chief city remaining, all the other towns known to the ancients being either totally ruined, or dwindled to the most inconsiderable villages. The authors of the Universal History say thus concerning the principal places of this country, "What condition they are in, what commerce they drive, or how and by whom governed, we cannot find any satisfactory account of." And as we have not any information relative to them, more recent than what those gentlemen have adverted to, we can only further add, that the people are most determined, ferocious, and cruel robbers both by sea and land; and that they are so poor as to be obliged frequently to sell their wives and children to their neighbours, in order to augment their means of subsisting, and to get rid of all that they may deem an incumbrance.

In order to expose the ferocious and rapacious disposition of the people of this part of the globe, in which they exceed those of all others, we shall close our account of Barbary with the following narrative of the loss of his majesty's ship the *Litchfield*, and the unexampled sufferings of the crew during their slavery in Morocco.

On the 11th of November 1758 the *Litchfield*, commanded by Capt. Barton, departed from Ireland, in company with several other men of war and transports, intended for the reduction of Goree, under the command of commodore Keppel.

They met with a prosperous voyage till the 28th of the month, on the evening of which day the weather turned out very squally, with rain. At nine o'clock it was exceeding dark, with much lightning, and at half an hour after nine they had an extreme hard squall, at which time Capt. Barton came upon deck, and staid till ten, when he left orders to keep sight of the commodore, and to make what sail the weather would permit.

At one o'clock in the morning of the 29th the light which they took to be the commodore's was right a-head bearing south, and the wind blew very hard at west south-west. At six o'clock in the morning the author of this account was awaked by a great shock, and a confused noise of the men upon deck; on which he ran up, thinking some ship was ran foul of them, having no thoughts of being near land, since, according to every person's reckoning they were at least 35 leagues from it; but, before he could reach the quarter deck, he was too sensibly convinced of their dismal situation, by the ship giving a great stroke on the ground, and the sea breaking all over them.

Just after this he could perceive the land, at the distance of about two cables length, appearing rocky and uneven. The ship lying with her broadside to windward, the sea broke entirely over them; the masts soon went overboard, and some of the men were carried off with them.

It is impossible to conceive their distress at this time;

the masts, yards and sails hanging along-side in a confused heap, the ship beating violently upon the rocks, the waves curling up to an incredible height, and then dashing down with such force as if they would have split the ship to pieces, which they every moment expected.

But now Providence favoured them greatly; for some of the large waves breaking without the ship, the remainder of their force came against the starboard quarter; and the anchors that were cut away as soon as they struck, now assisted in bringing the ship's head towards the sea.

This gave a prospect of prolonging life, perhaps, a few hours, which was all at that time they could expect: however, their scattered senses now recovering a little, they saw it necessary to get every thing they could over to the larboard side, to prevent the ship from heeling off, and exposing the deck again to sea: and the waves for the most part breaking forwards, they seized the opportunity, and got most of the starboard guns on the upper deck over, with what else they could come at.

Some of the people, contrary to advice, were very earnest to get the boats out; and at length, after much intreaty, one of the boats was launched, and eight of the best men jumped into her; and though at this time the sea was rather abated, she had hardly got to the ship's stern, when she was instantly whirl'd to the bottom, and every man in her perished; and the rest of the boats were soon washed to pieces upon deck.

They now made a raft of the cap'tern-bars, some boards, &c. which being done, they had only to wait with resignation for the assistance of Providence.

The ship was so soon filled with water, that they had no time to get any provision up. The quarter-deck and poop were now the only places they could stand on with any security, the waves being far spent by the time they reached those parts, owing to their being broke by the fore part of the ship.

At four o'clock in the afternoon, the sea being then much abated, as it was almost low water, and as there was reason to imagine that the ship could not withstand the violence of the next flood, one of the people swam safe ashore.

There were numbers of Moors upon the rocks, who beckoned much for them to come on shore; which they at first took for kindness, but they were soon undeceived, as these wretches had not the humanity to assist any one who was entirely naked, but fled to those who had any thing about them, whom they stripped before they were well out of the water, wrangling among themselves about the plunder, while the poor man was left to crawl up the rocks if he was able; if not, they gave themselves no concern about him.

Mr. Sutherland, with the second lieutenant, and about 65 others, got ashore before dark, where they were exposed to the weather upon the cold sand, and, to keep themselves from perishing, were obliged to go down to the shore to bring up pieces of the wreck to make a fire; and if they happened to pick up a shirt or an handkerchief, and did not deliver it to the Moors on the first demand, a dagger was instantly offered to their breasts.

The Moors having allowed them a piece of an old sail, which they did not think worth carrying off, they made two tents, into which they crowded, sitting one between the other's legs, to preserve warmth, and make room.

In this uneasy situation, continually bewailing their own fate, and that of their poor ship-mates on the wreck, they passed a most turbulent, dark and rainy night, without a drop of water to refresh them, except what they caught in their sail-cloth covering.

On the 30th of November, at six in the morning, they went down on the rocks to assist their ship mates in coming ashore, and found the ship had been greatly shattered in the night. It being now low water, many attempted to swim on shore, some of whom got safe, while others perished.

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Those on board got the raft into the water, and about 15 men upon it; but they were no sooner put off from the wreck than it was quite overturned; but most of the men recovered it again, when it was instantly overfet a second time, and all perished except three or four.

About this time a good swimmer brought a rope ashore, and Mr. Sutherland running hastily over the rocks into the water, caught hold of it just as the man was quite spent, and had thought of quitting it; and some others coming to his assistance, they, by the help of that, pulled a larger rope ashore, and made it fast round a rock.

They found this gave spirits to the poor people on the wreck; for the rope being hauled tight from the upper part of the stern, made an easy descent for any one who had art enough to walk or slide upon the rope, with another above to hold by, in which manner they proceeded almost half way ashore.

The under rope was intended for a traveller to pull people ashore, being fastened to the large rope with an iron ring, to go backwards and forwards, but there being a knot in the large rope, when once they had pulled it over it would not return. However, it was of great service, and was the means of saving a number of lives.

They continued coming by the rope till about eleven o'clock, though many of them were washed off and perished. The flood then coming on raised the surf, and prevented any more coming at that time, and the ropes could be of no farther use.

They now retired to the rocks, and being extremely hungry, they began to broil some of the drowned turkeys, &c. which, with some flour mixed, and baked among the coals, made their first meal on this barbarous coast: and at about half a mile distant they found a well of fresh water, which was of the utmost service to them.

They had scarcely finished their meal when the Moors, who were now grown numerous, drove them all down to the rocks, beating them if they lingered, (though some were hardly able to crawl,) to bring up empty iron-bound casks, pieces of the wreck which had iron about them, and other things.

About three o'clock in the afternoon they had another meal upon the drowned poultry; and finding this was the best food they were likely to have, some of them were ordered to save all they could find upon the shore, others to raise a larger tent, and the rest were sent down to the rocks to look out for people coming ashore.

The surf greatly increasing with the flood, and breaking upon the fore part of the ship, she was now divided into three pieces. The fore part was turned keel up; the middle part was soon dashed into a thousand pieces. The fore part of the poop likewise fell at this time, and about 30 men with it, eight of whom got safe on shore, but so bruised that their recovery was despaired of.

A most melancholy prospect now appeared: nothing but the after part of the poop remained above water, with a very small part of the other decks, on which was the captain, and about 130 more, expecting every wave to be their last; for the wreck seemed as if it was instantly going to throw them all to the bottom, and every shock threw some off, hardly any of whom came on shore alive.

During this distress the Moors laughed very loud, and seemed much diverted when a wave larger than common threatened the destruction of the poor tottering souls upon the wreck.

Between four and five o'clock the sea was much decreased with the ebb; and the rope being still secure they began to venture upon it, when some fell off and perished, but others got safe on shore.

About five o'clock those on shore made signs for the captain to come upon the rope, as that appeared to be as good an opportunity as any they had observed: but some who came lately off, said, that the captain was resolved to stay till all the men had made the best of their way to land, or at least had quitted the wreck; which bravery of his they at once admired and lamented.

However, they still continued to beckon him, and, just before it was dark, they had the pleasure of seeing him come on the rope. He was close followed by a good able seaman, who did all he could to keep up his spirits, and assist him in warping.

As the captain could not swim, and had been so long without any refreshment, he was no longer able to resist the violence of the waves, but had lost his hold of the great rope, and must unavoidably have perished, had not a wave thrown him within the reach of the ropes held by those on shore, which he had barely the sense left to lay hold of. They pulled him up, and, after resting a little while upon the rocks, he came to himself, and walked up to the tent, desiring the others to assist the rest of the people in coming ashore.

The Moors were for stripping the captain, though he had nothing on but a plain waistcoat, and a pair of breeches; but his people, plucking up their spirits upon this occasion, opposed them; on which they thought proper to desist.

The people still continued to come on shore pretty fast, though many perished in the attempt: but they plainly saw that their case was desperate, as the wreck must inevitably fall to pieces with the next flood.

The Moors at length growing tired with waiting for so little plunder, would not let them remain any longer upon the rocks, but drove them all up; whereupon Mr. Sutherland, with the captain's permission, went and made supplication to the bashaw, who was in his tent with many other Moors, dividing the plunder.

Mr. Sutherland having by signs made himself understood, the bashaw gave them leave to go down to the sea-side, sending some Moors with them. They carried fire-brands down, to let the poor creatures on the wreck see that they were still ready to assist them.

Mr. Sutherland says, that he has no doubt but many perished while they were gone, for want of their help; for they had been but a few minutes on the rocks when one came very near them before they saw him; and this was frequently a circumstance of as much horror as any they met with; for just as the poor wretches appeared in sight, they were washed from the rope, and dashed to death against the rocks close to their more fortunate companions.

About nine at night, finding that no more men would venture upon the rope, as the surf was again greatly increased, they retired to their tents with hearts full of sorrow, leaving, according to the last man's account, between 30 and 40 upon the wreck.

They now thought of crowding all into the tent, and began by fixing the captain in the middle. They then made every one lie down on his side, as they could not afford him a breadth: but, after all, there were many that took easier lodgings in empty casks that had been thrown on shore.

On the first of December, in the morning, the wreck was all in pieces upon the rocks, and the shore quite covered with lumber.

The people upon the wreck perished about one in the morning, as we learnt from one who was tossed up and down nearly two hours upon a piece of the wreck, and at last thrown upon the rocks senseless, but recovered, and got to the tent by day-light, though greatly bruised.

The Moors were very busy in picking up every thing of value, but would not suffer the English to take the least thing, except pork, flour, and liquor, all of which they secured as much as they could in the tent.

Some were now employed in enlarging the tent, and raising another; some in trying to make bread, and some in cleaning the drowned stock.

At one in the afternoon they mustered the men, and placing them in ranks, found the number to be 220; so that there were 130 drowned, among which number was the first lieutenant, the captain of marines, his lieutenant, the purser, gunner, carpenter, and three midshipmen. They now returned public thanks to Almighty God for their deliverance.



On the second of December, at five in the morning, they found one George Allen, a marine, dead close by the tent, which they imagined was occasioned by drinking brandy among the rocks, as several had got drunk that way, though they used what means they could to prevent it.

This day two men were whipped, by order of Capt. Barton, for their insolence, which was highly necessary, both to convince the Moors, and their own people, that they were still under command.

At two in the afternoon there arrived a black servant from one Mr. Butler, at Saffy, a town about thirty miles distant, to enquire into their situation, and give them assistance. This man having brought pens, ink, and paper, the captain wrote a letter to Mr. Butler; and they finding there was even one person who offered them help, was a circumstance which gave the highest satisfaction.

On the morning of the third of December they assembled the people, and read prayers of thanksgiving. In the afternoon they received a letter from Mr. Butler, with some bread, and a few other necessaries, which were extremely acceptable. They now heard that one of the transports, and a bomb-tender, were wrecked about three leagues to the northward of them, and a great many of the men saved.

On the fourth of the month the people were employed in picking up pieces of the sails, and what else the Moors would permit them. They now divided the people into messes, and served them with the necessaries they received the day before. In the afternoon they received another letter from Mr. Butler, who was factor to the Danish African Company, and himself a Dane; and at the same time they had a letter from one Mr. Andrews, an Irish gentleman, who was a merchant at Saffy.

On the fifth the people were employed to gather muscles at low water, the drowned stock being all exhausted. Mr. Andrews arrived this morning, and brought with him a French surgeon, and some medicines and plaisters, which many of the bruised men stood in great need of. In the afternoon one of the seamen died by his bruises mortifying.

The next day was delivered one of the country blankets to every two men, and a pair of slippers to such as stood in need of them. These supplies were brought by Mr. Andrews. The people were now forced to live on muscles and bread, the Moors having deceived them, though they promised to supply them with cattle.

On the seventh the Moors began to be somewhat civil, for fear the emperor should punish them for their cruelty to the English; and in the afternoon a messenger arrived from the emperor at Sallee, with orders in general to the people to supply them with provisions. They accordingly brought some poor bullocks and lean sheep, which Mr. Andrews purchased; but at this time they had no pots to make broth in, and the cattle were hardly fit for any thing else.

On the ninth, in the morning, they saw several dead bodies upon the rocks. This day the people were employed in bringing up the oak timbers, &c. from the sea side, the emperor having sent orders to save whatever might be of use to his cruisers.

On the morning of the tenth they got every thing ready to march to Morocco, the emperor having sent orders for that purpose, and camels to carry the lame, and the necessaries. At nine o'clock they set out with about 30 camels, and at noon were joined by the crews of the two other wrecked vessels, when they were all mounted on camels, except the captain, who was furnished with a horse. They did not stop till seven in the evening, when the Moors procured them only two tents, which would not contain one third of the men; so that most of them lay exposed to the dew, which was very heavy and cold. They now found their whole number to be 338, including officers, men, boys, three women, and a young child, which one of the women had brought ashore with her teeth.

No. 38.

They continued their journey on the eleventh, attended by a number of Moors on horseback: and the alcaid, who had the conducting of them, now furnished several of the officers with horses. They did not travel strait for Morocco, being informed that they must meet the emperor coming from Sallee. At six in the evening they came to their resting place for the night, and were furnished with tents sufficient to cover all the men.

On the twelfth they set out at five in the morning, and at two in the afternoon saw the emperor's cavalcade at a distance. At three a relation of the emperor's, named Muli Adris, came to them, and told the captain, it was the emperor's positive orders that he should instantly write a letter to the governor of Gibraltar, to send to his Britannic majesty, to know whether he would settle a peace with him or not.

Captain Barton sat down immediately on the grass, and wrote a letter, which being given to Muli Adris, he returned to the emperor. At six in the evening they came to their resting place for the night, and were well furnished with tents, but had very little provision.

On the thirteenth they had provision brought them, and were desired to remain in their present situation till the men were refreshed.

Having waited till the sixteenth, and the men being greatly recovered of their fatigues, they continued their journey as before; and at four in the afternoon came to their resting place, pitched their tents, and refreshed themselves with provisions.

Here some of the country Moors used the English ill as they were taking water from the brook. The Moors would always spit in the vessel before they would let them take any away. Hereupon a party of the English went to enquire into the affair, and were immediately saluted with a shower of stones. They then run in upon the Moors, beat some of them, put them to flight, and brought away one, who attempted to defend himself with a long knife. This fellow was severely punished by the alcaid who had the conducting of the English.

On the morning of the seventeenth each of the people had a dram, as had been usual, and they then continued their journey; and at four in the afternoon came to the resting place for the night, and, after some difficulty, got tents and a proper supply of provision.

On the eighteenth of December, at three in the afternoon, they came to the city of Morocco, without having seen one dwelling-house in the whole journey. They were here insulted by the rabble as they passed, and at five o'clock were conducted to the emperor, who was on horseback before the gate of his palace, surrounded by five or six hundred of his guards.

He told Captain Barton, by an interpreter, that he was neither at peace or war with the English, and that he would detain him and his people till an ambassador came from England to settle a firm peace.

The captain then desired that they might not be used as slaves; to which the emperor hastily replied, that they should be taken care of; and they were then directly thrust out of his presence, conveyed to two ruined houses, and shut up amidst dirt and innumerable vermin of several sorts.

Mr. Butler, who was mentioned before, being at Morocco on business, came and assisted them with victuals and drink, and procured liberty for the captain to go home with him to his lodging. He likewise sent some blankets for the officers, with which they made a shift to pass the night pretty comfortably, as they were greatly fatigued.

On the morning of the nineteenth their sentinel was taken off, and the people had liberty to go out. The Moors likewise sent them some bread, and towards night some beef; but they had yet no convenience to dress it; and the people were all day employed in clearing out the rubbish, and destroying the vermin.

On the twentieth some of their necessaries which they had on the road were brought to them, after being rummaged,

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rummaged, and the captain's trunk robbed of 19 ducats, several rings, silver buckles, a watch, and other things, mostly belonging to the foremast-men. Mr. Butler, and his partner, Mr. Dekon, did every thing in their power to assist them; and the people now had pots to boil their victuals, nor were they in any want of bread.

On the morning of the twenty-first the emperor sent money to the captain for the support of the men, at a blanqueen a day each, or two-pence sterling; but that being insufficient, Captain Barton got money from Mr. Butler to make it up four-pence sterling, which he managed himself for them to the best advantage, allowing them one pound of beef or mutton, with broth, and one pound of bread every day.

At nine o'clock in the morning of this day, the emperor sent for the captain and every officer to appear before him, and they instantly repaired to his palace, where they remained two hours waiting in an outer yard. In the mean time he diverted himself with seeing a clumsy Dutch boat rowed about a pond by four of the petty officers.

About noon they were summoned before him, and placed in a line, about thirty yards from him. He was sitting in a chair by the side of a pond, with only two of his chief alcalds near him. Having viewed them some time, he ordered the captain to come forward; and after having asked him some questions concerning the English navy, and the destination of the Squadron, of which the Litchfield made a part, he called forward the rest of the people by two and three at a time, as they stood according to the rank. Then asking most of them some very insignificant questions, and taking some of them to be Portuguese, because they had black hair, and others to be Swedes, because they had white hair, he judged none of them to be Englishmen except the captain, the second lieutenant, the ensign of the soldiers, and Mr. Sutherland; but on their assuring him that they were all English, he cried bono, and gave a nod for their departure; to which they returned a very low bow, and were glad to get to their old ruined houses again.

On the 22d of December Captain Barton provided the people with stuff for frocks, trowsers, and mats and pillars to lie on, with every other necessary that could be got; and they were all employed in making themselves cloaths in the best manner they were able.

On the next day the captain received a message from the emperor, with orders, that if any of the English should be guilty of a crime, he should punish them the same as if they were on board his ship; but if they should quarrel with the Moors, they must abide by the Moorish laws, which were very severe against the Christians.

On the twenty-fourth, being Sunday, they were all assembled, and prayers were read in the same manner as if they had been on board, and they returned unfeigned thanks to God for the many favours he had bestowed on them. They had but one bible among them all, and that was a present from Mr. Andrews; and though they had no clergyman, Captain Barton never omitted a single Sunday to assemble the men, and have service performed.

On Christmas day prayers were read to the people as usual in the church of England: and this day the captain received a present of some tea and loaves of sugar from one of the emperor's queens, whose grandfather had been an English renegado.

The next day they heard the disagreeable news that the emperor would oblige all the English to work in the same manner as the other Christian slaves, excepting the officers that were before him on the twenty-first of the month.

On the twenty-seventh, at seven in the morning, an alcaid came and ordered the people all out to work, except those who were sick; and, by intercession, eight were allowed to stay at home every day as cooks for the rest, which they took by turns throughout the whole.

At four in the afternoon the people returned, some of whom had been employed in carrying wood, some in turning up the ground with hoes, and others in picking weeds in the emperor's garden. Their food was provided by the time they came home.

Next day all the people went to work as soon as they could see. They were allowed to sit down an hour and a half in the middle of the day; but had many a stroke from their drivers, when they were doing their best to deserve better usage. The captain endeavoured all that was in his power to get this remedied, which, with the assistance of their good friend Juan Arbona, he was in hopes of effecting.

This Juan Arbona, who had been in the country eight years, was taken under English colours, and had a pass signed by General Blakeney at Minorca. For two or three years past the emperor had kept him near his own person, and put much confidence in him. He was much attached to the English, and did every thing in his power to assist them.

On the twenty-ninth the people were allowed a hot breakfast of porridge, sweetened with honey, before they went to their work. This work was sometimes to hoe the ground, and at other times to carry wood or stones for building, and such other things as the slaves are commonly employed in.

The next day Captain Barton received an obliging message from the emperor, with his permission for him to ride out, or take a walk in his gardens, with any of the officers.

The thirty-first of the month was Sunday, but the people were obliged to go to work as before, the captain not being able to obtain permission for them to stay at home on Sundays. At four o'clock they returned, and at five prayers were read to them as usual.

On the first of January 1759 the people were continued at their work as usual, but had not so much bad usage, and were in a fair way of having less, owing chiefly to the good offices of their friend Juan Arbona, who took all imaginable pains to make their work as light as possible. He now obtained leave for the Christians to quit their work at twelve o'clock on Sundays, which was no small favour, and such as was never granted in this country before.

The people kept their health as yet pretty well, having a cool air to work in at this time of the year; but it is scorching hot in the summer, when there is seldom any wind to refresh the labourers.

On the second of January a new moon commenced, whereupon the emperor sent Captain Barton the money for the support of the people till the next moon.

By this time they were got into a settled way of living, so that it will be unnecessary to take notice of those things that occurred daily; we shall, therefore, only remark any extraordinary occurrences.

Nothing material happened till the beginning of February, when two soldiers died within a few days of each other; and the emperor enquiring into the cause of their deaths, Juan Arbona told him that it was occasioned by catching cold for want of cloaths; upon which he received immediate orders to give every English slave as much white linen as would make two shirts.

In the month of March a Spaniard having some words with a Moor, who had first used him ill, was carried before the emperor, who ordered him to be immediately knocked on the head before his face, and the dead body to be exposed for two days afterwards; during which time the Moors and Jews shewed the brutality of their dispositions, by dashing the body to pieces with stones as they passed.

About the middle of April the English received letters which gave them hopes of speedy relief; but the men were not now so healthy as they had been, some being afflicted with a fever, and some with the flux.

On the 26th of May the emperor received a letter from Lord Home, offering 170,000 dollars for the freedom of the English, with which his majesty seemed very well pleased, and promised to send immediately for

for the ambassador, and let them go; but they found that there was no trusting to any thing he said.

On the fifteenth of June a courier set out with the emperor's letter to the ambassador. He was a Jew, named Toledano, and had orders to proceed to Gibraltar, and return with the ambassador.

About ten days after this, the emperor ordered that the English should work only from day-light till nine o'clock, and then go home till three in the afternoon, when they should return and work till sun-set. The number that went to work was likewise limited to 100, which might soon enable them to make two gangs; for the people being kept from working in the excessive heat of the sun, the numbers of sick decreased daily.

On the second of July the emperor set out from Morocco with an army of 6000 men, which was soon increased to 30,000, as great numbers joined him continually. He went to subdue some part of his dominions that would not acknowledge his sovereignty.

In about eight days time he sent to the city of Morocco the heads of 70 men, which were placed against one of the great gates of the city. There were also about 200 prisoners, the chief of whom, to the number of 40, were put into one of the towers of the wall, and about one third of their number put on the top of it, with large wooden rammers. They were then supplied with earth, which they were obliged to beat till the roof gave way with the load, and then they all perished together.

About the tenth of August orders came for 50 men more to go to work, by which the English found that the emperor was uneasy that their ambassador did not come.

On the eighteenth they heard from Gibraltar that the ambassador deferred coming; but on the twentieth they had the agreeable news that he would set sail from Gibraltar in a few days. This good news kept their hopes alive till the latter end of August, when a courier arrived from Tetuan, who brought the news of Admiral Boscawen's having beat the French fleet, and that the ambassador's ship being in the engagement, was obliged to stay some time at Gibraltar to refit.

During all this time the emperor's cruizers had passports from Lord Home, and were all out, and constantly sending in prizes, which gave the captives but little hope of bringing matters to an accommodation that summer; as the keeping his cruizers in port is the readiest way of making him hearken to reason.

Most of the cruizers being returned successful into port by the middle of September, the English had the assurance of the long expected ambassador being at Salée, with his majesty's ships Guernsey and Thetis, having the money on board for their redemption, which the emperor was informed of at his camp; but being elated with his success both by land and sea, and having nothing to fear from the English till the next spring, he only trifled with the ambassador, by making extravagant demands, to detain him upon the coast, which is very dangerous in the winter time.

His last demand was 250,000 dollars, 30 pieces of cannon, and a large quantity of powder and shot. The ambassador had come up to 200,000 dollars to satisfy him for every pretension; but on hearing this last demand, he sent the emperor word that it never would be complied with, and immediately left the coast, having first lost two anchors in Salée road.

When the emperor found there was nothing to be done by keeping the ship, he dispatched one of his alcaids to Gibraltar with more moderate proposals; and desired that a gentleman might be sent to him, with authority from the ambassador to treat on the subject, and carry back his determined resolution.

Accordingly Mr. Hasler, the ambassador's secretary, was sent with answers to the emperor's last demands, who used every argument to convince him that it was not in the ambassador's power to grant him any supplies of warlike stores, as that was contrary to treaties firmly subsisting between England and other nations then at

peace with her; but the emperor would not be convinced, and suffered Mr. Hasler to return to Gibraltar, without giving him his determined resolution.

During this interval, there were eight or nine English passengers taken under Portuguese colours, and brought to Morocco, which the captives apprehended would be an additional subject of dispute.

About the middle of October the emperor again sent Toledano, the Jew, with more moderate proposals than any of the former, and with authority to accommodate all differences.

In the beginning of February, 1760, Toledano returned with Lord Home's determined resolution to give 200,000 dollars for the redemption of every British subject in the emperor's dominions, and 20,000 dollars to purchase warlike stores, which he might do by sending a vessel of his own to England.

About this time Captain Barton was used very ill, which happened in the following manner. He had been allowed to keep a mule for some time past, and commonly used to ride from his house, which was near the palace, to the house where the men were lodged. The emperor happened to see him; but Capt. Barton thinking himself so far distant that he should not be taken notice of, only put his hat under his arm, and rode on, as he was at that instant obscured by a wall.

The emperor sent two of his guards after him, and he was just going to alight at the house when they came up with him, and pulled him from off the mule, giving him several strokes with their straps, which they always have ready for that purpose. They seized him, one on each side, by the collar, and in that manner hurried him to one of the gates, and shut him up in a hole behind the door.

The mob would hardly allow his officers to follow him. However, Mr. Sutherland got in with him; but they had not been there a quarter of an hour, before the same two fellows that seized him came and set him free, and wanted money for that favour, agreeable to the custom of the country; but Captain Barton would not give them a blanqueen, and bid them go and tell their master so.

The men were now kept more strictly than ever to their work, and the alcaid came oftener to search the house; but the vigilance of Captain Barton, and their good friend Juan Arbona, got the better of a number of difficulties and impositions, which would otherwise have rendered the lives of the people very unhappy.

For a fortnight past the emperor had considered on the last proposals; and having discoursed with Toledano several times on the subject, he at length resolved to send him once more to Gibraltar, with his determined resolution to accept of two hundred thousand dollars for the redemption of all the English subjects, and twenty-five thousand dollars for every other pretension: and as he now seemed to be more in earnest than ever he had been before, they began to think their deliverance was at hand.

Toledano set out for Gibraltar about the middle of February, with orders to write to the emperor, immediately upon Lord Home's agreeing to his proposals; and upon receipt of this letter the captives were to set out for Salée, to be ready for embarking when the ambassador arrived there.

On the 25th of March the emperor received assurances from Gibraltar that his demands should be duly complied with, on the embarkation of the captives at Salée, for which place the ambassador would sail with the first fair wind, with the money and presents.

Hereupon his majesty sent to Captain Barton, who had also received letters, to inform him that he, and all the people who were cast away, should soon set out for Salée. The joy they felt on this occasion may be better imagined than described. Captain Barton took up money from the merchants, with which they soon provided every thing that could be wanted in a journey of ten days, for three hundred and twenty men; but they were still kept to their work.

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On the 11th of April the men left off going to work; and on the evening of the 12th the emperor sent for captain Barton, Mr. Sutherland, and the second lieutenant, and told them they were to go away on the next morning, and that he would make peace with the English nation, if they were willing; if not, he did not care. He then gave a nod for their departure, on which they made a low bow, and walked off with much lighter hearts than ever they had felt before.

The next morning they were all ready before sun-rising, but waited till nine o'clock for the mules and camels: then they were all mounted, generally two upon a camel, and immediately went without the city, and when all were come, they proceeded on their journey, attended by a bashaw and one hundred soldiers on horseback.

They were now treated in a more agreeable manner, than when they came thither near eighteen months before. Mr. Barton was now consulted how fast he chose to travel, and when to stop. In the evening they pitched their tents, which were all properly numbered, and formed an exact oval. In this good order they pursued their journey without wanting for any thing.

On the fourth day of their march they had a skirmish with some of the Moors. It was occasioned by some of the men in the rear stopping to buy milk at a country village, for which the Moors wanted to make them pay an extravagant price after they had drank it, which they would not comply with. Hereupon the Moors began to beat them, which the English returned, and others going to their assistance, they maintained a smart battle, till the Moors grew too numerous. In the mean time some of the English rode off to call their guard, who instantly repaired to their assistance with their drawn scymetars, and dealt round them pretty briskly: in the interim the English were not idle, but made the blood stream down the faces of many Moors.

The guards then seized the chief man of the village, and carried him to the bashaw, who conducted the English, who having heard the whole affair, dismissed him without further punishment, in consideration of his having been already well drubbed.

On the 22d of April they got to Sallee, and pitched their tents in an old castle, from whence they had the long-wished-for happiness to see three English ships lying at anchor, ready to receive them; but when they

viewed the bar of the harbour, with a large roaring surf upon it, they began to think their embarkation would probably prove tedious, which accordingly happened; for it was the 4th of May before the bar was smooth enough for the boats to go out, and then only half the people could go, as there were not boats enough for all.

Captain Barton judged it proper to send off first all the soldiers, inferior officers, and some sailors, to make up one hundred and sixty-two in number, over the bar. They came to grappling, and waited till half the money was brought from the ship, and put into their boat, which returned over the bar, and the men got safe on board, where those who remained on shore cast many a wishful eye, till the 13th, during which interval they had much uneasiness, as the Moors were suspicious of the ambassador's not coming to shore, and wanted to detain some of the officers for a security; but at last the ambassador, and captain Barton's sagacity, surmounted this difficulty, and they all got over the bar, where they waited till the money was put into the Moor's boat, upon which they proceeded on board the Guernsey, with hearts full of gratitude to God and their country, for their deliverance from so barbarous a people.

They were most cheerfully welcomed by the ambassador and all his officers, whose kindness they experienced a full month, while they waited for the passengers, to the number of twenty-five men and women, whom the emperor wanted to keep till the ambassador came to him. This could not be complied with; but at length the emperor, after sending a person to settle that point with the English ambassador, consented to let them all go, except Juan Arbona and Pedro Umberto, whom he absolutely refused to part from; which occasioned a general grief, on account of the former, as he had been a steady friend to them in their adversity, and kindly assisted them in all their difficulties.

They arrived at Gibraltar on the 27th of June, and on the 29th sailed for England in his majesty's storeship Marlborough, where they arrived in good health on the 7th of August, but remained in quarantine till the 19th of September 1760, and on the 20th had leave to go on shore; captain Barton and all his people being honourably acquitted by a court-martial for the loss of the Litchfield.

## C H A P. XXI.

# A F R I C A N I S L A N D S.

## SECTION I.

### THE CANARY ISLANDS.

**T**HE Canaries, formerly called the Fortunate Islands, are situated in the Atlantic Ocean between the 12th and 19th degrees of west longitude, and between the 27th and 29th of north latitude, about 150 miles south-west of Morocco. They are seven in number, and their particular names are, Teneriffe, Canaria, Palma, Ferro, Gomera, Fuerteventura and Lancerota.

The Canary Islands have been subject to the crown of Spain since the war in 1417, at which time they were discovered by John de Betancourt, a Frenchman in the service of Castile, who subdued Fuerteventura and Lancerota, as others after him did the rest from that time to the year 1496. In the days of Ferdinand, king of Castile, and Alphonso V. of Portugal, each

of them claiming a right to the others dominions, and assuming each others titles, there ensued a bloody war between the Spaniards and Portuguese, till both sides being spent, a peace was concluded in 1479 at Alcobazas, on the 4th of September, by which they reciprocally renounced their pretensions; and it was therein stipulated, that the Canary Islands should entirely belong to the crown of Castile, and the commerce and navigation of Guinea to that of Portugal, exclusive of the Castilians.

The Canaries enjoy a pure and temperate air, and such is the nature of the soil that it frequently yields two crops in a year. They abound in the most delicious fruits, especially grapes, which produce those rich wines known to us by the name of Canary, and of which, it is said, that in times of peace not less than 10,000 hogsheds are annually exported to England.

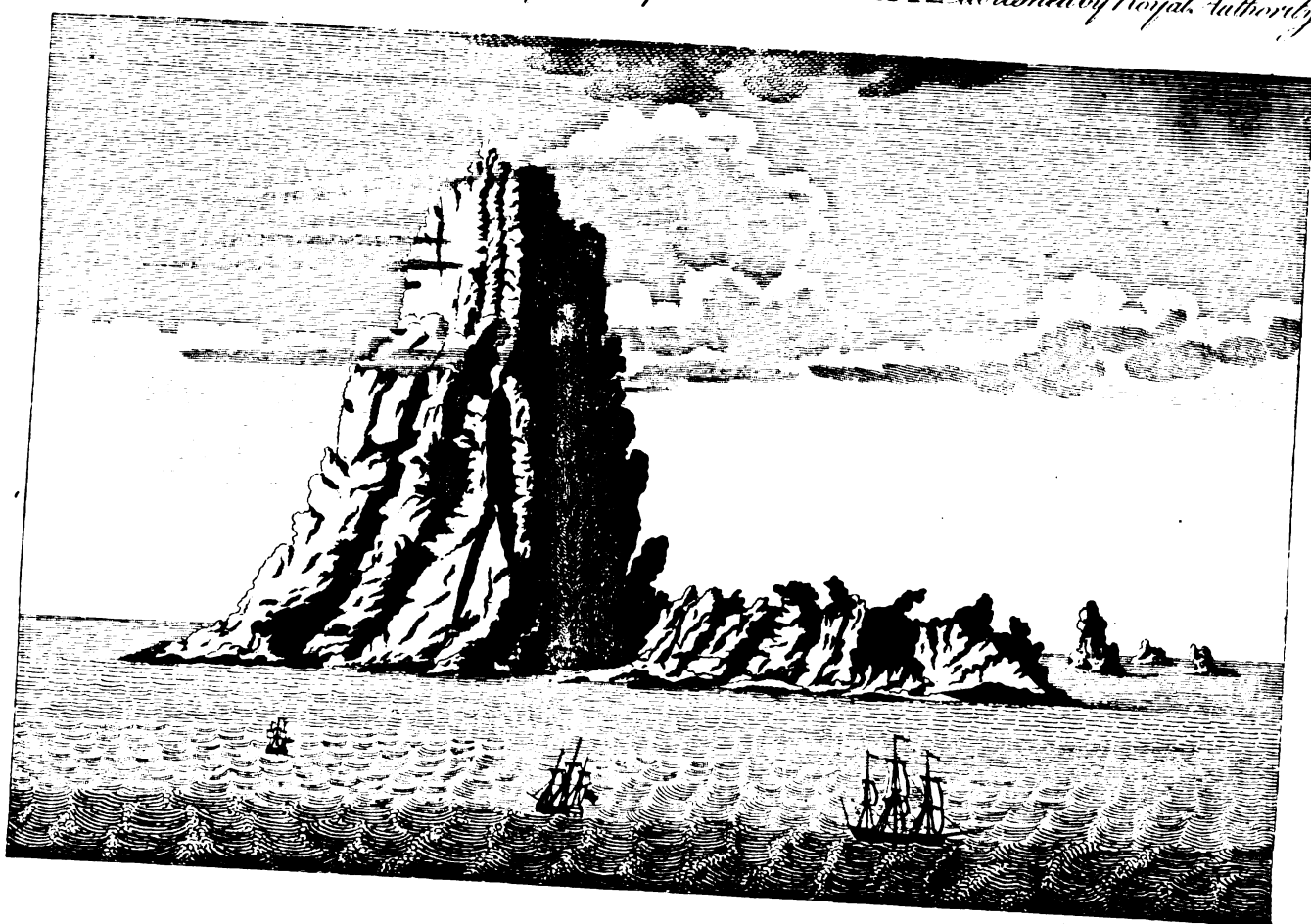
We shall describe the Canary Islands distinctly, beginning with.

TENERIFFE.

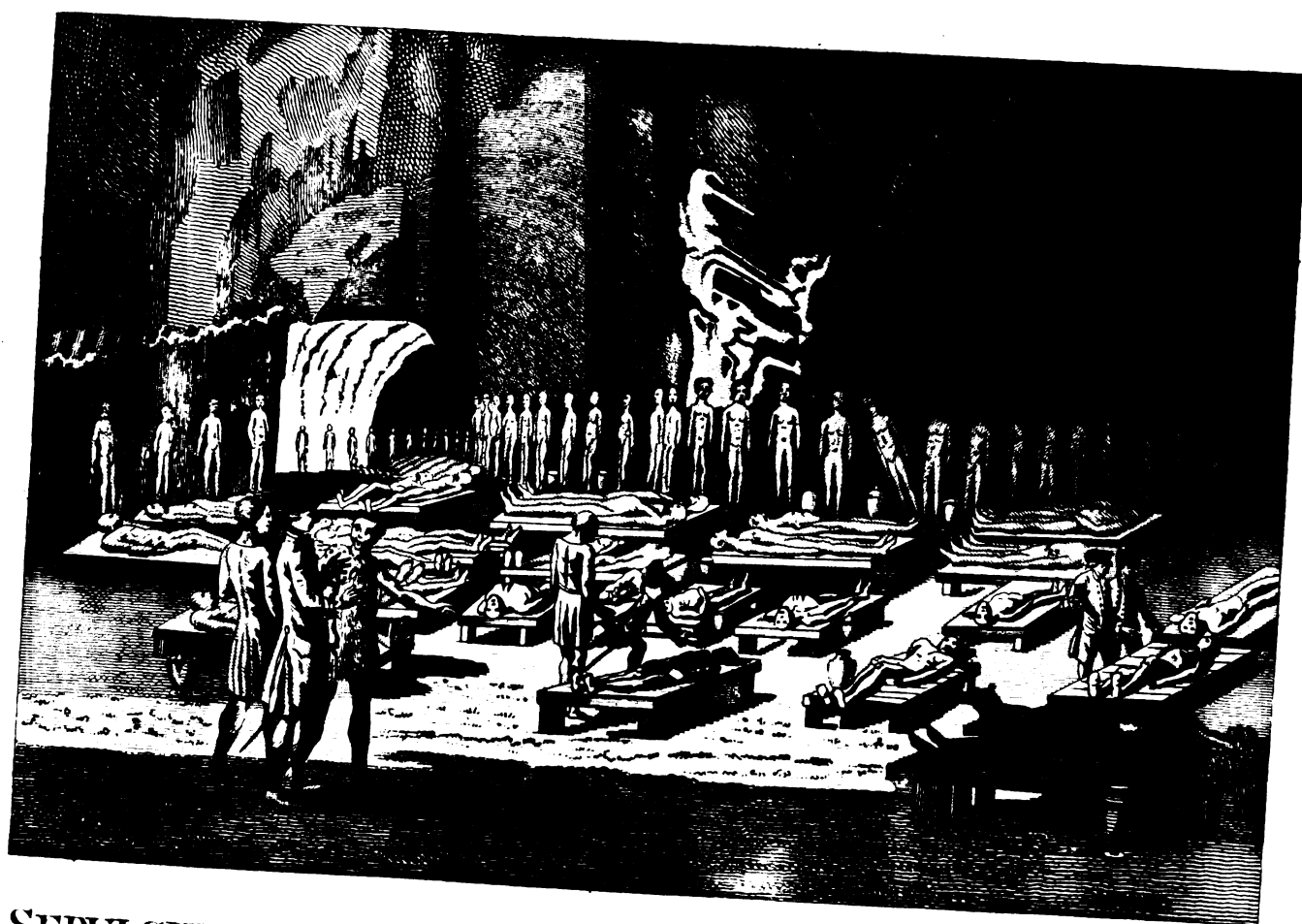




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The PIKE of TENERIFFE.



SEPULCHRAL CAVES of the GUANCHES in the ISLE of TENERIFFE.

## TENERIFFE.

THE Island of Teneriffe is about 50 miles in length, and 20 in breadth. The country is fertile, tho' much encumbered with mountains, particularly that called the Peak, which, according to the accounts of some navigators; may be seen in clear weather at the distance of 120 miles. The Peak is an ascent in the form of a sugar loaf, about 15 miles in circumference, and, according to the account published in the Philosophical Transactions, near three miles perpendicular.

Captain Cook made the Peak of Teneriffe on his first voyage, in the account of which the following particulars are mentioned.

"The height of this mountain has been described by Dr. Heberden, who has been upon it, to be 15,396 feet, which is but 148 yards less than three miles, reckoning the mile at 1760 yards. Its appearance at sun-set was very striking; when the sun was below the horizon, and the rest of the island appeared of a deep black, the mountain still reflected its rays, and glowed with a warmth of colour which no painting can express. There is no eruption of visible fire from it; but a heat issues from the chinks near the top, too strong to be borne by the hand when it is held near them."

The air and climate are said to be remarkably healthful, and particularly adapted to afford relief in phthical complaints. By residing at different heights in the island, such a temperature may be procured as is best suited to the constitution. Persons may continue where the air is mild and salubrious; as they may ascend till the cold becomes intolerable; but no person, it is said, can live comfortably within a mile of the perpendicular height of the Peak after the month of August.

Captain Cook touched at this famous island in his last voyage, and gave the following description of it.

The road of Santa Cruz, says that navigator, is situated on the south-east side of the island, before the town of the same name. It is said to be the principal road of Teneriffe for shelter, capacity, and the goodness of its bottom.

The water to supply the shipping, and for the use of the inhabitants of Santa Cruz, is derived from a rivulet that runs from the hills, which is conveyed into the town in wooden troughs. As these troughs were repairing at the time Captain Cook visited the island, fresh water was extremely scarce.

From the appearance of the country about Santa Cruz, it might naturally be concluded that Teneriffe is a barren spot. Captain Cook was convinced, however, from the ample supplies his people received, that it not only produced sufficient to supply its own inhabitants, but also enough to spare for visitors. Though wine is the chief produce of the island, beef may be had at about three-pence sterling a pound. The oxen; however, are small, lean, and boney. Sheep, goats, hogs, and poultry, may be had on terms equally reasonable. A great variety of fruits are to be had in plenty; as pears, figs, grapes, mulberries, muskmelons, &c. besides others that were not then in season. The pumpkins, potatoes, and onions, which grow here, are excellent.

Indian corn is produced on this island, and sold at about three shillings and six-pence per bushel. The fruits and vegetables are, in general, very cheap. Tho' the inhabitants are but indifferently supplied with fish by the adjoining seas, they are engaged in a considerable fishery on the coast of Barbary, and the produce of it sells at a very moderate price.

Teneriffe is certainly a more eligible place than Madeira for ships to touch at which are bound on long voyages: but the wine of the latter is infinitely superior to that of the former. The difference of their prices is almost as considerable as their qualities; for the best Teneriffe wine was sold for 12l. a pipe, whereas a pipe of the best Madeira was worth considerably more than double that sum.

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Behind the town of Santa Cruz the country rises gradually to a moderate height: afterwards it continues to rise south-westward towards the celebrated Peak of Teneriffe. But our voyagers were much disappointed in their expectations with respect to its appearance, and particularly as to its height.

The island, eastward of Santa Cruz, appears perfectly barren. Ridges of high hills run towards the sea, between which are deep vallies, terminating at mountains that run across, and are higher than the former.

Mr. Anderson went on shore to one of these vallies, intending to reach the top of the remoter hills, but time would not permit him to get farther than their feet. The lower hills produce great quantities of the *Euphorbia Canariensis*. The people on the spot imagine its juice to be so caustic as to corrode the skin; but Mr. Anderson convinced them to the contrary, by thrusting his finger into a plant full of it. The inhabitants dry the bushes of euphorbia, and carry them home for fuel.

Santa Cruz, though not large, is a well-built city. The churches have not a magnificent appearance without, but they are decent and tolerably handsome within.

Almost facing the stone pier, which runs into the sea from the town, is a marble column, lately erected, enriched with human figures which reflect honour to the statuary.

Mr. Anderson, and three others, hired mules to ride to the city of Laguna, about the distance of four miles from Santa Cruz. They arrived there between five and six in the evening; but the sight of it did not reward them for their trouble, as the roads were very bad, and their cattle but indifferent. Though the place is extensive, it hardly deserves to be dignified with the name of a city. There are some good houses, but the disposition of the streets is very irregular. Laguna is larger than Santa Cruz, but much inferior to it in appearance.

The road from Santa Cruz to Laguna runs up a steep, barren hill; but lower down they saw some fig-trees and corn-fields. The corn, however, is not produced here without great labour, the ground being greatly encumbered with stones. Nothing else presented itself deserving notice, except a few aloe plants in flower on the side of the road.

The laborious work in this island is chiefly performed by mules, horses being scarce, and reserved for the use of the officers. Oxen are also much employed here. Some hawks and parrots were seen, which were natives of the island; as also the sea-swallow, sea-gulls, partridges, swallows, canary-birds, and blackbirds. There are also lizards, locusts, and three or four sorts of dragon flies.

Mr. Anderson was informed, by a gentleman of acknowledged veracity, that a shrub is common here, agreeing exactly with the description given by Linnæus of the tea shrub, as growing in China and Japan. It is considered as a weed, and large quantities of it are rooted out of the vineyards every year. The Spaniards, however, who inhabit the island, sometimes make use of it, and ascribe to it all the qualities of the tea imported from China.

The same gentleman mentioned to Mr. Anderson another botanical curiosity, which is called the *impregnated lemon*. It is a distinct and perfect lemon enclosed within another.

There is also a certain grape growing here, which is deemed an excellent remedy in phthical complaints.

Smoke continually issues from near the top of the Peak; but they have had no earthquake or eruption since 1704, when the port of Garrachica was destroyed, being filled up with the burning lava that flowed into it; and houses are now built where ships formerly lay at anchor.

The trade of Teneriffe is very considerable, 40,000 pipes of wine being annually made there, which is consumed in the island, or made into brandy, and sent to the Spanish West Indies. Indeed, the wine is the only

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considerable

considerable article of the foreign commerce of Teneriffe, unless we reckon the large quantities of filtering stones brought from Grand Canary.

The race of inhabitants found here when the Spaniards discovered the Canaries, are no longer a distinct people, having intermarried with Spanish settlers: their descendants, however, may be known from their being remarkably tall, strong, and large boned. The men are tawny, and the women are pale. The inhabitants of Teneriffe, in general, are decent, grave, and civil, retaining that solemn cast which distinguishes those of their country from others.

The ancient inhabitants of this island were called Guanches. The origin of them is not certainly known; but their sepulchral caves are very remarkable. They had an uncommon veneration for the corpses of their ancestors, which were deposited in caves formed by nature in the rocks. They were preserved in goat-skins, bound round by belts of the same, so exactly and uniformly enclosing the body as to excite admiration, each round being just proportioned to the part; and this method preserved the bodies. The eyes, which are closed, the hair, ears, nose, teeth, lips, and beard, are found entire. They are placed on wooden couches, which the natives had the art of rendering so hard, that they are impenetrable to iron. Some of the caves contained two or three hundred bodies. We shall conclude the account of these sepulchres in the words of a learned gentleman, who resided several years on the island. "Being one day hunting, a ferret, having a bell about his neck, ran after a coney into a hole, where the sound of the bell was lost. The owner being afraid he should lose his ferret, in seeking about the rocks and shrubs, found the mouth of a cave, and entering in, was so affrighted, that he cried out. His fright arose from one of these corpse, very tall and large, lying with the head on a great stone, the feet supported with a little wall of stone, and the body itself resting on a bed of wood. The man being now a little recovered from his fright went nearer, and cut off a great piece of the skin that lay on the breast of the body, which was more flexible and pliant than any kid-leather glove, yet not any ways rotten. These bodies are very light, as if made of straw; and in some that were broken might be observed the nerves and tendons, as also the veins and arteries, like strings, very distinctly. By the relation of the most ancient among them, there was a particular tribe who had this art only among themselves, which they kept as a thing sacred, and not to be communicated to the vulgar. The people of this class were likewise priests, and did not marry out of their own tribe. But when the Spaniards conquered the place, most of them were destroyed, and the art perished with them. Their ancient people say that they have above twenty caves of their kings and great personages, with their whole families, yet unknown to any but themselves, and which they will never discover."

#### GRAND CANARIA.

THE Grand Canaria, which communicates its name to the whole group, is about 14 leagues in length, and 34 in circumference. The chief city is called Canaria, or Civitas Palmarum, and has a grand cathedral. For the administration of civil affairs, there are several aldermen, who have great authority, and a council-house to themselves. The city itself is beautiful, and the inhabitants dress in a very gay manner. The ground is of such a hard sand that the streets are always clean; and the people in general are healthy, as the air is exceeding temperate, considering the situation is nearly tropical. It is very populous, and its precincts are near a league in compass, most of the houses being well built, two stories high, and flat roofed. The bishop's court, with the inquisitor's tribunal, and the sovereign's council, are held here. But the bishop,

governor, and principal people, reside at Teneriffe by choice, and only repair to Canaria upon business. There are four convents, viz. Dominicans, Franciscans, Bernardines; and Recollects of Observation. There are also twelve sugar houses, called Ingenios, in which a great quantity of sugar is made.

The wine of this island is singularly delicious; and the fruits are melons, pears, apples, oranges, lemons, pomegranates, figs, peaches, battatoes, or Spanish potatoes. The plantano grows near the sides of brooks. This fruit in shape resembles a cucumber, and turns black when ripe, at which time it is one of the most delicious conserves in the universe. The plantano tree will bear fruit but once, when it is cut down; and another tree springs from the same root. As this island has a salubrious air, and is well watered, almost every thing thrives that is planted, such as wild olives, laurel, poplar, pine, palm, Indian-fig, aloë-shrub, &c. Grand Canaria likewise abounds in oxen, kine, camels; goats, sheep, capons, hens, ducks, pigeons, partridges, &c. &c.

This island, as well as the other Canaries, abounds in those beautiful singing-birds called the Canary-bird. A modern naturalist says, "This bird was originally peculiar to those isles to which it owes its name; the same that were known to the ancients by the addition of the *Fortunate*. The happy temperature of the air, the spontaneous productions of the ground in the varieties of fruits, the sprightly and cheerful disposition of the inhabitants, and the harmony arising from the number of birds there, procured them the romantic distinction. On the same spot these charming songsters are still to be found: but they are now so plenty among us, that we are under no necessity of crossing the ocean for them. In its native regions the Canary-bird is of a dusky grey colour, and so different from those usually seen in Europe, that doubts have arisen whether it be of the same species; and it has been observed by travellers, that their wild notes in their native land, far excel those in a cage or other clime. Next to the nightingale, the Canary-bird is considered as the most celebrated songster: it is also reared with less difficulty than any of the soft-billed birds, and continues its song throughout the year; consequently it is rather the most common in our houses."

According to the first discoverers, the original inhabitants of Canaria amounted to upwards of 14,000 men capable of bearing arms, exclusive of women, children, aged persons, &c. which must have rendered the island extremely populous. The natives in general were tall of stature, well made, active, cheerful, and of dark complexions. They were warlike and humane, faithful to their promises, fond of difficulties, and fearless of dangers. They frequently climbed up very steep precipices, and, by means of long heavy poles, leaped from rock to rock.

Their dress was a close short coat, reaching only to the knees, and girded round the middle with a leather belt. The coat itself was made of rush, which they beat till it became soft like flax, and then spun and wove it into a garment. Their outward covering was a goat-skin cloak; the hairy side of which they wore inward in the winter, and outward in the summer. Their caps were made of the skins of goats heads, so contrived, that part of the beard hung down by each ear, and was sometimes tied under the chin.

The external distinction of the noble or superior rank of Canarians, from those of the vulgar or lower class, was by the cut of their hair or beards.

The Canarians originally used only stones, clubs, and sharp pointed poles; but after having been invaded by the Europeans, they learnt of their invaders the art of making shields and swords. In all their wars, however, they preserved humanity and decency; for they never molested women or children, or did the least damage to the temples or sacred places belonging to their enemies. They had, in times of peace, amphitheatres for public combats; when a challenge being given in form,

form, the challenger and challenged both repaired to the grand council of the island, which consisted of twelve principal nobles: here they petitioned for permission to fight, which being granted, they went to the faycag, or principal officer, to confirm that permission. This being done, and all things prepared, they went to the amphitheatre, where the exhibition was begun by the two combatants mounting on two large stones at some distance, and pelting each other with smaller stones, which were supplied them for that purpose; the principal skill consisting in avoiding being struck by these by the mere dexterity of body. This lapidation being performed, they engaged with a cudgel in the right hand, and a flint stone in the left, with which they gave each other a hearty drubbing: then retiring for some refreshment, they afterwards returned, and fought again, till the grand council ordered them to desist. These combats were generally fought on public festivals; and the cure, if either of the combatants was wounded, was of a singular nature; for a skilful person, who acted as surgeon, pounded a rush, till it became of the consistency of tow, and then dipping it in goat's tallow, he applied it warm to the place affected. These combats were succeeded by singing and dancing; their dances being quick, sprightly, and agile; and their songs all of a plaintive nature.

The houses of the native Canarians were built of stone, but not cemented together: they were, however, fastened with such exactness, that their appearance was not uncouth. The floors were sunk beneath the level of the ground, and the walls were very low. The roofs were formed of wooden beams covered with earth. Beds made of goat skins, mats made of rushes to sit upon, and baskets formed of palm leaves, were the whole of their furniture.

The women, in the proper season, gathered flowers, herbs, and shrubs, from which they extracted a variety of colours; and when that season was over, they employed themselves in dying, staining, and painting their houses, furniture, and dresses. Their thread was made of nerves or tendons, their needles of bone, their fish-hooks of horn, and their domestic utensils of clay dried in the sun. The making mats, baskets, thread, needles, fish-hooks, pottery, &c. were deemed honourable employments; but the trade of a butcher was looked upon as so ignominious, on account of the natural abhorrence the people entertained to killing any animal, that none would converse with a person of that profession, or suffer him to touch any thing belonging to them. Indeed, those in any of these islands who eat meat, were looked upon as but little better than cannibals; and the butchers who killed it for them were consequently held in the utmost detestation. The common food of the Canarians was barley meal, milk, butter, &c. They ground their barley with a hand-mill, and ploughed their ground with a wooden machine, which in some measure resembled a hoe, with a spur at the end of it. When the land was over dry, they had the method of sluicing it by the means of channels cut in parallel lines, with others intersecting them at right angles. When ripe, the corn was always reaped, threshed, and winnowed, by the women.

The richer sort of the people resided chiefly in the inland parts of the island, and the poorer class inhabited the sea coast, where they subsisted principally by fishing. They had a peculiar method of catching a small, but exquisite fish, of the pilchard kind, which was this: when they perceived a shoal near the shore, a number of persons swam off, surrounded the fish, and drove them into nets, which were purposely laid for their reception. The prize was then divided between all present with great equity; but pregnant women had always the allowance of two persons; and those who had children, besides their own share, received a share for each child.

Emulation, instead of severity, directed the education of their children: and parents, when a daughter was to be married, kept her previously thirty days,

during which time she was fed with the most nourishing aliments, in order to fatten her; as they deemed it a bad omen for people to marry when lean.

Among the original Canarians was an order of nuns, who were distinguished from the other women by a peculiar sort of long white garments. They had many superstitious traditional notions among them; and the places where they resided were deemed places of refuge for criminals, and had privileges very nearly resembling European sanctuaries. In all crimes but those punishable by death the laws of retaliation were used, and justice, in general, impartially administered.

In times of public danger, or when they looked upon themselves to be afflicted by any general calamity, the Canarians went in processions to the rocks and mountains, preceded by the religious women, and carrying with them branches of palm, and vessels filled with milk, which latter they poured upon the rocks as religious oblations, and then danced in mournful measures, and sung melancholy songs, to deprecate the wrath of their supposed deities. When any of the Canarians died, if capital people, they were buried in sepulchral caves; if of the vulgar class, in holes in the ground, which were afterwards covered with stones.

#### P A L M A.

**T**HIS island, which is situated about 50 miles to the west of Teneriffe, is about 30 miles long, 20 broad, and 70 in circumference. On the north-east part is a lofty and spacious mountain called the Cauldron, from having a hollow in it. The descent within the cauldron, which proceeds gradually from the summit, contains a space of about 30 acres, and on the declivity of the inside are several springs that form a stream which issues out from the extremity of the mountain. Near the sea shore, on the south side of the island is a medicinal well of hot water, and at a village called Uguar is a cave at the extremity of which is a curious grotto with the roof stuck with large flakes of slate stones, from between which constantly issues a flow of clear and wholesome water.

In the winter the air is so exceeding sharp up the mountain, that the inhabitants are obliged to keep fires burning night and day; whereas near the sea side they only have them for cooking and other occasional purposes. In the months of July, August and September the heat near the sea shore is intolerable, while in the mountainous parts the air is pleasant and refreshing.

The natural productions of this island, with respect to vegetables, poultry and animals, are much the same as those of Canaria; except, indeed, among the animals it particularly abounds with rabbits.

This island also produces great quantities of sugar and wines, the former of which is made on the west side of the island, and the latter on the east. Their best vines grow in a soil called the Brenia, where it is said they make at least 12,000 casks of wine every year. The wines differ in their quality from those made in the other islands; but they are very rich, and have an excellent flavour. They have likewise great plenty of honey, and most kinds of fruit, the latter of which grow in such abundance, that they export great quantities of them to the other islands.

Here are gum-dragon and pitch, the latter of which the natives extract from the tree called the pitch pine. Pine-apples are likewise very plentiful; and some of the trees on which they grow are so large as to be used for the masts of ships.

Palma, the principal town in this island, so called after its name, is tolerably large, and well inhabited. The houses are low, but spacious; and in one part of the town is a very handsome church. A considerable trade is carried on here in wines, which are exported to various parts, but particularly to the West Indies.

There is another very neat town in this island, called St. Andrew's, where there are four engines for making sugar; but the land hereabouts is very poor, so that the



the inhabitants are supplied with grain, and other necessary articles, from the island of Teneriffe.

The chief port is called Palma; and is situated on the south side of the island. The road is about a quarter of a mile from the shore; and, though it is open to the easterly winds, the ships ride with great safety.

This island has heretofore been greatly subject to earthquakes and volcanos; the effects of which are still to be seen in various parts.

#### F E R R O.

**T**HIS island is called by the Spaniards Hierro, and by the French L'Île de Fer. It is the most westerly of all the Canaries; and lies between the 27th and 28th deg. of north latitude, and in 18 deg. west longitude. It is about 30 miles long, 15 broad, and 75 in circumference.

Ferro was particularly famous on account of the French navigators placing their first meridian in the center of it, as the Dutch did theirs through the peak of Teneriffe; but at present most geographers reckon the first meridian from the capital of their own country; as the English from London, the French from Paris, &c.

The soil in some parts of this island is very barren, owing to a scarcity of water; but in others it is fertile, and produces all the necessary articles for the support of the inhabitants. There are but three springs in the whole island: so that only rain water can be had in the chief parts of it. The sheep, goats and hogs that are brought up in those parts distant from the rivulets feed almost all the year round on the roots of fern and asphodil, and therefore have little occasion for water; as the great moisture that is naturally in those roots supply the want of that element.

There is only one small town in the whole island, and the most distinguished building in it is a parish church. There are many small villages dispersed about it, but not any one of them merits particular notice.

The trade carried on here consists in small cattle, brandy, honey, and orchilla weed.

#### G O M E R A,

**S**ITUATED to the west of Teneriffe, in 28 deg. north lat. and 18 deg. west long. is about 30 miles long, 20 broad, and 60 in circumference. It is very plentiful, being watered by many rivulets that flow from the mountainous parts, and give fertility to the vallies beneath.

The inhabitants seldom import or export any corn, as they cultivate just a sufficiency only for their own consumption. They have great plenty of all the necessities of life, particularly cattle, poultry, roots, fruit and honey. They have deer also in great abundance, and more mules are bred here than in any other of the Canary Islands.

Gomera produces likewise great quantities of sugar, fruits and wine; but the latter commodity is much inferior to that made in the other islands; and is so poor and weak as not to be fit for exportation. It is therefore chiefly consumed among themselves.

This island has but one small town, which is situated near the sea-shore, and is called after its name. The number of houses is about 150; but they are small, and very mean buildings. Here is a tolerable good church, and a convent of friars; and on one side of the town, next the shore, is a small fort, on the south side of which is an old round tower, and on the north side a battery of six small cannon.

Opposite the town of Gomera is a very commodious bay, where ships are well secured from all winds, except the south-east; and the bottom of the bay also affords excellent anchorage. To the north of this bay is a good cove, where ships of any burthen may be conveniently placed for cleansing and repairing. The shore opposite to this cove is a high perpendicular cliff,

over which there is a narrow path-way that leads to the town; and at a small distance before you enter the town there is a large gate, which is shut every night after it is dark. The town begins about fifty yards from this gate, and runs in a strait line to the distance of about half a mile.

#### F U E R T E V E N T U R A

**I**S about twenty-four leagues distant from Grand Canaria. It is about 65 miles in length, and of a very unequal breadth, consisting of two peninsulas, joined by an isthmus of 12 miles over. On the north side there is a haven called Chabras, and another, which is very commodious, towards the west.

Between this island and Lancerota there opens a fine sound, sufficiently large to receive a great fleet. Towards the north-east the coast is very foul, and the breakers exceeding dangerous.

There are several small towns, villas and hamlets scattered about in different parts of this island, but they contain nothing deserving of notice.

The inhabitants of Fuerteventura formerly had some good horses, of the breed both of Barbary and Spain; but the breed is since much degenerated in size, as well as dwindled to a small number. The people, indeed, prefer asses, as they are more serviceable in the hilly parts, and can be kept at a much cheaper rate.

The great scarcity of wood, shrubs and bushes occasion a scarcity of birds and wild fowl. Canary birds are the only ones found in any numbers. Geese and ducks are likewise wanting, from the great scarcity of water.

In this, as well as the neighbouring island of Lancerota, are the remains of many volcanos.

#### L A N C E R O T A

**L**IES in 28 deg. 40 min. north lat. and 13 deg. 5 min. west long. and is about 30 miles long and 22 broad. It is about 18 leagues south-east of Grand Canaria, and the whole island is parted in the middle by a ridge of rocks, on which feed goats, sheep and asses. Here are likewise some cattle, camels and genets. The vallies are dry and sandy, resembling the rye fields in England; but they yield tolerable good barley and wheat: the first harvest being about April, and the second in September. The principal commodities are goats flesh and orchel, and the whole is an estate or earldom, belonging to the family of Herrera, the head of that family being always lord of Fuerteventura and Lancerota. The people, however, in both islands have the liberty of appeal to the king's judges in Grand Canaria. Boats go from hence weekly to Grand Canaria, Teneriffe and Palma, laden chiefly with dried goats flesh, which is used in the manner of bacon, and is not bad eating.

In 1596 this island was attacked and taken by the English under the command of Leonidas, earl of Cumberland, who, after ransacking it, departed the island.

Lancerota is very high, and may be seen at a great distance, its appearance being black and barren. The principal port, which lies on the south-east side of the island, is called Porte de Naos, and the harbour is tolerably secure for small vessels; indeed, it is deemed the best belonging to the Canary Islands, and is much frequented for its conveniency in repairing and cleansing ships. This port is without any town, or indeed houses, except store-houses, magazines, and barracks for soldiers. The castle at the west end of the harbour is of no consequence, as a ship of force might easily batter it down. A channel divides Lancerota from the little island called Graciosa, which is uninhabited; and this channel is named the harbour of El Rio. Near this harbour is a salt-work in Lancerota, which turns to a tolerable account.

Kubicon, or Cayas, is the principal town of this island.



It is about six miles from Porto de Naos, and is what was formerly called Lancerota. At present it contains about 200 indifferent houses.

The inhabitants of this island chiefly use rain water, which is caught in pits and cisterns adapted for that purpose, as they have but few wells or springs. The breed of horses has dwindled and degenerated in this island, as well as in Fuerteventura. Asses are preferred here as they are there, and for the same reasons. The asses, indeed, in both these islands, are used not only for carrying burthens and riding, but for ploughing up the land; so that they are deemed of general utility.

The want of food here occasions a want of birds; and the deficiency of water a deficiency of ducks, geese, &c. The different appearance of the cattle, at the different seasons of the year, is very singular; for during the verdure of the spring they are plump, fat, and sleek; but in autumn, when the grass and herbage are withered by the heat of the sun, they resemble skeletons, have scarce spirits to work, and their flesh is unfit to eat.

Neither Lancerota or Fuerteventura have any venomous creature, except the black spider. This, however, is sufficient to terrify the people, as its sting is extremely painful, and very dangerous.

The seas intersecting and surrounding these islands afford the inhabitants plenty of fish, particularly cod, much finer than what is caught on the banks of Newfoundland; and a very singular fish, called the picudo, or sea pike, the bite of which is as venomous as that of a viper; yet, when dressed, it is pleasant and wholesome food.

*Description of the Persons, Dress, Food, Dispositions, Manners, Customs, Manufactures, Commerce, &c. of the Inhabitants of the Canary Islands in general.*

**T**HE greatest part of the inhabitants of these islands are small of stature, well made, and have good features. Their complexions are very swarthy, their eyes full of fire, and their countenances expressive. They are fond of calling themselves Spaniards, and speak the Castilian language; the better sort of people with a good grace, but the vulgar very unintelligibly.

The better sort wear, in common, a camblet cloak, of a dark red or black colour; a linen night-cap, bordered with lace; and a broad flouched hat. When they pay visits, a coat, sword, and white peruke, are added; which latter makes a very strange appearance with their dark countenances: and what is still more singular, they keep their great heavy flouched hats upon their heads always in the house; but when they are out of doors they carry it under their arm.

The common people wear their own black bushy hair, and tack some of it behind the right ear. Their principal garment is a white loose coat, made in the manner of a French loose coat, with a friar's cape, and girded about the middle with a sash.

The women wear on their heads a piece of gauze, which falls down the shoulders, is pinned under the chin, and covers the neck and breast. A part of their dress is a broad brimmed flouched hat; but they use this with more propriety than the men; for abroad they wear it upon their heads, and so their faces are shielded from the scorching beams of the sun. Over the shoulders a mantle is thrown, its goodness being in proportion to the condition of the wearer. Jackets are worn instead of stays; but all are very fond of a great number of petticoats. The principal ladies of Canaria and Teneriffe dress after the fashions of France and England, and pay visits in chariots: but none walk the streets without being veiled; though some are so careless in the use of their veils, that they take care to let their faces and necks be seen. Some ladies have their hair curiously plaited, and fastened to the crown of the head with a gold comb. Their mantles are very rich; and they wear a profusion of jewels: but the clumsiness of dress, and awkwardness of gait, observable in both

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sexes, render their appearance rather ridiculous to strangers.

The lower class of people are afflicted with many noxious disorders, and are naturally very filthy. The gentry, however, affect great delicacy. Both sexes go every morning to hear mass; and most go before they take any refreshment. Their breakfast is usually chocolate. They dine at noon, and shut up the doors till three o'clock. People in good circumstances have four courses brought to table: the first is soup, the second roast mear, the third olio, and the fourth the desert. While drinking, their toasts are much like ours; but they cease drinking as soon as the cloth is removed. After dinner all the company wash their hands in one large utensil, and then go to sleep for about an hour. In winter evenings they regale with chocolate and sweetmeats; but in summer fine spring water is substituted instead of chocolate.

The people in general sleep on mattresses, spread on mats, and placed upon the floor. The sheets, pillows, quilt, &c. are fringed or pinked; but no curtains are used, as they deem them the harbours for fleas and bugs. The women sit upon cushions, on a raised part of the floor, either when they receive, or when they pay visits. The children are instructed in convents, and usually make a rapid progress; for it must be confessed that the people have a quick genius, particularly for poetry. The common amusements are singing, dancing, playing on the guitar, cards, wrestling, quoits, throwing at ball through a ring at a distance, &c. They take an airing on horseback, but generally travel with asses.

Each of the Canary Islands, as well as each town and family, has its peculiar titular saint; and the festivals of these saints are kept with great solemnity.

The people in general hold the employment of a butcher, taylor, miller, and porter, in the utmost contempt; and the officers of justice have a right to seize upon a person of any of these employments, when a criminal is put to death, and make him perform the office of executioner. For their hatred to these four employments they give the following reasons; that a butcher is barbarous, a taylor is effeminate, a miller is a thief, and a porter is a human beast of burthen.

The gentry in general, though proud, are polite; the lower class of people, though poor, are mannerly; and even beggars ask charity with a good grace, and, if refused, never behave with impertinence.

Private pilfering is very common here, but highway or street robberies are seldom or ever known. The only consequence of robbery, however, is a sound drubbing, or a short imprisonment. Duels are never heard of, but private murders are common, which evinces that the people have more malice than courage.

The inhabitants of the Canary Islands are, in general, temperate; or at least if they are otherwise, it is in private only; for nothing can be a greater stain there than to be seen drunk; and a man who can be proved a drunkard is not admitted to take his oath in any court of judicature. Hence those who are fond of liquor intoxicate themselves in their chambers, and then lie down in order to sleep themselves sober.

If a man falls in love with a young woman, and her parents refuse to consent to the union, she has liberty to complain to the curate of the parish, who takes her away, and places her in a convent, where she must remain till they consent to her marriage.

The natives of Fuerteventura and Lancerota differ in several particulars from those of the other islands; for they are tall, strong, robust, and of a very dark complexion; and the other Canarians deem them rude and unpolished with respect to themselves. They speak a barbarous kind of the Castilian, and dress like mean Spanish peasants. Their houses are built of stone and lime, covered with pantiles for the better sort of people, but only thatched for the meaner; and the floors are paved with flag stones. Their diet is as mean as their habitations. They hate improvements, because

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they

they deem them innovations; and have so little curiosity, that none will visit Spain, if they can help it; and very few the other Canary Islands, unless obliged so to do by business.

The principal manufactures of all these islands are silk hose and garters, which are knit; quilts, taffeties, blankets, coarse cloths, &c. In the large towns men are weavers and tailors; but in the villages women only; and the exportation of raw silk is prohibited, in order to encourage the manufactories.

The commerce of the Canaries may be considered under five heads, viz. the domestic trade with each other, and from island to island; the trade to Europe, the Spanish West Indies, America, and the coast of Barbary.

The center of trade is Teneriffe. The principal commerce is carried on in foreign bottoms. The various imports are woollen goods, hardware, hats, red herrings, pilchards, wheat, &c. from Great Britain; butter, candies, pickled pork, pickled herrings, &c. from Ireland; gunpowder, cordage, coarse flax, &c. from Holland and Hamburg; bar iron from Biscay; dried cod, rice, beef, pork, hams, bees-wax, deal boards, staves, wheat, flour, maize, &c. from the American colonies; and silks, velvets, oils, cordage, &c. from Barcelona, Seville, Majorca, Italy, and Cadiz. In return for these they export their various commodities and manufactures to the several countries from which they receive their imports.

## SECTION II.

### THE MATTERA OR MADEIRA ISLANDS.

**I**T is the general opinion of writers that these islands were known to the ancients, but lay concealed for many generations. They differ with respect to their discovery; some attributing it to the Portuguese in 1519, others to an Englishman in 1344. However that may be, the Portuguese took possession of them, and still form the principal part of the inhabitants. These islands are situated in 32 deg. 27 min. north lat. and from 18 deg. 30 min. to 19 deg. 30 min. west longitude.

The largest of these islands, from which the rest derive the general name of Madeira, or rather Mattera, (a Portuguese word, signifying a wood or forest, from its being over-run with trees,) is about 75 miles in length, and upwards of 36, in some places, in breadth. It is composed of one continued hill, of a considerable height, extending from east to west, the declivity of which, on the south side, is cultivated, and interspersed with vineyards; and in the midst of this slope the merchants have fixed their country seats, which form a very agreeable prospect. The first settlers, to clear the lands, set fire to the woods.

Fine springs abound here in almost every part; and, from the grapes which the vines produce, is made a vast quantity of the most delicious wines.

Our celebrated countryman *Captain Cook*, to whom we recur with pleasure upon every possible occasion, in the account of his first voyage, writes concerning this island to the following import.

"This island has a beautiful appearance from the sea, those parts of hills which present themselves being covered with vines.

"The inhabitants of Madeira have no article of trade but wine, which is made by pressing the juice out in a square wooden vessel. The persons employed having taken off their shoes and jackets, get into it, and, with their elbows and feet, press out as much of the juice as they can. In like manner the stalks, being tied together, are pressed under a square piece of wood, by a lever, with a stone fastened to the end of it.

"There are no wheel carriages of any sort, nor have the people any thing that resembles them, except a hollow board or sledge, upon which those wine vessels are drawn that are too big to be carried by hand. They

have also horses and mules, very proper for their roads; but their wine is, notwithstanding, brought to town from the vineyards where it is made in vessels of goat-skins, which are carried by men on their heads.

"Nature has been very liberal in her gifts to Madeira. The inhabitants are not without ingenuity, but they want industry. The soil is so very rich, and there is such a variety in the climate, that there is scarcely any article, either of the necessaries or luxuries of life, which cannot be cultivated in the island. Pine-apples and mangoes grow almost spontaneously in the town, and great variety of fruit upon the hills. Corn is also very large and plenty.

"The beef, mutton, and pork, are remarkably good. Foncho, which is fennel in Portuguese, gave name to the town of Fonchial. It is seated at the bottom of a bay, indifferently built: the streets are narrow, and very wretchedly paved. In the churches there are great numbers of ornaments, with pictures and images of saints, which, for the most part, are poorly executed. A better taste prevails in some of the convents, particularly that of the Franciscans, where simplicity and neatness unite. The infirmary does honour to the architect, and is the most capital edifice in the whole place. There are many very high hills: Pico Ruivo is near 5100 feet in height, perpendicularly from its base. The inhabitants are computed to be between 70 and 80,000; and the revenue arising from the customs is supposed to amount to 20 or 30,000l. sterling per annum. They abound in water, wine, fruit, and onions. Sweetmeats of various sorts are also to be had; but permission must be obtained from the governor for poultry and fresh meat."

*Captain Cook* says, there is great reason to suppose that this whole island was, at some remote period, thrown up by the explosion of subterraneous fire, as every stone seen upon it appeared to have been burnt, and even the sand itself to be nothing more than ashes.

The people here trade among themselves by barter. The ordinary food of the poorer people, in the time of vintage, is little else than bread and rich grapes. Were it not for this abstemiousness, the danger of fevers in the hot seasons would be rarely avoided: therefore, even the rich in the hot months are very spare in their diet, and drink but moderately.

The people in general affect great gravity in their deportment, and usually go clad in black; but they cannot part from the spado and dagger, which even servants wear; so that you may see a footman waiting at table with a sword by his side, at least a yard long, and a great basket hilt to it.

The houses in general are plain, as the inhabitants put themselves to no great expence either in erecting or furnishing them. The windows are latticed instead of being glazed, and are secured by wooden shutters at night.

In marriages affection is never once thought of here; the principal enquiries are into family, descent, and circumstances. The women are prohibited from marrying Englishmen, unless they consent to change their religion, and turn Roman Catholics.

Murder is very frequent here, on account of the great number of places deemed sanctuaries, and the ease with which a murderer can thereby screen himself from justice. But if the criminal person is taken before he can fly to sanctuary, the punishment is only either banishment or confinement, both which may be evaded by a pecuniary composition.

The clergy here are exceeding numerous, and generally rich; but none who are descended from Moors or Jews are admitted to take orders. The churches are made repositories for the dead. The corpse is curiously dressed and adorned; yet, in the interment, store of lime is used, in order to consume the body with all imaginable dispatch, which usually happens in a fortnight; so that there is then room for another corpse. The bodies of Protestants are not allowed to be buried, but must be thrown into the sea, unless a large sum of money

money is paid to the clergy, when they are permitted to be interred in consecrated ground.

The island called Porto Santo, which is only eight miles in circumference, lies at a small distance from Madeira properly so called, and is under the same jurisdiction. It is very fertile, and abounds in excellent honey and wax.

There is another island, but it is scarce worth notice, being not only of very small extent, but likewise entirely barren; for which the Portuguese have given it the expressive appellation of the Desolate or Desert Isle.

To our general account of the Madeira Islands, we are induced to subjoin, a minute and circumstantial narrative of the manner in which they were discovered, as we presume, from the interesting incidents which attended it, that it cannot fail of conducing to the entertainment of the reader.

In the reign of Edward III. king of England, a young gentleman, named Robert Machin, conceived a violent passion for Ann D'Arfet, a beautiful and accomplished lady of a noble family. Machin, with respect to birth and fortune, was inferior to the lady; but his personal qualifications overcome every scruple on that account, and she rewarded his ardour with a reciprocal affection. Her friends, however, did not behold the young gentleman through the medium of passion: they fancied their blood would be contaminated by an alliance with one of a lower rank, and therefore determined to sacrifice the happiness of the young lady to the hereditary pride of blood, and the mercenary motives of interest. Fraught with these ideas, a warrant was procured from the king, under the sanction of which Machin was apprehended, and kept in close confinement, till the object of his affections was married to a nobleman, whose chief merit lay in his honorary title and large possessions.

Immediately after the nuptial ceremony was over, the peer took his beautiful bride with him to a strong and superb castle, which he had in the neighbourhood of Bristol; and then the unfortunate lover was released from his cruel imprisonment.

Machin, being at liberty, was acquainted that his mistress had been compelled to give her hand to another. This rendered him almost frantic, and he vowed to revenge the violence done to the lady, and the injury which he himself had sustained.

With this view he imparted his design to some of his friends and companions, who swore to accompany him to Bristol; and assist him in whatever enterprise he undertook. One of his comrades contrived to get himself hired by the nobleman as a servant, and by that means being introduced into the family, he soon found an opportunity to let the lady know the sentiments and intentions of her lover, when she fully entered into all his projects, and promised to comply with whatever he should desire.

To facilitate the design, the lady appeared more cheerful than usual, which lulled asleep every suspicion that her lord might otherwise have entertained; and intreated permission to ride out daily to take the air, for the benefit of her health, which request her consort easily granted. This point being gained, she did not fail to make the most of it, by riding out every morning, accompanied by one servant only, which was her lover's companion; he having been previously pitched upon, by her contrivance, always to attend her.

All things being prepared, she one day rode out as usual, when her attendant conducted her to his friend, who waited at the sea-side to receive her. They all three immediately entered a boat, and soon reached a ship that lay at some distance ready for their reception.

Machin having the object of his wishes on board immediately, with the assistance of his associates, set sail, intending to proceed to France; but all on board being ignorant of maritime affairs, and the wind blowing a hard gale, they missed their port, and the next morning, to their astonishment, found themselves driven into the main ocean. In this miserable condition they

abandoned themselves to despair, and committed their fates to the mercy of the waves. Without a pilot, almost destitute of provisions, and quite devoid of hope, they were tossed about for the space of thirteen days. At length, when the morning of the fourteenth day began to dawn, they fancied they could descry something very near them that had the appearance of land; and when the sun rose, to their great joy, they could distinctly perceive it was such. Their pleasure, however, was somewhat interrupted by the reflection that it was a strange country; for they plainly perceived it was covered with a variety of trees, with whose appearance and nature they were totally unacquainted.

The sloop being got out, some of them landed, in order to make their observations on the country, when returning soon after to the ship, they spoke in raptures of the place; but at the same time declared they believed it to be uninhabited.

Machin, with his mistress, and some of his friends, then landed, leaving the rest to take care of the ship. The country appeared beautifully diversified with hills and dales, shaded with various trees, and watered by many clear meandering streams. Several kinds of wild beasts approached without offering any violence to them; and the most beautiful birds, of different species, perched upon their heads, arms, and hands, unapprehensive of danger.

Penetrating farther through the woody recesses, they entered a fine meadow, admirably encircled with a border of laurels, finely enamelled with various flowers, and happily watered with a winding crystal rivulet. Upon an eminence, in the midst of this meadow, they saw a lofty spreading tree, the beauty of which invited them to repose under its shade, and partake of the shelter it would afford them from the piercing rays of the sun. Beneath this tree they at length determined to make a temporary residence, and providing themselves with boughs from the neighbouring woods, they built several small huts, or rather arbours. In this place they passed their time very agreeably, and made frequent excursions into the adjacent country, admiring its strange productions, and various beauties. Their happiness, however, was of no very long continuance; for one night a terrible storm arose from the north-east, which blew the ship from her anchor, and drove her to sea. The crew were obliged to submit to the mercy of the elements, when they were driven to the coast of Morocco, and the ship being stranded, all the crew were carried into captivity.

The next morning, when Machin and his companions missed the ship, they concluded she had foundered, and gone to the bottom. This new calamity plunged them into the deepest melancholy, and proved, in particular, so affecting to the lady, that she sunk under it. She had, indeed, before continually fed her grief, by sad presages of the enterprise's ending in some fatal catastrophe to all concerned; but the shock of the late disaster struck her dumb, so that she expired in three days afterwards in the most bitter agonies. Machin was so affected by her death, that he survived her but five days, notwithstanding all that his companions could do to afford him consolation. Previous to his death he begged them to place his body in the same grave with hers, which they had made at the foot of an altar, erected under the beautiful lofty tree before-mentioned. They afterwards erected a large wooden cross upon it; and near that an inscription, drawn up by Machin himself, containing a succinct account of the whole adventure; and concluding with a request, that if any Christians should come there to settle, they would build a church upon the spot, and dedicate it to Jesus Christ.

After the death of Machin, his remaining companions determined to attempt returning to England in the sloop, which had been so well secured near the shore, as not to be in the least damaged by the storm which had driven away the ship; but happening to take the same course the others had been forced upon, they, unluckily for

for themselves, arrived in like manner upon some part of the coast of Morocco, met with exactly the same fate, were seized in a similar manner, and carried to the same prison. In the place of their confinement, besides their own companions, they met with several other Christian slaves, particularly one John de Morales, a Spaniard of Seville. This man was an excellent sailor, and took a peculiar delight in hearing the English captives recount their adventures, by which means he learned, and retained in his memory, the situation and peculiar marks of this new discovered country.

In order to connect the above narrative of the first discovery of the Madeiras with what is termed the second discovery, but which, to speak with greater precision, is the completion of the first, it will be necessary to look back a little into the leading incidents which brought about the latter.

John I. king of Portugal, having entered into a war with the Moors, passed over into Africa with a formidable army, A. D. 1415, and laid siege to and took Ceuta. In this expedition he was accompanied by his sons, one of whom, Prince Henry, took great delight in the study of the mathematical sciences, particularly geography and navigation.

Upon this occasion he had great opportunity of conversing with the Moors and African Jews; and informing himself, by their means, of the situation of several foreign countries, of their coasts, the seas about them, &c. he conceived an insatiable thirst for making new conquests, and from this time determined to devote his attention to the discovery of unknown countries.

In consequence of this resolution, after the reduction of Ceuta, he retired to the Algarves, where, within a league of Cape St. Vincent, he founded a new town, built a fort to defend it, and determined from thence to send out ships upon discoveries. The person he intended to employ upon these occasions, as chief commander, was a gentleman of extraordinary abilities, named Juan Gonsalvo Zarco, who became famous, not only for his maritime discoveries, but for being the first person who introduced the use of artillery on board ships. In 1418 he discovered Puerto Santo, one of the Madeiras; and, in 1420, he passed the straits, and surveyed a considerable extent of the coast of Africa. In the interim a Spanish prince dying, left, by his will, a large sum of money for the purpose of redeeming Spanish Christians who were kept as slaves in Morocco. Terms being agreed upon between the emperor of Morocco and the commissioners for the redemption of those captives, a Spanish ship was sent to Morocco to fetch home the redeemed Christians, among whom was the before mentioned John de Morales. This ship, on its return to Spain, happened to fall in with the squadron commanded by Juan Gonsalvo Zarco, who was then passing the straits to make observations on the coast of Africa, as we before noticed.

Spain and Portugal being at that time at war, Juan Gonsalvo Zarco made a prize of the Spanish ship; but finding it contained only redeemed captives, he was touched with compassion at the miseries they had already suffered during their slavery, and generously dismissed them, taking out only John de Morales, whom he found to be not only an able sailor, and an expert pilot, but a very intelligent person.

Morales being acquainted with the reason of his detention, and the discoveries that the Portuguese were upon, instead of being grieved, was mightily rejoiced, and offered voluntarily to enter into the service of Prince Henry. He then told Juan Gonsalvo of the island which the English had newly discovered, recounted the story of the two unfortunate lovers, and related every thing which he had heard from Machin's companions while in slavery.

Juan Gonsalvo was so mightily pleased at this relation, that he tacked about, and returned to the new town which Prince Henry had built, and which was called

Terça Nabal. On his arrival he introduced Morales to the prince, when the Spaniard again recounted all he had before told to Juan Gonsalvo. The prince thought this worthy of becoming a national affair, and therefore communicating the whole to the king his father, and the Portuguese ministry, they determined to pursue this discovery, and for that purpose fitted out a good ship, well manned and provided, and a sloop to go with oars, when occasion required; and the command of the whole was given to Juan Gonsalvo.

On discovering Puerto Santo, a short time before, Juan Gonsalvo had left some Portuguese on that island, and judging by Morales's account of the situation of the island they were in quest of, that it could not be far from Puerto Santo, he determined to sail thither.

On his arrival at that island, the Portuguese, whom he had left behind, informed him, that they had observed to the north-east a thick impenetrable darkness, which constantly hung upon the sea, and extended itself upward to the heavens; that they never knew it to be diminished, but often heard from thence a strange kind of noise, which they could not account for.

Morales seemed to be convinced that this was the island they were in search of, and Juan Gonsalvo was inclined to adopt his opinion; but all the rest were terrified at the accounts they had heard. It was therefore concluded to remain at Puerto Santo till the change of the moon, to see what effect that would have upon the shade, or whether the noise would cease: but perceiving no alteration of any kind, the panic increased among the generality of the adventurers. Morales, however, stood firm to his opinion of that being the land they were looking for, and very sensibly observed, that, according to the accounts he had received from the English, the ground was covered over with lofty shady trees, and that it was no wonder, therefore, that it should be exceeding damp, and the humid vapours might exhale from it by the power of the sun, which spreading themselves to the sky, occasioned the dark cloud they saw; and that with respect to the noise, it might be occasioned by certain currents dashing against the rocks on its coast.

Juan Gonsalvo, however, determined to proceed, and setting sail the next day, he at length made land; and the fear of those who had been all along terrified now vanished. The first point they saw they named St. Lawrence's Point. Doubling this they found rising land to the southward, where Morales and others were sent in a sloop to reconnoitre the coast, and came to a bay which seemed to answer the description given by the English. Here they landed; and finding the cross and inscription over the grave of the two lovers, they returned to Juan Gonsalvo, with an account of their success. Juan Gonsalvo immediately landed, and took possession of the place, in the names of John I. king of Portugal, and Prince Henry, his son. Having built an altar near the grave of the lovers, they searched about the island, in order to discover if it contained any cattle, but not finding any, they coasted westward, till they came to a place where four fine rivers ran into the sea, of the waters of which Juan Gonsalvo filled some bottles, to carry as a present to Prince Henry. Proceeding farther, they came to a fine valley, which was intersected by a beautiful river, and after that to a pleasant spot covered with trees, some of which being fallen down, Juan Gonsalvo ordered a cross to be erected of the timber, and called the place Santa Cruz.

They now began to look out for a place proper to fix their residence in while they staid, and at length found a fine track of land, not so woody as the rest of the country, but covered over with fennel, which, in the Portuguese language, is called Funcho; from whence the town of Funchal, afterwards built on the spot, took its name.

After having viewed other parts of the island, and daily had occasion for new admiration of the beauties continually discovered, Juan Gonsalvo returned to Portugal, and arrived at Lisbon the latter end of August, in



in the year 1420, without having lost a single man in the whole enterprize.

A day of audience being appointed for Juan Gonsalvo to make a report of his voyage, the king gave the name of Madeira to the new discovered island, on account of the very great quantity of excellent wood found upon it. An order was soon after made for Juan Gonsalvo to return to Madeira in the spring ensuing, with the title of captain governor of Madeira, to which title the heir of his family at present adds that of count.

Juan Gonsalvo set sail on his second voyage in the month of May, A. D. 1421, taking with him the greatest part of his family; and arriving at Madeira he cast anchor in the Road till then called the English Port; but Juan Gonsalvo, in honour of the first discoverer, then called it Puerto de Machino, from which name it was corrupted to Machico; which it bears to this day.

Juan Gonsalvo then ordered the large spreading beautiful tree before-mentioned, under whose branches Machin and his companions had taken up their residence, to be cut down, and a small church to be built with the timber; which, in conformity to Machin's request, he dedicated to Jesus Christ, and interfectured the pavement of the choir with the bones of the two unfortunate lovers.

He then laid the foundation of the town of Funchal, which soon grew famous; and his wife Constantia, who was with him, dedicated the altar of the new wooden church to St. Catherine.

On the death of John I. king of Portugal, his eldest son and successor, Duarte, in consideration of the great sums of money expended in peopling this island by prince Henry, his brother, gave him the revenues of it for life. He likewise gave the spiritualities of it to the order of Christ, which endowment was afterwards confirmed by Alonso the Fifteenth.

### SECTION III.

#### CAPE DE VERD ISLANDS.

**T**HESE islands owe their appellation to Cape Verd on the African coast, opposite to which they lie at the distance of 300 miles, between 14 and 10 deg. north lat. and 16 and 36 deg. west long. They were discovered by the Portuguese in 1460. They are in number about twenty, of which the following are the principal, viz.

May, or Mayo	St. John, or San Juan.
San Jago, or St. James's	St. Nicholas
Sal, or Salt	St. Vincent
Bona Vista, or Good Sight	St. Anthony
St. Philip's, otherwise called	St. Lucia
Fuego, or Isle of Fire	Brava.

The climate of these islands is exceeding hot, and in some of them unwholesome. The soil differs with the climate; for though several of them are very stony and barren, yet the principal part are fertile, and produce various sorts of grain and fruits, particularly rice, maize, or Indian wheat, bananas, lemons, oranges, citrons, pomegranates, cocoa-nuts, figs and melons. They have also calavances, a sort of pulse like French beans, and great quantities of pumpkins, which form the common food of the inhabitants.

These islands produce two other kinds of fruit of a remarkable nature, viz. the custard apple and the papah. The former of these is as large as a pomegranate, and much of the same colour. The outside husk, shell or rind, is in substance and thickness between the shell of a pomegranate and the peel of a Seville orange, softer than the former, yet more brittle than the latter. The coat, or rind, is also remarkable for being covered with small regular knobs or risings; and the inside of the fruit is full of a white soft pulp,

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which in its form, colour, and taste, greatly resembles a custard, from whence it received its name, which was probably first given it by the Europeans. It has in the middle a few small black stones, but no core, for the whole of it is entire pulp. The tree that bears this fruit is about the size of a quince-tree, and has long slender branches that spread a considerable way from the trunk. The fruit grows at the extremity of these branches, upon a stalk about nine or ten inches long. It is to be observed, that only some of these branches bear fruit, for though these trees are large, yet in general each tree does not produce above 20 or 30 apples.

The papah is a fruit about the size of a musk-melon and resembles it in shape and colour both within and without: only in the middle, instead of flat kernels, which the melons have, these have a quantity of small blackish seeds, about the size of pepper-corns, the taste of which is much the same as that spice. The fruit itself, when ripe, is sweet, soft and luscious.

The Cape de Verd Islands also abound with several sorts of poultry, particularly curlews, Guinea hens and flamingos, the latter of which are very numerous. The flamingo is a large bird, much like a heron in shape, but bigger and of a reddish colour. They go in flocks, but are so shy that it is very difficult to catch them. They build their nests in shallow ponds, where there is much mud, which they scrape together, making little hillocks like small islands, that appear about a foot and a half above the surface of the water. They make the foundations of these hillocks broad, bringing them up taper to the top, where they leave a small hollow pit to lay their eggs in. They never lay more than two eggs and seldom less. The young ones cannot fly till they are almost full grown; but they run with prodigious swiftness. Their flesh is lean and of a dingy colour, but it neither tastes fishy, or any way unpleasant. Their tongues are broad and long, having a large lump of fat at the root which is delicious in its taste, and so greatly admired that a dish of them will produce a considerable sum of money.

They have also several other sorts of fowls, as pigeons, turtle-doves, &c.

There are many wild animals in these islands, particularly lions, tygers, and camels, the latter of which are remarkably large. There are also great numbers of monkeys, baboons, and civit cats, and most of the islands abound with various reptiles. The tame animals are horses, asses, sheep, mules, cows, goats and hogs; and here the European ships bound for the East Indies usually stop to take in fresh water and provisions; with which they are supplied in great abundance.

The sea is plentifully stocked with fish of various sorts; and there is such plenty of turtle here, that several foreign ships come yearly to catch them. In the wet season the turtles go ashore to lay their eggs in the sand, which they leave to be hatched by the heat of the sun. The inhabitants go out in the night, and catch the turtles by turning them on their backs with poles: for they are so large that they cannot do it with their hands. The flesh of the turtles, well cured, is as great a supply to the American plantations as cod-fish is to Europe.

The Europeans settled in these islands profess the Roman Catholic religion. The natives are all negroes, and being subject to the Portuguese, have their religion and language. Both men and women are stout, lusty, and well limbed; and they are in general of a civil and quiet disposition. Their dress, particularly of those of the island of St. John) is very trifling, consisting only of a piece of cotton cloth wound round the waist. The women sometimes throw it over their heads, and the men across the shoulders. Neither sex wear shoes or stockings, except on certain festivals. The men are particularly fond of wearing breeches, if they can get them; and are very happy, be they ever so ragged, so that they have but a waistcoat and a flap before.

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Having thus taken notice of the general matters relative to the islands, we shall now describe the respective particulars belonging to each, beginning with

### M A Y, O R M A Y O,

**I**S situated in 15 deg. north latitude, and 22 deg. west longitude. It is about seven leagues in circumference, of a roundish form, and has several small rocky points that shoot out from it into the sea. On the island are two hills of a considerable height, one of which is flat at the top; but the other terminates with a point, and is very dangerous to ascend. The rest of the island is for the most part level, and a tolerable height from the sea. The soil is in general very dry and barren, owing to the want of water. There is but one small spring in the whole island, which is situated about the center of it, and from whence proceeds a stream of water that runs through a valley between the hills.

There are but few trees here, and those chiefly within the island. Near the sea are some shrubs, which produce a sort of silky cotton: they are about four feet high; and the cotton grows in cods as large as an apple, but of a long shape, which, when ripe, open at one end, parting leisurely into four quarters. This cotton is of very little value, and is therefore used only for the stuffing of pillows, or other purposes equally trifling. Near the shore are also some bushes of the right cotton shrub; but the greatest quantity of them are planted in the middle of the island, and are carefully attended to by the inhabitants, cotton cloth being their chief manufacture.

This island abounds in salt, for which the English trade with the inhabitants. The salt is made by the heat of the sun from the sea water, which, at spring tides, is received into a sort of a pan formed by a sand bank, which runs along the coast for two or three miles. The salt costs only a small gratuity for raking it together, wheeling out of the pond, and carrying it on asses to the boats. The Negro governor, however, who is deputed by the Portuguese governor, expects a small present from every commander that loads with that commodity.

### ST. JAGO, OR ST. JAMES'S ISLAND,

**I**S one of the best inhabited of all the Cape de Verd Islands. The capital town, called after its name, is situated in 15 deg. north latitude. It stands against the sides of two mountains, between which there is a deep valley 200 yards wide, that runs within a quarter of a mile of the sea. In that part of the valley next the sea is a straggling street, with houses on each side, and a rivulet of water in the bottom, which empties itself into a fine small cove or sandy bay, where the sea is generally very smooth, so that ships ride there with great safety. Near the landing-place from this bay is a small fort, where a guard is constantly kept; and near it is a battery mounted with a few small cannon. The town contains about 300 houses, all built of rough stone; and it has one small church and a convent.

The inhabitants are, in general, very poor, having but little trade. Their chief manufacture is striped cotton cloth, which the Portuguese ships purchase of them in their way to Brazil, in return for which they supply them with several European commodities.

*Captain Cook* visited this island on his second voyage, in the account of which he says, "Port Praya [where they anchored] is a small bay, situated about the middle of the south-side of the Island of St. Jago. The water is tolerable, but scarce, and bad getting off, on account of a great surf on the beach. The refreshments to be got here are bullocks, hogs, goats, sheep, poultry, and fruits. The goats are of the antelope kind, so extraordinarily lean, that hardly any thing can equal them; and the bullocks, hogs, and sheep, are not much better. Bullocks must be purchased with money; the price is 12 Spanish dollars a head, weighing between 250 and

300 pounds. Other articles may be got from the natives in exchange for old cloaths, &c. The sale of bullocks is confined to a company of merchants, to whom this privilege is granted, and who keep an agent residing on the spot."

The town of Praya is but small, and does not contain any remarkable building except a fort, situated on the top of a hill, which commands the harbour.

The natives of this town and St. Jago are, in general, black, or at least of a mixed colour, except some few of the better sort that reside in the latter, among whom are the governor, the bishop, and some of the padres or priests.

The people in general are naturally of a thievish disposition, so that strangers, when they deal with them, should be very careful, for if they see an opportunity, they will steal their goods and run away. Those of St. Jago town, living under the governor's eye, are more orderly, though generally very poor, having but little trade.

### S A L, O R S A L T I S L A N D,

**R**ECEIVED its name from the great quantity of salt naturally produced here from sea-water. It is the windermost of all the Cape de Verd Islands, and lies in 17 deg. north latitude, and 5 deg. 18 min. west longitude, from the Cape. It is mostly low land, having only five hills, and stretches, from north to south, about eight or nine leagues, but its breadth does not exceed one league and a half.

This island is barren, and almost uninhabited, there being only a few people that live in wretched huts near the sea-side, whose business is to gather the salt for those ships that occasionally call here for that article. It was formerly well stocked with goats, cows, and asses, but now there are only a few of the former, which is the principal food of its miserable inhabitants.

Captain Roberts, who landed in this island, relates the following story, which, he says, he was told by one of the blacks that then resided here. "About the year 1705, (says he,) not long before I went ashore, the island was entirely deserted, for want of rain, by all its inhabitants, except one old man that resolved to die on it, which he did the same year. The drought had been so extreme for some time, that most of the cows and goats died for want of sustenance; but rain falling they increased apace till about three years afterwards, when they were reduced by an odd accident. A French ship coming to fish for turtle, by stress of weather, or some other means, left 30 blacks behind her, which she had brought from St. Antonio to carry on the fishing. These people, finding nothing else, fed mostly on wild goats, till they had destroyed them all but two, one male, and the other female: these were then on the island, and kept generally upon one mountain. A short time after an English ship, bound for the Island of St. Mayo, perceiving the smoke of several fires, sent their boat on shore, thinking they might be some ship's company wrecked on the island, put in there: when they understood the situation of the people, they commiserated their case, took them all in, and set them on their own island."

On the south-west side of the island is a small port, near which there is a trifling island, with a sand-bank, in a kind of bay: and a little farther to the southward is a safe road for ships.

On the shore of this island are found great quantities of turtle, some of which are exceeding large. There is also abundance of land crabs; and the sea abounds with various kinds of fish.

### BONA VISTA, OR GOOD SIGHT,

**I**S situated in 16 deg. 10 min. north lat. and 5 deg. 14 min. west long. from the Cape, and so called on account of its being the first of these islands that the Portuguese discovered. Its length is not certainly known,

known, but it is supposed to be about 60 miles in circumference. On the north coast of this island is a ledge of white rocks, and the eastern coast is bounded by sandy downs; but, within land, the country is in general very mountainous. On the south-west side of it is a good road and harbour, where ships may anchor in 5 to 16 fathom water, on a sandy bottom.

This island produces great quantities of indigo, and more cotton than all the Cape de Verd Islands besides; yet it is a difficult matter to get a supply of it: for the men are so indolent that they will not gather the cotton till a ship is arrived to purchase it: nor will the women spin it till absolute necessity obliges them.

The natives of this island are particularly fond of the English, whom they greatly endeavour to imitate; and the men generally dress after the European fashion. When opportunity offers they buy clothes of the English, and these they greatly prefer to their own, though made as near as possible after the same fashion.

#### St. PHILIP, otherwise called FUEGO, or the ISLE of FIRE,

IS remarkable for a volcano, which continually emits sulphurous exhalations, and sometimes the eruptions are so violent that the adjacent parts are, in a manner, covered with pumice stones.

The wind blows very strong round this island, and the shore being on a flant, the water is very deep; so that no ground is to be found with the lines, except just next the castle.

This island is very deficient of water, there not being a single running brook throughout it; notwithstanding which it is tolerably fertile, and produces great quantities of pompions, water-melons, feshoons and maize, but no bananas or plantains, and scarce any fruit trees, except wild figs: in some of their gardens, however, they have guava trees, oranges, lemons and limes. They have likewise some good vineyards; but they make no more wine than what will just serve for their own consumption.

The principal inhabitants of the island are negroes, there not being above one white to an hundred blacks.

They are all Roman Catholics, though some of them intermix with that religion many pagan superstitions.

They make cotton cloths for their own use, and breed great numbers of mules, which they sell to other nations.

When the Portuguese first went to people this island they took with them negro slaves, and a stock of cows, horses, asses and hogs; but the king himself furnished the place with goats, which ran wild in the mountains. There are many of the latter animals here at the present time, and the profits arising from their skins are reserved to the crown of Portugal. The person who has the management of this revenue is called captain of the mountains, nor dare any person kill one of them without his licence.

#### St. JOHN, OR SAN JUAN.

THE island of St. John is situated in 15 deg. 25 min. north lat. and 7 deg. 2 min. west long. from Cape de Verd. The land of this island is very high, the hills rising pyramidically one above the other. It abounds in pompions, water-melons, potatoes, bananas, maize, feshoons, cows, horses, asses, hogs, &c. Hunting, or killing of goats are privileges belonging peculiarly to the governor only, and none are permitted to keep hunting dogs except the governor; these precautions having been taken in order to preserve the breed. When the governor is disposed to make a hunt, all the hunters and hunting dogs are assembled; and, after the chase, being again met together, the governor parts some of the venison among them as he pleases, sending home the rest in order to distribute it among the old, infirm and necessitous.

Salt-petre abounds here more than in any of the other of the Cape de Verd Islands.

The seas about St. John abound with fish, and the principal employment amongst the natives is fishing; hence they miss no opportunities of wrecks, or, when ships touch here, to procure all the bits of iron they can. Most of the fish here have remarkable large sharp teeth; and the baits used are generally crabs and insects.

The natives usually go and get a quantity of salt early in the morning; fish the greatest part of the day; dry, split, and salt their fish in the evening; and, having heaped them up, let them lie in the salt all night. On the ensuing morning they spread them out to dry in the sun, and then they are fit to use whenever wanted. The baleas, a sort of whale grampus, is very common near this island; and some affirm that the ambergris is the sperm of this creature. A great quantity of ambergris was formerly found about this island, but it is less plentiful at present. Capt. Roberts says, that some years before he was there, Juan Carneira, a Portuguese, who was banished from Lisbon for some crime, having procured a little sloop or shallop, traded among these islands; meeting, at length, with a piece of ambergris of an uncommon bigness, he not only procured his liberty, and leave to return before the term of his exile was expired, but had sufficient left, after defraying all charges, to put himself into an eligible way of living; and a rock near to which he found the ambergris, is called by his name to this day.

The natives are quite black, and the most innocent and harmless, as well as ignorant and superstitious, of any of the inhabitants of the Cape de Verd Islands. They are humble, charitable, humane, and hospitable; pay a particular respect to their equals, reverence their elders, dutiful to their parents, and submissive to their superiors.

#### St. NICHOLAS.

THE Island of St. Nicholas is the largest of all the Cape de Verd Islands, St. Jago excepted. The land is high, and rises like a sugar-loaf; but the summit of the most elevated part is flat. The coast of this island is entirely clear from rocks and shoals. The Bay of Paraghisi is very safe, but the other roads are insecure till the trade winds are settled. There is a valley in this island which has a fine spring of water in it; and many persons employ themselves in supplying different parts with that useful fluid, with which they load asses, and carry it a considerable way at a cheap rate. Water may likewise be obtained by digging a well in almost any part of the island.

The only place worthy of notice is the town of St. Nicholas, which is close built and populous; but all the houses, and even the church, are covered with thatch. The celebrated pirate Avery, having once received some offence from the inhabitants, burnt this town; but it was afterwards rebuilt, much in the same manner, and to the same extent.

The inhabitants of St. Nicholas are nearly black, with frizzled hair. They speak the Portuguese language tolerable well, but are thievish and blood-thirsty. The women here are more ingenious, and better housewives, than in any other of the Cape de Verd Islands. Most families have horses, hogs, and poultry; and many of the people of St. Nicholas understand the art of boat-building, in which the inhabitants of the other islands are deficient. They likewise make good cloths, and even cloaths, being tolerable taylors, manufacture cotton quilts, knit cotton stockings, tan leather, and make good shoes.

St. Nicholas abounds in oranges, lemons, plantains, bananas, pompions, musk and water melons, sugar-canes, vines, gum-dragon, feshoons, maize, &c. The people are strong Roman Catholics, but their dispositions are so obstinate, that their priests have enough to do to rule them.

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## ST. VINCENT.

**ST.** Vincent is five leagues in length. On the north-west side of it there is a bay, a league and a half broad at the entrance, surrounded with high mountains, and stretching to the middle of the island. This bay is sheltered from the westerly and north-westerly winds by the high mountains of the isle of St. Vincent; so that it is the safest harbour of any in all these islands; and it is of difficult access, because of the furious winds that blow with the utmost impetuosity from the mountains along the coast. There are several other small bays on the south-side of the island, where ships may anchor, and thither the Portuguese generally go to load hides. There is also fresh water in a valley, which is seen to spout out of the ground when they dig a little. The south-east side of this island is a sandy shore; but there is not a drop of water on the hills, or in the deep vallies.

## ST. ANTHONY.

**ST.** Anthony is the most northerly of all the Cape de Verd Islands, and lies under the 18th degree of north latitude, seven miles from St. Vincent, with a channel between them, which runs from the south-west to the north-east. There are two high mountains in this island, one of which is nearly as high as the Peak of Teneriffe, and seems always enveloped in clouds. The inhabitants are about 500 in number; and, on the north-west side of the island, there is a little village consisting of about 20 houses or cottages, and inhabited by near fifty families of negroes and white people, who are all wretchedly poor, and speak the Portuguese language. On the north side there is a road for shipping, and a collection of water in a plain lying between high mountains, the water running from all sides in the rainy season; but the people are greatly distressed for water in the dry season. The principal people here are a governor, a captain, a priest, and a school-master.

## ST. LUCIA

**IS** about eight or nine leagues long. On the south-east end of it are two small isles, very near each other. On the east-south-east side is the harbour, where the shore is of white sand. Here lies a small island, round which there is a very good bottom for anchoring. There is also a very good road over against the island of St. Vincent, where ships may anchor in twenty fathom water.

## BRAVA.

**BRAVA**, or the Savage or Defart Island, is about four leagues to the south-west of Fuego. There are two or three small islands to the north of it. On the west side of it there is a very commodious road for such ships as want to get water. The best harbour lies on the south-east side of the island, where ships may anchor next to the shore in fifteen fathoms water. There is an hermitage and a hamlet just above the harbour.

## SECTION IV.

## THE ISLAND OF ST. HELENA.

**THIS** island is situated in 16 deg. south lat. and 6 deg. 35 min. west longitude. It seems admirably adapted for the recreation of seamen in their long passages through the southern seas. The sailing into the port is truly romantic. St. Helena is situated in the serenest climate, and is delightfully temperate. The surface is a good mould, and would produce all kinds of grain, was it not infested by mice and rats, which devour it as soon as sown. The inhabitants, therefore, are obliged to eat yams instead of bread some

part of the year, their meal and corn being brought annually in the storeships from England. They have also a tolerable good supply of rice, which the East India company's ships bring from Bengal. Every family has two houses, their town habitation being in St. James's Valley, where they instantly repair, on the arrival of a ship, to regale the seafaring people with the produce of their farms. Every house is let out into lodgings, which are very dear. Their profits must be great, particularly when it is considered they raise all their own stock, enjoy it with their lodgers, and make them likewise pay most extravagantly dear for it.

This island is said to have been first discovered and settled by the Portuguese on the festival of the empress Helena, mother of the emperor Constantine, for which reason the Portuguese gave it her name, which it still bears. But it being afterwards deserted by them it lay waste till the Dutch, finding it convenient to relieve their East India ships, settled it again. But they afterwards relinquished it for a more convenient place, which is the Cape of Good Hope. The English East India Company then settled their servants there, and began to fortify it; but being yet weak, the Dutch, about the year 1672, came hither, re-took it, and kept it in their possession. This news being reported in England, an officer was sent to take it again, who, by the advice and conduct of one that had formerly lived there, landed a party of armed men in the night in a small cove, unknown to the Dutch then in garrison, and climbing the rocks got up into the island, and so came in the morning to the hills hanging over the fort, which stands by the sea in a valley. From thence firing into the fort they soon made them surrender. This island has continued ever since in the hands of the English East India Company, and has been greatly strengthened both with men and guns, so that at this day it is secure enough from the invasion of an enemy. The common landing-place is a small bay, like a half-moon, scarce 500 paces wide between the two points. Close by the sea side are good guns planted at equal distances lying along from one end of the bay to the other; besides a small fort a little farther in from the sea, near the midst of the bay; all which makes the bay so strong, that it is impossible to force it. The small cove, where the English officer landed his men when he took the island from the Dutch, is scarce fit for a boat to land at, and yet that is now also strongly fortified.

There is a small English town within the great bay, standing in a little valley, between two high mountains. There may be about twenty or thirty small houses whose walls are built with rough stones. The inside furniture is very mean. The governor has a decent house by the fort, where he commonly lives, having a few soldiers to attend him, and to guard the fort. But most of the houses in the town stand empty, excepting when ships arrive; as the owners of those houses have all plantations farther in the island, where they constantly employ themselves. But when ships arrive they all flock to the town, where they live all the time that ships lie here; for then is their fair or market to buy such necessaries as they want, and to sell off the productions of their plantations.

Their plantations afford potatoes, yams, and some plantain and bananas. Their stock consists chiefly of hogs, bullocks, cocks and hens, ducks, geese and turkies, of which they have great plenty, and sell them at their own prices to the sailors, taking in exchange shirts, drawers, or any light clothes, pieces of callico, silks, or muslins: arrac, sugar and lime juice, are also much esteemed and coveted by them.

There is great plenty of mackarel here, which affords elegant repasts to the sailors.

The Company's affairs here are managed by a governor, deputy-governor, and storehouse-keeper, who have standing salaries allowed them, besides a public table well furnished, to which all commanders, masters of ships, and eminent passengers are welcome. The natives

natives sometimes call the result of their consultations severe impositions: and though relief may, perhaps, be had from the company in England; yet, a gentleman observes, that the unavoidable delays in returning a redress at that distance, does sometimes put the addressers under a hardship; and thinks, that were not the situation of this island very serviceable to our East India ships homeward bound, the constant trouble and expence would induce the company to abandon the island; for though it is furnished with the conveniences of life, yet it has few commodities of any profit to merchants.

In Chapel-Valley was James's Fort, of 10 small guns, which was demolished, and a much larger erected in its stead. There was also a platform of 29 guns, and three at the landing place. Banks's platform had six guns, Rupert's platform 17, and in Lemon Valley, where the Dutch formerly landed, was a platform of six more, all which have received considerable additions. There is no landing to the windward, and all the creeks and bays are secured. There are also alarm guns on the hills.

The chief grain of the island is kidney beans, which are from 8 to 12s. a bushel. A small ox is sold for 6l. and turkeys for a dollar a-piece. The common people subsist chiefly on potatoes, yams, plantains, pulse, and fish; and if they can get flesh once a week, they reckon it good living. The company allow their soldiers salt provisions.

The island produces here and there a drug like Benzoin, and great plenty of wild tobacco on the hills, which the slaves use to smoke for want of the right sort. The inhabitants are supplied with necessaries twice a month out of the company's store, at six months credit. The chief commodities for sale here are cherry brandy, mal and cyder, spirits, beer, Madeira and Canary wines, and Spanish brandy, which may be taken in at those islands.

The Island of St. Helena is thus described in *Captain Cook's* account of his first voyage.

"The island of St. Helena rises out of the immense Atlantic Ocean, is about 1800 miles from the coast of America, and 1200 from that of Africa. It has the appearance of a huge mountain, the foundation of which is probably at the center of the globe. It had formerly volcanoes in several parts of it, as is evident from the appearance of the earth and stones in many places; and it looks like a cluster of rocks, bounded by precipices of immense height. As a vessel sails along the coast, the cliffs hang over her head so as to threaten her instant destruction, and nothing in nature can be conceived more awful than their appearance.

"Close to the sea-side stands the town, which had formerly a church of very indifferent architecture, but it is now little better than a heap of ruins; nor is the market-house in a much better condition. Most of the houses are also constructed in a vile taste.

"As this island is the property of the English East India Company, the inhabitants are not suffered to carry on any trade for their own emolument, but get their livelihood by selling the productions of the island to the crews of the vessels which anchor there for a supply of refreshments.

"The only white inhabitants on the island are subjects of the king of Great Britain. These employ slaves, who transport goods of all kinds from place to place on their heads. The inhumanity of our countrymen to these slaves is a disgrace to those who profess the Christian faith. There are a small number of horses at St. Helena, but they are never employed in draught, there being no such thing as a waggon or cart on the island, though in many places the land is not so steep, but that such carriages might easily be drawn."

*Captain Cook*, who touched at St. Helena in his second voyage, as well as first, observes concerning it, that "Whoever views St. Helena in its present state, cannot but conceive what it must have been originally, and will not hastily charge the inhabitants with want of

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industry; though, perhaps, they might apply it to more advantage, were more land appropriated to planting of corn, vegetables, roots, &c. instead of being laid out in pasture, which is the present mode.

"A new church has been built within these few years, a commodious landing place for boats has been made, and several improvements which add both strength and beauty to the place."

## SECTION V.

### ISLANDS OF ASCENSION AND ST. MATTHEW.

THE Island of Ascension, lying in 7 deg. south lat. and 13 deg. 10 min. west longitude, was discovered in the year 1508, by Tustan d'Acugna, on his return from the East Indies, who called it Ascension, because he first perceived it on Ascension day. It is about 12 miles long, not above 3 broad, and near 25 in circumference. The whole island is quite mountainous, and almost barren; yet it is sometimes used by our homeward bound East India ships as a place of refreshment. Great quantities of ashes and cinders are found upon the soil, which induces some to imagine that a volcano must have been here formerly. The harbour, however, is exceeding convenient; and some few places on the island are fit for tillage. When the ships touch here, their crews sometimes live upon turtle for a fortnight, and deem it not only pleasant, but salutary food. The goats that run wild here are very lean, and indifferent eating; and the birds, of which there are various kinds, are so extremely bad tasted, that the sailors can seldom use them as food.

On this island there is a place which seamen term the Post Office, and where they leave letters. The method is to put them into bottles, which they closely cork, when the people of the next ship that comes take out the letters, and leave others in their room.

Neither the Portuguese, or any other nation, have thought proper to take, plant, or cultivate this island. It is, however, very convenient for East India ships to call at when they happen to overshoot or miss the island of St. Helena.

The following particulars respecting this island, are related in the account of *Captain Cook's* second voyage. "The island of Ascension shews a surface composed of barren hills and vallies, on most of which not a shrub or plant is to be seen for several miles, but stones and ashes in plenty; an indubitable sign that the isle, at some remote time, has been altered by a volcano, which has thrown up vast heaps of stones, and even hills. An high mountain, at the south-east end of the isle, seems to be left in its original state, and to have escaped the general destruction. Its soil is a kind of white marl, which yet retains its vegetative qualities, and produces a kind of purslane, spurg, and one or two grasses. On these the goats subsist, and it is on this part of the isle where they are found, as also land crabs, which are said to be very good."

While they lay in the road, a sloop, belonging to Bermuda, came to anchor along-side of them. She had sailed but a few days before with 105 turtle on board, which was as many as she could take in; but having turned several more on the different sandy beaches, they had ripped open their bellies, taken out the eggs, and left the carcases to putrify; an act as inhuman as injurious to those who came after them.

Turtle (as Capt. Cook was informed) are to be found at this isle from January to June. The method of catching them is to have people upon the several sandy bays, to watch their coming on shore to lay their eggs, which is always in the night, and then to turn them on their backs, till there be an opportunity to take them off the next day. It was recommended to Capt. Cook to send a good many men to each beach, where they were to lie quiet till the turtle were ashore, and then rise and turn them at once. This method may be the best when the turtle are numerous; but when there are

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but few, three or four men are sufficient for the largest beach; and if they keep patrolling it, close to the wash of the surf, during the night, by this method they will see all that come ashore, and cause less noise than if there were more of them. It was by this method they caught the most they got; and this is the method by which the Americans take them. Nothing is more certain, than that all the turtle which are found about this island, come here for the sole purpose of laying their eggs; for they meet with none but females; and of all those that they caught, not one had any food worth mentioning in its stomach; a sure sign that they must have been a long time without any; and this may be the reason why the flesh of them is not so good as those caught on the coast of New South Wales, where they feed.

#### ST. MATTHEW,

SO called by the Portuguese, because they discovered it on that saint's day, lies to the north of St. Helena, and to the north-east of Ascension, under the 2d deg. of south lat. It is a desert, though there is a fine rivulet of fresh water that runs through it. Garcias de Loaisa, a gentleman of Biscay, in Spain, who commanded the fleet which the emperor Charles V. caused to be fitted out at the Groyne, to go and conquer the Molucca Islands, having landed at the Island of St. Matthew, found it uncultivated, but full of large orange trees. He found also some poultry there; and on the barks of trees there were inscriptions in the Portuguese tongue, which proved that some of that nation had been there before.

#### SECTION VI.

##### THE ISLAND OF GOREE.

THIS island is situated near Cape de Verd, in 14 deg. 43 min. north lat. and 17 deg. 20 min. west longitude, being the only European settlement between the rivers Gambia and Senegal. It forms an excellent road for shipping, and is surrounded by rocks, every where inaccessible, except at a little creek, 120 fathoms broad, and 60 fathoms long, enclosed between two points of land; one of which is pretty high, and called the Point of the Burying-ground; the other is lower, and before it lies a sand-bank, over which the sea beats with great fury. All round this island there is good anchoring, and particularly in the before-mentioned creek, between which and the land, ships may ride in perfect security from the most dangerous surges. This island was yielded to the Dutch in 1617, by the king of Cape Verd, and they built a strong fort upon the north-west part of it: but that fort not being sufficient to prevent an enemy's landing in the creek, they erected another to secure the warehouses. It was taken by the English in 1663, and retaken by the Dutch soon after. The latter, however, did not keep it long; for the French conquered it in 1677; after which they thought proper to fortify it pretty strongly, and to maintain it as a place of consequence. It was, however, taken from them in the glorious year 1759, together with Fort Senegal; of both which captures we shall give a circumstantial account, since they are so intimately blended together as not be related singly without obscuring the whole.

A scheme being formed by Mr. Cumming, a sensible quaker, for attacking the French settlements on the coast of Africa, the ministry determined to carry it into execution.

Mr. Cumming, as a private merchant, had made a voyage to Portenderrick, an adjoining part of the coast, and contracted a personal acquaintance with Amir, the Moorish king of Legibelli, whom he found extremely well disposed towards the subjects of Great Britain, preferring them, on every occasion, to all other European nations, which had exasperated the

French against him; and he declared he should never be easy till they were extirpated from the place. Just at that time he had declared war against them, and used often to wish that the king of Great Britain would send out an armament to reduce Fort Louis and Goree, which the French had erected to defend their factories on that coast, with some ships of force to protect the traders; promising, in such a case, to join his Britannic majesty's forces, and indulge his subjects with an exclusive commerce. At his return to England, Mr. Cumming informed the government of the great advantages which would accrue to the nation from such an attempt. It was, however, taken very little notice of that time; but, at length, all difficulties being overcome, a small squadron was equipped for this expedition, under the command of Capt. Marsh, having on board a body of marines, commanded by Major Mason, with a detachment of artillery, ten pieces of cannon, eight mortars, and a considerable quantity of warlike stores and ammunition. Capt. Walker was appointed engineer; and Mr. Cumming was concerned as principal director and promoter of the expedition. In the beginning of March 1758, this little armament sailed, touched in their passage at the island of Teneriffe, and, while the ships were taking in the wine and water, Mr. Cumming proceeded in the Swan sloop to Portenderrick, charged with a letter of credence to his old friend, the king of that country. But on his arrival, he had the mortification to find this prince engaged in a new war with a neighbouring nation, and at that time heading his army at a very considerable distance from his capital. One of the chiefs, however, dispatched a messenger to the king, with advice of Mr. Cumming's arrival and design, declaring at the same time, that he would use the utmost expedition in assembling 300 warriors to join the English troops, adding, that he was persuaded the king would send a detachment from his army to reinforce them.

Capt. Marsh, with the rest of the armament, had by this time arrived at Portenderrick, and, without waiting for the Indian forces, which were not yet ready, they sailed on the 22d of April, and the next day, at four o'clock in the afternoon, discovered the French flag flying upon Fort Louis. Capt. Marsh, after having taken a large Dutch ship, richly laden with gums, which lay without the bar, came to an anchor in Senegal road, at the mouth of the river, where he perceived the enemy had posted several armed sloops to defend the passage of the bar, which is extremely dangerous. The captain, however, immediately prepared for landing. All the boats of the fleet, were employed to carry the stores into the small craft, notwithstanding the enemy's vessels kept firing on them. As soon as every thing was ready, and the channel discovered, the ships weighed anchor; and at that instant the wind, which generally blows down the river, veering about, Capt. Millar, in the London bus, seized the opportunity, and passing the bar with a full sail, cast anchor on the inside, where he lay all night exposed to the whole fire of the enemy. Next morning he was joined by the other small vessels, upon which a regular engagement ensued, and was warmly supported on both sides. At last the busses, and one of the small vessels, running aground, immediately bulged, and were filled with water. This misfortune obliged the troops they contained to take to their boats, and with great difficulty they reached the shore, where they formed in a body, and were soon after joined by their companions from the other vessels; so that the whole now amounted to 390 marines, besides the detachment of artillery. Expecting to be attacked by the natives, who lined the shore at some distance, as if resolved to oppose the descent, they threw up an intrenchment, and began to disembark the stores, great part of which lay under water. While they were thus employed, the negroes came down in great numbers, and submitted to them; and on the following day they were reinforced by 350 seamen, who passed the bar in sloops, with colours flying. Their



Their intention was to make an immediate attack on Fort Louis; but this design was prevented by the arrival of two French deputies at the intrenchment, with proposals from the governor for a capitulation. A short time being passed in deliberations, it was agreed, That all the white people belonging to the French company at Senegal, should be safely conducted to France in an English vessel, without being deprived of their private effects; that all the merchandize and uncoined treasure should be delivered up to the victors; that all forts, store-houses, vessels, arms, provisions, and every article belonging to the company in that river, should be put into the hands of the English immediately after the capitulation should be signed; that the free natives living at Fort Louis should remain in quiet possession of their effects, and in the free exercise of their religion; and that all negroes, mulattoes, and others, who could prove themselves free, should be at their option either to remain in the place, or remove to any other part of the country.

The captains Campbell and Walker were immediately sent up the river with a flag of truce, to see the articles signed and executed. Having rowed towards a battery on the point of the island, they lay upon their oars near an hour beating the chamade, but not the least notice was taken of their approach. Being at a loss to account for this strange conduct, they returned to their intrenchment, where they learned that the negroes on the island were in arms, and blocked up the French in Fort Louis, resolving to defend the place to the last extremity, unless they were included in the capitulation. The governor signified this circumstance in a letter to the English commander, telling him, at the same time, that unless the French director-general should be allowed to remain with the natives, as a surety for the performance of that article of the capitulation in which they were concerned, they would suffer themselves to be cut in pieces rather than submit.

This request, however, being readily granted, the English forces began their march for Fort Louis, accompanied by a number of long-boats, in which the artillery and stores had been embarked. On seeing them advance the French immediately struck their flag, and Major Mason took possession of the castle, where he found 92 pieces of cannon, with a very considerable quantity of treasure and merchandize. The corporation and burghers of the town of Senegal readily submitted, and swore allegiance to the king of Great Britain. The neighbouring princes, attended by numerous retinues, visited the commander, and concluded treaties with the English nation; and the king of Portenderrick, or Legebelli, sent an ambassador from his camp to Major Mason, with compliments of congratulation, and assurances of friendship.

Having left an English garrison at Fort Louis, and placed a sufficient number of armed boats to secure the passage of the bar, the large ships failed to make an attempt on the island of Goree, which lies at the distance of 30 leagues from Senegal. This expedition, however, for want of a sufficient force, miscarried. But the ministry being sensible that the English settlements on the coast of Africa could never be secure while the French kept possession of this island, they fitted out a squadron, the command of which was given to Commodore Keppel, consisting of four ships of the line, several frigates, two bomb-ketches, and some transports, having on board 700 regular troops, commanded by Colonel Worge.

On the 11th of November this armament sailed from Cork in Ireland, and, after a dangerous passage, they arrived at Goree the latter end of December, when the commodore immediately made a disposition for attacking the island. The flat bottom boats for landing the troops being hoisted out, and ranged alongside of the different transports, Mr. Keppel stationed his ships on the west side of the island. A shell be fired from one of the bomb-ketches, which was the signal for the engagement to begin, the great ships poured in their

broadsides without intermission, and their fire was returned with equal vivacity from all the batteries of the island. At length the cannonading from the ships became so severe and terrible, that the French soldiers fled from their quarters, in spite of all the efforts of the governor, who endeavoured to keep them to their duty, which obliged him to strike his colours, and surrender at discretion; upon which the commodore sent a detachment of marines on shore, who disarmed the garrison, and hoisted the British flag on the Island of St. Michael. Two trading vessels, which happened to be at anchor in the road, likewise fell into the hands of the English, with stores, money, and merchandize, to the value of 20,000*l*. This important conquest cost the victors only 100 men, killed and wounded. Commodore Keppel having left a garrison at Goree, and reinforced that of Senegal, returned with his squadron to England.

Goree, however, at present belongs to the French. It was ceded to them by the treaty of peace in 1763; but was again taken by the English in the last war, and restored to them by the peace of 1783.

Though of so much importance to the African trade, Goree is only a small island, extending about three quarters of a mile in length. It is of a triangular form, without wood, and has no water but what the inhabitants catch in cisterns, reservoirs, &c.

Great quantities of gum are brought to this place and Senegal by the Moors and Arabs, and from hence sent to Europe, and other parts of the world. They bring it on camels, bullocks, horses, &c. It is measured in a cubical vessel, called by the Moors *quantor*, and every quintal pays a certain duty. Proper commissaries put it into sacks, and then allow it to be carried to the company's settlements.

The natives of this place and Senegal are in general Mahometans, and they practise circumcision with great rigour. The operation is performed at the age of 15, that the youth may have sufficient strength to undergo it, and be tolerably well instructed in the principles of his faith. The ceremony is never performed in hot weather: the last quarter of the moon is always chosen, through a notion that the operation is then less painful, and the wound cured with more ease. It is done in a beautiful meadow, surrounded by gardens, upon a few boards elevated a little from the ground. The victims are led thither by their parents, succeeding each other according to their ranks, when the priest performs the operation; after which the youth retires smiling, or at least affecting to smile.

## SECTION VII.

THE ISLAND OF BUSSI, OR BOISSI; THE ISLAND OF BISSEUR, OR BISSAO, &c.

THE Island of Bussi, or Boissi, is about 35 leagues in circumference, covered with trees, and well watered with several rivulets. The inhabitants are treacherous, wicked, and great robbers; so that it is very dangerous to trade with them; notwithstanding some ships venture in, in order to procure oxen and palm-nuts, which are the only articles they will sell. In the island are two good secure harbours; the one to the north, called Old Port, and the other to the south, called New Port.

The Island of Bisseur, or Bissao, is situated in the same gulph, and is separated from Bussi by a canal about a mile broad. It is near 40 leagues in circuit, and the ground imperceptibly rises to the middle of the island, where are seen the tops of several hills gradually sinking beneath each other, and forming many intermediate vallies, in which the waters gather and form rivulets that run into the sea. The country is fruitful, well cultivated, and abounds with trees, particularly fine large orange trees, which the Portuguese and Negroes, whose habitations are intermixed, take care to plant about their houses. Mangoes are found in great plenty, especially

especially about the sea-shore. The only town here is that of the Portuguese, the houses of which surround the parochial church, and the convent of St. Francis; but it has been considerably increased in inhabitants by means of the factory which the French have settled near it. Besides this, there is no cluster of houses, or even huts, in the whole island, which even merits the name of a village; notwithstanding which the island is divided into nine provinces, eight of which are governed by officers appointed by the sovereign, and each of these takes the title of king, that they may together give that of emperor to their common master. The ninth province this petty emperor revenues to himself as a kind of patrimony.

The inhabitants of this island are likewise called papels, but have a language and customs peculiar to themselves. They are gross idolaters. Their chief idol is a little figure they call Shinah, but it is no easy matter to know what he performs. Besides this, each individual takes for an idol whatever the imagination may suggest. Consecrated trees are either deemed deities, or the dwellings of deities; and to these they sacrifice bullocks, dogs, and cats, which they take particular care to fatten, and wash clean, before they kill; and after having killed them, they spill part of their blood round the foot of the tree, and sprinkle the branches of it with the rest. The victim is then cut to pieces, and, if a bullock, the emperor, officers, and people, take each a part, and carry it home in order to eat it, leaving their idol only the horns, which are hung up upon the tree, and there remain till they happen to drop down, or rot to pieces.

At the death of the emperor, the best beloved of his wives, and most useful of his slaves, are killed and buried near the place where the emperor's corpse is to be interred, that they may go with him, to serve and divert him in the other world. The body of the emperor is put into a kind of coffin made of reeds, and very neatly wove. Then four of the strongest lords carry it with great solemnity to the burial place, where being arrived, a very whimsical ceremony succeeds; for the nobles amuse themselves, for a considerable time, by tossing his majesty's coffin, body and all, into the air, and catching it again, without letting it fall to the ground. When they are pretty well tired of this sport, one of the great lords extends himself on the ground, at full length, and the rest once more throw up the coffin, body and all, but do not, as before, attempt to catch it, when the royal corpse falls on the prostrate lord, and almost beats the breath out of his body. After having thus been overwhelmed with the royal weight, he is immediately acknowledged emperor. It appears by this ceremony that the kingdom is elective, though one of the royal family, either the son, brother, or nephew, of the deceased, must be chosen; and you may be sure the pretenders to the crown do not fail to bribe with presents those bearers of the royal bier, who may properly enough be stiled electors.

The Portuguese have an indifferent fort upon this island, mounting 20 guns.

The Island of Boulam lies at the mouth of Rio Grande, or the Great River, which, by means of this island, divides itself into two branches. Boulam is surrounded with woods, beyond which the country is very fine, well cultivated by the Negroes of the Bissagoe Islands, who come hither to sow millet, rice, and other grain, and return home after they have reaped their harvest. The ground rises almost imperceptibly for two leagues from the sea shore, to the foot of some hills, which serve as a base to higher mountains, which stand in the center of the island: yet these mountains are neither steep or craggy, being covered with fine lofty trees. Through the many vallies between these hills and mountains run several considerable rivulets, which the Negroes assert to run constantly, even in the dry season of the year.

The mouth of Rio Grande, or the Great River, to the south-east of the isle of Boulam, is about two leagues

broad; and having run some leagues from east to west, it makes a great elbow, or winding, and turns to the north-east, till a little higher it is divided into two arms by the Island of Bissagoe. Both sides of the Rio Grande, or the Great River, are well peopled, and covered with lofty trees of several sorts, which the Portuguese cut to build barks. There is one particular tree which they call *michery*; it is easily worked, and never infested with worms. It is full of an oily moisture, excessively bitter, which probably keeps the worms from it. Trials have been made of this wood in several parts of Europe, Africa, and America, and it has always been found of equal goodness. These trees never grow very tall, few of them being above 20 feet high; but then they are very thick.

The negroes here are tall, strong, and healthy. They live upon shell and other fish, palm-oil, and palm-nuts, chusing rather to sell to the Europeans the millet, rice, and other produce of the earth which they reap, than to keep them for their own use.

Formosa is the most easterly of all the Bissagoe islands, but is deserted. La Gallina (or Hen Island, thus called from the great number of hens the Portuguese found there) and Canabac are very populous and fruitful, and have plenty of good water. Casagut is the most considerable of these islands, being about six leagues long, and two broad. Its soil is very good, and produces millet, rice, and all kinds of pulse, besides orange and palm trees, and many others. This island, with those of Carache, Canabac, and La Gallina, are the only ones where the Europeans may trade with some security. They trade, however, sometimes at the other islands, but they must be extremely cautious; and yet, after all their precaution, they will be robbed and murdered if they venture to go ashore.

## SECTION VIII.

### THE ISLANDS OF ANNABON, ST. THOMAS, PRINCE'S, AND FERNANDO PO.

**A**NNABON was discovered on a new year's day, and on that account named Annabon by the Portuguese, as that expression signifies the *good*, or the *new year*. It lies to the east of St. Matthew, in 2 degrees south lat. and 5 deg. 10 min. east lon. being near 210 miles from the coast of Loango, and is near 30 miles in circumference. Here are two high mountains, which being continually covered with clouds, occasion frequent rains. Here are several fertile vallies, which produce plenty of bananas, potatoes, oranges, pine-apples, tamarinds, and cocoa-nuts; besides which the island abounds with lemons, citrons, nuts, figs, Turkish corn, and millet. Here are also oxen, cows, hogs, goats, fowls, pigeons, with plenty of fish. The island likewise produces great quantities of cotton. The governor is a Portuguese, who has very few white people with him. All the other inhabitants are blacks, who are, nevertheless, very submissive to the governor, and zealously attached to the Roman Catholic religion. On the south-east of the island there are two rocks, one of which is very low, and almost even with the surface of the sea; the other is much higher, and very large. On these rocks are a multitude of birds, so tame that they suffer themselves to be taken with the hand. The water is so deep between these two rocks, that ships may easily pass between them. On the same side of the island there is a very good watering-place, the water running down from the mountains into a valley full of orange and other fruit trees; but it is a difficult matter to come at that water, because of the violent breakings of the sea; and the negroes have made an intrenchment of stone there, from which they can very much incommode those who go thither for water. The road for shipping is on the north-east side of the island, where they may anchor from 7 to 16 fathoms water, on a sandy ground, close to the land, over against the village where the above-mentioned intrenchment is. When the

the inhabitants cannot prevent a descent, they leave their houses, which are only of timber and sand, and retire into the mountains. They are very well armed. The revenue of this island consists chiefly in cotton: the negroes gather it, and, after they have cleaned it, they send it into Portugal. Here are also some civit cats in the mountains, which yet afford but little profit. The inhabitants are poorly clothed. The women go bareheaded, and have also the upper part of the body naked, wearing only a piece of linen wrapped round them, which reaches from the pit of the stomach just below the knee.

St. Thome, or St. Thomas's Island, is directly under the equinoctial line, and about 240 miles north-west from the city of Loango. The air here is so exceedingly hot, that Europeans soon die, though negroes will live to near an 100 years of age. From its equatorial situation the days and nights are always equal. The only rainy months are March and September, when the sun passes vertically over the island; but at other times they have nocturnal dews, which refresh and fertilize the soil. It produces less sugar than it formerly did; but it is extremely fruitful in wheat, wine, millet, rye, barley, melons, cucumbers, figs, ginger, red parsnips, cabbages, turnips, lettuces, radishes, fage, beet,

parsley, &c. Olive, peach, and almond trees, thrive well in timber; but excessive heat and moisture prevent their bearing of fruit. Partridges, quails, ouzels, parrots, &c. abound here; so doth the sea with excellent fish, and large whales. A mountain in the center of the island has its top covered with a cloud, which moistens the trees, and greatly nourishes them. The higher the sun ascends above the horizon, the more moisture does the cloud afford. The Portuguese built a town called Pavaosan, with a harbour towards the continent. This town is exceeding pleasant; and the inhabitants barter sugar for wine, cheese, leather, and cloaths.

Prince's Island is nearly under the equator, the latitude being only 1 deg. 30 min. It is woody and mountainous, abounding in fruit, rice, Indian corn, sugar, herbs, roots, &c. It also contains cattle, hogs, and goats; but the vast quantities of asses are both troublesome and dangerous, as they wantonly destroy many of the fruits of the earth, and will attack, and tear to pieces, a man, if they find him single and unarmed.

About 30 miles to the westward of the continent is the Island of Fernando Po, in 4 deg. north latitude. It is near 30 miles long, and 20 broad. The produce and inhabitants do not differ from those of Prince's Island, and it likewise belongs to the Portuguese government.

## C H A P. XXII.

## ISLANDS IN THE INDIAN OCEAN.

## SECTION I.

## THE ISLAND OF BOURBON,

**S**O called in honour of the family of Bourbon, is situated in 21 deg. south lat. and 54 deg. east long. It is of an oval form, and upwards of 100 miles in circumference. It was first discovered in the year 1545, by a Portuguese, of the house of Mascarinhas, who gave it the name of Mascarin, in honour of his family, and stocked it with hogs and goats; but he afterwards thought proper to abandon it. In the year 1613 Capt. Castleton, an English naval officer, touched here in a ship named the Pearl; and from the journal of his voyage, written by John Tatton, master, we shall make the following extract.

"In 21 deg. south latitude they saw an island west-south-west, and south-west by west, five leagues distant, being very high land. At six o'clock at night they anchored on the eastern side of it, a mile from the shore, in ten fathoms, fine black sand, which you meet with from forty fathoms to four fathoms close to land. The boat being sent ashore found infinite numbers of great land tortoises, as big as a man could well carry, which were very good meat. The north-east point of this isle is very high and steep; and a little to the south-east of the point is low land, where runs a fine water, like a river, and though a boat cannot go in, yet it is a very good place to water in. At some distance from the shore the isle appears like a forest, whence the author (John Tatton) called it England's Forest; but the others named it Pearl Island, from the ship.

"This island was uninhabited, but abounded with land-fowl, both small and large doves, great parrots, and the like, and a huge bird, the bigness of a turkey, very fat, and so short winged that it could not fly. The birds of this kind were all white, and in a manner tame, as are all the other fowls, because they have not been scared with shot. The sailors knocked them down with sticks and stones. Ten men might take fowls enough to serve forty for a day. Some of the company, walking up into the island, found a river, and a pond well stocked with mallards, and wild geese, besides an infi-

nite number of great eels, as good as any in the world. If struck with a pike, or any other thing, they would run not above two or three yards off, and then lie still again, so that they might be easily taken. The author observing they were larger than any he had ever seen, weighed one, and found its quantity 25 pounds. They were also the sweetest fish, in his opinion, that can be eaten; whence he concluded, it was as good a place as the world could afford for refreshing; neither was there any danger about the island but the shore itself."

This island, however, never retained the names of England's Forest, or Pearl Island, mentioned here to have been given it, but continued to be called by the name of Mascarin till the year 1654, when M. de Flacourt took possession of it in the name of the king of France, and gave it the name of Bourbon, which it still retains, in compliment to the royal family upon the French throne. He left there a few of his people and slaves, who, not liking their situation, were afterwards brought away by an English ship. The French, however, again formed a settlement there in 1674, and now have three considerable towns on the island, viz. St. Paul, St. Denis, and St. Sufanna; but the governor usually resides at St. Denis.

According to the latest accounts of this island, it abounds in all kinds of refreshment, and the air is particularly excellent. The French East India ships touch here to take in water and provisions, for the roads are good for shipping; but there is no harbour in the whole island. Here is plenty of wood and water; and the face of the country is beautifully diversified with hills and dales, pastures and woods, and watered by excellent springs and rivulets. In one of the mountains there is a small volcano, which discharges fire, and fills the neighbourhood with a bituminous matter; and the flames are perceived in the night time at the distance of 25 leagues.

Some of the trees here are fit for building vessels. The isle of Bourbon likewise produces the shrub that bears coffee, the tamarisk, cocoa, cotton, aloe, and ebony tree. The black ebony here is less esteemed than the yellow; and the wild coffee, which is very plentiful, is exceeding good. Many of the trees and plants pro-

duce odoriferous gums; and here are plenty of oranges, lemons, tobacco, palms, white pepper, &c. The island likewise abounds with black cattle, hogs, goats, and boars, the flesh of which is admirable on account of their feeding on tortoises; many kinds of fowls, pigeons, turtle-doves, parrots, &c. The surrounding seas, and intersecting rivers, rivulets, &c. supply the inhabitants with abundance of fish; and on the shore are found great quantities of ambergris, corals, and beautiful shells. Here are no crocodiles, snakes, musketoos, or any of those vermin, or other venomous creatures, which are so troublesome in most other parts of the torrid zone.

A French writer, in speaking of this island, says, "The best animal found here, whether for taste or wholesomeness, is the land tortoise; and the most agreeable fruit is the anana. This tortoise is of the same figure with those in Europe, but of a very different size. They say it lives a prodigious time, that several ages are required to bring it to its full growth, and that it will live several months without food. They have kept some young ones in the island, which, at the end of twenty years, increased in bulk only a few inches.

"The bat of this island is very singular, and might be called the flying fox, since it very much resembles this animal in size, hair, head, ears, and even teeth. The female has two teats, and, under each wing, a bag to carry her young in. The length of the wings is about four feet from one extremity to the other. The flesh is so good to eat, that they go a hunting for them with the same eagerness that we go a shooting partridges.

"But though this island is so agreeable, it does not come near to the beauty of the coasts of Java and Sumatra, which are covered with orange, cocoa, and other fruit trees, with a number of rivulets that water them: hills adorned with delightful groves, forests for ever-green, villages and towns shining with all the rural graces, concur to render those coasts the most charming in the world."

Vines have been successfully planted here of late years, and now considerable quantities of different wines are annually produced. But the greatest inconveniences here arise from the terrible hurricanes and storms, which are not only exceeding violent, but very frequent; hence shipwrecks are common, and the most horrid devastations become familiar to the eye; so that the following animated description has been often realized on the coasts of this island.

The sea grows white, and rolling was afar,  
Like heralds, first denounce the wat'ry war.  
This seen, the captain soon began to cry,  
Strike, strike the topsails, let the main-sheet fly,  
And furl your sails: the winds repel the sound,  
And in the speaker's mouth the speech is drown'd;  
Yet, of their own accord, as danger taught,  
(Each in his way,) officiously they wrought.  
Some stow the oars, or stop the leaky sides;  
Another, bolder yet, the yard beltrides,  
And folds the sails; a fourth with labour laves  
Th' intruding seas, and waves eject on waves.  
In this confusion, while their works they ply,  
The winds augment the winter of the sky.  
The cries of men are mix'd with rattling shrouds;  
Seas dash on seas, and clouds encounter clouds:  
At once from east to west, from pole to pole,  
The forky lightnings flash, the roaring thunders roll;  
The lashing billows make a loud report,  
And beat her sides as batt'ring-rams a fort.  
Thus seas impell'd by winds, with added power,  
Assault the sides, and o'er the hatches tow'r;  
The planks, their pitchy coverings wash'd away,  
Now yield, and now a yawning breach display;  
The rearing waters, with a hostile tide,  
Rush through the ruins of her gaping side;  
Mean time, in sheets of rain, the sky descends,  
And ocean, swell'd with waters, upwards tends.

No star appears to lend a friendly light;  
Darkness and tempest make a double night;  
But flashing fires disclose the deep by turns,  
And, while the lightnings blaze, the water burns.  
An universal cry resounds aloud;  
The sailors run in heaps, an artless crowd;  
Art fails, and courage falls; no succour near,  
As many waves, as many deaths appear.  
One weeps, and yet despairs of late relief;  
One cannot weep, his fears congeal his grief,  
But stupid, with dry eyes expects his fate.  
One with loud shrieks laments his lost estate,  
And calls those happy whom their fun'ral wait.  
This wretch with prayers and vows the Lord implores,  
And e'en the skies he cannot see adores.  
That other on his friends his thoughts bestows,  
His careful father, and his faithful spouse.  
The cov'tous worldling, in his anxious mind,  
Thinks only on the wealth he leaves behind.  
Toss'd with the seas, press'd with the pond'rous blow,  
Down sinks the ship within th' abyss below;  
Down with the vessel sink into the main  
The many, never more to rise again.

A French officer, who very recently visited both this island and the Isle of France, or Mauritius, tells the following story concerning one of the pirates who used to infest this island. "The viceroy (says he) of Goa came one day to anchor in the road of St. Denis, and was to dine with the governor. He had scarcely set his foot on shore before a pirate ship, of 50 guns, anchored along-side his vessel, and took her. The captain landed forthwith, and demanded to dine at the governor's. He seated himself at table between him and the Portuguese viceroy, to the latter of whom he declared that he was his prisoner. Wine and good cheer having put the seamen in good humour, M. Desforages, the governor, asked him at how much he rated the viceroy's ransom? "I must have (said the pirate) a thousand pialtres." "That's too little (said M. Desforages) for a brave fellow like you, to have for a great Lord like him: ask enough, or ask nothing." "Well, well then, I ask nothing, (replied the generous corsair,) let him be free." The viceroy instantly re-embarked and set sail, happy at having escaped on such good terms. The pirate afterwards settled on the island, and was hanged, a considerable time after an amnesty had been published in favour of his companions, and in which he had failed to get himself included. This injustice was the work of a counsellor, or judge, who was desirous of appropriating the spoils of the pirate to his own use."

The same writer has also given us the following description of the original inhabitants of this island, with observations on the present state of them.

"The manners of the first inhabitants of Bourbon were very simple: the greater number of the houses were not made to shut; a lock was a curiosity. Some people even put their money in a tortoise-shell over their door. They dressed in blue cloth, went barefooted, and lived upon rice and coffee. They imported but little from Europe; content to live without luxury, so they lived without want. They joined to this moderation the virtues that ever attend it; good faith in commerce, and generosity in their proceedings. As soon as a stranger appeared, the inhabitants came to him, and, as a stranger, offered him their houses.

"The wars in the Indies have made a change in their manners. The volunteers of Bourbon distinguished themselves by their bravery; but the manufactures of Asia, and the military distinctions of France, thereby got footing in the island. The children, richer than their parents, require to be treated with more consideration. They have now no enjoyment of an unnoticed good fortune, but seek pleasures and honours in Europe, in exchange for domestic happiness and the quiet of a country life. The attention of the fathers being chiefly fixed upon their sons, they send them to France, from whence they seldom return; hence it is that, in this island,



island, there are more than 500 marriageable girls who are likely to die without husbands."

The whites who inhabit this island are estimated at 5000, and the blacks 6000. Their principal traffic is with France, to which place they export the various commodities of the country.

The chief town in this island is called St. Denis, and is the residence of the governor and council. It is a small place, and does not contain any thing remarkable, except a redoubt, built of stone, and a draw-bridge.

## SECTION II.

### THE ISLAND OF MAURITIUS, OTHERWISE CALLED THE ISLE OF FRANCE.

**T**HIS island is situated in 18 deg. 30 min. south lat. and 56 deg. 8 min. east long. It was discovered by the Dutch in 1598, who called it Maurice Island, in honour of Prince Maurice, their stadtholder.

Mauritius is between 3 and 400 miles east of Madagascar, and is about 150 miles in circumference. The form is oval, and, from the many high mountains, torrents of water rush down with great impetuosity, and form various rapid rivers and rivulets, which are foul near where they fall, particularly in the rainy season, but grow clearer as they turn farther from the mountains, and are as transparent as crystal before they disembogue themselves into the sea.

Thus the pure limpid stream, when foul with stains  
Of rushing torrents, and descending rains,  
Works itself clear, and as it runs refines,  
Till by degrees the floating mirror shines,  
Reflects each flower that on its border grows,  
And a new heaven in its fair bosom shows.

This island contains two ports, the principal of which is to the south-east, where the Dutch settlement formerly was, the remains of the buildings belonging to which are still seen. This port may be entered with ease before the wind; but it is very difficult to get out of it, as the gales generally blow to the south-east. The other port, named Port Louis, is situated to the north-west, and is smaller than the former; but the town belonging to it is deemed the capital of the island, tho' it is situated in the most disagreeable part of it. This town, denominated the Camp, is built at the bottom of the port, and towards the opening of a valley. The valley itself is encircled by a chain of mountains, whose summits are rocky, without trees or bushes, but covered with a dungy herb, which makes the country appear black like a colliery.

The town itself, called the Camp, is built with tolerable regularity; the houses are of wood, and only one story high: they stand separate from each other, and are all surrounded with pallisadoes. The streets, however, are not paved or planted with trees; nor are there any fortifications except towards the sea, where the place is defended by the fort called Fort Blanc, and a battery on the little Island of Tormellieres.

The Isle of France is watered by above sixty rivulets, some of which deserve the name of rivers, but others do not contain any water in the dry season. The whole have their sources principally in the mountains. A traveller, who was lately on this island, says, "Every thing here differs from what is seen in Europe; even the herbage of the country. The soil is almost every where of a reddish colour, and mixed with veins of iron, which are frequently found near the surface, in the form of grain, the size of a pea. In the drier parts, especially near the town, the ground is very hard; it resembles pipe clay; and to make trenches of it, they cut it with axes as they do lead. As soon as it rains it becomes soft and sticky, notwithstanding which they have not yet been able to make it into bricks." There is no real sand in the soil, but the ground is every where rocky, except where artificial means have been used to

make it otherwise. The rocky substances, in general, are of an iron grey colour, contain a great deal of iron ore, and vitrify in the fire.

### *Productions, Vegetable and Animal, &c.*

**O**N the Island of Mauritius is a turf which grows in beds near the sea shore: it is very thick and elastic: its leaf is very small, and so sharp pointed as to prick peoples cloaths. The cattle will not touch this herb, but love to browse upon a kind of dog's-grass, which grows in many parts, and puts out little hard branches from the joints. The best herb, however, is one that grows on the windward side of the island: it has largish blades, or rather leaves, and is green and tender all the year.

Here is likewise a shrub that yields a kind of fruit, whose husk might be turned to singular advantage; a prickly asparagus; a mallow with small leaves; a thistle with yellow flowers, which yield seeds that are poisonous; a kind of sweet-scented lilly; a bad scented gilliflower; and sweet-basil, which is of a healing quality.

The plants called raquettes, which bear yellow flowers, are used on account of their sharp prickles, in making hedges. The velantier is a plant whose odour is quite agreeable at a distance, less so as you approach it, and perfectly nauseous when you come quite near it; and here is a kind of bramble that bears a nut, the kernel of which is bitter, but efficacious in many disorders of the body.

Balm shrubs, and a bastard kind of potatoe, are common, as is pannier grass, which latter serves for physic and cloathing; for it is used medicinally, and likewise to make thread. There are likewise many other shrubs, which have not particular names assigned them.

The Europeans seem to have been particularly attentive to the improvement of the vegetable system in this island, and that in all its variety. By means of culture, it produces, in great abundance, the different articles which serve either to gratify the palate or the sight. The inhabitants have every thing desirable both in the kitchen, fruit, and flower gardens; a consideration that must equally conduce to health and pleasure.

The only quadrupeds natural to this island are monkeys and rats. The latter are very destructive to the corn and fruit, among which they make terrible havoc.

The birds here called corbigeaux are reckoned the best game on the island, but they are very difficult to catch. There are parrots, paroquets, two sorts of tropic birds, pigeons, and black birds, which are a kind of game, and much admired by the natives.

There is a kind of amphibious crab that make burrows under ground, like moles; they run very fast, and when attacked will snap their claws by way of defence.

The most extraordinary creature here is that called Bernard l'Hermite: it is a kind of lobster, whose hinder part is not provided with a shell; but it instinctively lodges itself in empty shells which it finds on the shore. They run together in great numbers, each with its house after it, which it abandons for a larger one as it advances in growth.

There are great numbers of insects in this island, the most destructive among which are the grass-hoppers. Ants are also numerous, and very troublesome in the houses, as it is a difficult matter to secure the provisions from being destroyed by them.

Here are likewise wasps, spiders, various kinds of flies, centipedes, and lizards. Moths, or small butterflies, so infest the houses after dark, that they are obliged to put their candles into glass cylinders. These flies draw into the houses a very beautiful lizard; it is about five inches long, and has bright and sparkling eyes: it climbs along the walls, and lives upon flies and other insects: they are not in the least mischievous; but, on the contrary, so tame, that if sugar is thrown on the ground, they will immediately come and take it.

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The greatest enemy to the insects is the spider, some of which have bellies as big as a nut, with large paws, covered with hair. Their webs are so strong, that even small birds are sometimes caught in them. They are of particular use in destroying the wasps and centipedes.

There is an insect here called *formicaleo*, which is particularly destructive to the ants; and another named *cancrelas*, of which there are three sorts: the most common are about the size of a cock-chaffer, of a reddish brown; another sort of them is flat, and of a grey colour. The houses are greatly pestered with them, especially in wet weather; and they are very destructive to furniture and books.

The temperature of the climate is so favourable to the propagation of insects, that in a short time the fruits would be eaten up by them, and the island itself become uninhabitable, but most of the fruits of the meridional countries are clothed with a thick rind, and afterwards with a skin, a very hard shell, and an aromatic bark, like the orange or citron; insomuch that the flies can introduce their eggs into very few of them only. Many of these noxious animals are at perpetual war with each other. The *formicaleos* lay snares for the ant; the green fly pierces the *cancrelas*; the lizard hunts the butterfly; the spiders spread nets for every insect that flies; and the hurricane, which rages once a year, annihilates at once a great part both of the prey and of the devourers.

As the Europeans have transplanted a variety of articles in the vegetable system into this island, so have they, by importation, propagated numbers of animals. Among these are horses, oxen, sheep and hogs. The horses are small and very dear. The oxen are indifferent; but the sheep and hogs exceeding good.

They have various kinds of poultry; but the most common are ducks and fowls, the former of which were brought from Manilla, and the latter from Europe. They have also a small species of fowl from China, whose flesh is exceeding delicate.

The wild fowl are pintadoes, Chinese pheasants, pigeons, and three sorts of partridges: these birds always roost on the tops of trees, to secure themselves from being destroyed by the rats.

Among the small birds is a very beautiful one called the Titmouse, which has a number of white spots on the wings. There is also another brought from Bengal, called the cardinal, whose head, neck and belly, at a particular part of the year, is of a lively red, and the rest of the plumage of a party-coloured grey.

The most propagating bird in this island is that called the martin, which, in size, colour, and aptitude to talk, greatly resembles the English starling. It will perch upon, and peck at beasts, without fear; but its chief prey is the grass-hopper, which it pursues with an unwearied perseverance. They always fly in pairs, and constantly assemble at sun-set in very considerable flocks. Their flesh is very indifferent eating, notwithstanding which the shooting them is prohibited.

There are two sorts of birds brought from the Cape, one of which is called the gardener's friend. It is of a brown colour about the size of a large sparrow, and lives upon worms, snails, and small serpents, which it not only eats when pressed by hunger, but makes an ample store of by sticking them on the prickles of the hedges. The other Cape bird is much like the English sky-lark, and is the only inhabitant of this island that is heard to sing. They were first brought here as curiosities, but some of them escaped to the woods, where they bred so fast, that they are now exceeding numerous.

In the ponds and lakes are two sorts of foreign fish, one of which is the Chinese gold-fish: these thrive equally well as in their own climate; but as they increase in bulk, they lose their beauty. The other is called Gourami, and was imported from Batavia. It is a fresh-water fish, about the size of a salmon; but the taste of it is far superior, and it is reckoned the best fish in India.

We shall now mention an animal of a very singular nature, which M. Buffon calls the great Madagascar bat, yet as it is common not only to the island of Madagascar, but to the islands of Bourbon and Mauritius, and particularly predominates in the latter, we think proper here to describe it. But it is necessary to premise, that the bats seen in Great Britain are inoffensive, incapable from their size of injuring mankind, and not sufficiently numerous to incommode them: but here there is a larger race of bats that are truly formidable: a single one is a dangerous enemy; but when they unite in flocks they become really dreadful. Des Marchais says, that if the inhabitants of the African coast were to eat animals of the bat kind, as they do in the East-Indies, they would never want a supply of provisions. They are so numerous, that when they fly they obscure the setting sun: early in the morning they are seen sticking upon the tops of trees, and clinging together in great heaps. The Europeans often amuse themselves in shooting them, and the negroes are expert in killing them: they, however, look on the bat with horror, and would not eat it if they were starving.

This animal is about a foot long, from the tip of the nose to the insertion of the tail; and its extent, from the tip of one wing to that of the other, is about four feet. It has large canine teeth; that is to say, four cutting teeth above, and four below. The nose is black and sharp, the ears large and naked, and the talons crooked, strong, and compressed sideways; but it is without a tail. These animals differ in colour, some being of a bright red, others of a brown, and others of a dark dusky colour. It resembles the common bat in its internal conformation, in the form of its wings, and the manner of its flying. When these creatures repose, they stick themselves upon the tops of the tallest trees, and hang with their heads downwards; but at other times they frequently settle upon animals, and even upon man. They devour indiscriminately fruits, flesh and insects; and are, in particular, so exceeding fond of the juice of the palm-tree, that they will intoxicate themselves with it till they drop to the ground. At night they may be heard in the forests, at the distance of more than two miles, with a most horrid din, but they usually retire at the approach of day. Nothing is safe from the depredations of these noxious creatures; they destroy fowls and domestic animals, if they are not properly secured, and frequently fasten upon the inhabitants themselves, attacking them in the face, and inflicting very terrible wounds. It is very probable, as M. Buffon observes, that the ancients took their idea of harpies from these fierce and voracious creatures, as they both seem to concur in many parts of the description, being equally cruel, deformed, greedy, and uncleanly.

Persons have been attacked by these creatures, and have sometimes passed from a sound sleep into eternity; for the bat is so dexterous a bleeder, as to insinuate its sharp-pointed tongue into a vein unperceived, and to suck the blood till it is satiated, at the same time fanning with its wings, and agitating the air, which, in these hot regions, lulls the sufferer into a still sounder sleep. It is therefore dangerous to repose in the open air, or to leave open any entrance to these noxious animals.

Whales are frequently seen to the windward of this island; but they are not so large as those in the northern seas.

Some of the fish near this island are poisonous, and others delicate and nutritive. There is abundance of shell fish of various kinds and qualities.

The most generally esteemed fish for eating here is a kind of turbot, called the water-pullet, the fat of which is green, and exceeding delicious. The hog-fish has a head which greatly resembles a pike, and upon its back are seven points as large as its body, the pricks of which are very venomous: a membrane, streaked with brown stripes, and resembling the wing of a bat, unites them.

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The paroquet-fish is so called from its exact resemblance to the bird of that name; for it is green, hath a yellow head, and a kind of white crooked beak. The fishes of this species likewise go together in numbers, like the birds called paroquets.

The eels are of the conger kind: they are in general eight feet long; to the full as thick as a man's leg; exceeding voracious; and capable of killing any person they attack.

Here are numbers of lobsters, cray-fish and crabs: the two former are of a fine blue colour, marbled with black; and the latter is principally grey. One species hath the eyes in two long tubes like telescopes, which, when not in use, are deposited in grooves along-side of the shell.

Among the shell-fish here is one of a very singular nature; for the usual order seems to be reversed; the animal is on the outside of the shell, the whole appearing as a shapeless mass, soft and membranous, in the middle of which is a single bone, or shell, smooth and arched.

The tulier, an enormous fish of the lobster kind, is common here. The shell is supposed to be the largest which the sea produces.

With respect to other marine productions, Mauritius, or the Isle of France, is surrounded by madre-pares, a kind of vegetation of stone formed like a plant or shrub. They are so exceedingly numerous that many of the rocks seem formed of them only. Among the madre-pares that adorn and diversify the sea shores, are some exactly resembling cauliflowers, others cabbages, wheat-sheaves, trees, &c. Many are of the coral kind, and exhibit a prodigious variety of colours; but these are, in general, so brittle, that it is not worth while to send them to Europe. Star-wort is sometimes seen, and ambergris was formerly plentiful, but very little of it is found at present.

#### *Dispositions, Customs, Manners, &c. of the Inhabitants.*

**T**HE people of France, who first settled on this island, were simple, industrious, and hospitable: but when its importance was known, others came hither from France from the same motives, and with the same views, as induce Europeans in general to repair to foreign settlements. The leading principle of the emigrators was avarice, to which they sacrificed both humanity and justice; and the same principle is still predominant among those who may be deemed the European inhabitants of the island.

The people, in general, are greedy of gain; and the desire of accumulating riches continually increases the population of the island: but was you to hear the discontented voice of the people, you would conceive that it must, in a very short time, become again uninhabited; for every man declares he will go away the ensuing year; and some of them have made this declaration for 20 or 30 years successively; yet they seem fixed to the spot, and remain still to make the same declaration for years to come.

These people have no taste for arts or literature. Their houses are mere cabbins of wood, which may be easily removed from one place to another upon rollers. The windows have neither glass or curtains; and the houses have but little furniture, and that little very plain.

In proportion to the number of people, few here are married. The people, in general, are immoderately fond of dancing; and the women in the plantations seldom or ever come to town but at Easter, to confess, or when a ball is announced.

The mode of travelling, particularly for women and children, is in palanquins, carried by slaves; for the badness of the roads, and unevenness of the streets, will not admit of the use of wheel carriages. The women are pale, but well made, and in general handsome. They have great vivacity, and seem to possess minds capable of improvement. Their most usual dress is

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muslin, trimmed with rose-coloured taffaty. They are extravagantly fond of their children; yet being ignorant themselves, they wholly neglect their education.

The black inhabitants of the island are either Indians or Negroes. The Indians are Malabars, or Malayans, who come from Pondicherry, in order to article themselves as servants for a certain number of years. These occupy a spot called the Camp of the Blacks. In general they work at trades, and are sober and thrifty. They are clad in long muslin gowns, wear a turban on their heads, have gold rings in their ears, and silver bracelets on their wrists. Some few serve the principal and richest people as running footmen. These being equipped with a handsome cane, and a poignard at the girdle, affect great state, and deliver the most trivial messages with an air of importance.

The Negroes, or slaves, are brought from Madagascar. These are neither so black, or so badly featured, as the natives of Guinea, but resemble the Europeans in feature, and in complexion incline to a copper colour. They are in general active, ingenious, grateful for favours, faithful when well used, and have a quicker sense of an insult done to any one they love, than of any personal injury to themselves. After having been purchased at Madagascar, they are landed, with only a rag round their loins, at the Isle of France, where being sold, it frequently happens that husbands, wives, brothers, sisters, friends, lovers, &c. are cruelly torn asunder, and bidding each other a long farewell, are driven in the greatest anguish to the respective plantations for which they are bought. Some, upon these occasions, have been known to turn frantic, and do mischief, which is imputed to the horrors they conceive at the apprehensions of the dreadful fate to which they imagine they are doomed; for it is a prevailing notion with some tribes of the Madagascar Negroes, that the white people intend eating their flesh, making red wine of their blood, and gunpowder of their bones: nor are these strange ideas to be wondered at, considering the innumerable barbarities of the whites, which have given the blacks occasion to suggest them.

In the plantations, every day, as soon as the dawn begins to peep, a signal of three smacks of a horsewhip calls these unhappy wretches to work, when they toil through the day almost naked, broil in the meridian sun's excessive heat, and experience the extremities of hunger and thirst; for their food is only maize, manioc root, or cassiva root, and those but scantily allowed them; and though water may be had for nothing, yet their tyrannical task-masters will hardly allow them time to refresh themselves therewith. The most trivial offence is punished by a most dreadful flagellation; after which an iron collar, with three sharp spikes, is put round the unhappy offender's neck; and he is again sent in that condition to pursue his labour. Yet, after this inhuman treatment, the poor wretch, on his return home in the evening, though, perhaps, ready to faint with the fatigues of the day, and the anguish of mind and body, is not permitted to retire to rest till he has repeated a prayer for the prosperity of his worthy master, and has returned him the most respectful thanks for his wonderful goodness! a refinement upon cruelty, which certainly must double the anguish of the stripes originally given, and could be exacted by none but minds infernally bent. This dreadful treatment extends to each sex indiscriminately, the females having no more mercy shewn them than the men.

Some years since the French government, for the relief of these miserable wretches, instituted a code of laws, called the *Code Noire*, or *Black Laws*; and these statutes enact that they shall receive no more than 30 lashes for any offence whatever; that they shall have meat once a week, a new shirt annually, and not to be obliged to labour on Sundays. These regulations, however, have not had the proper effect, for the planters have hitherto disregarded the laws of the mother country, and followed only the dictates of their own inhumanity.

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When a stranger seems struck with horror at these sights, the inhabitants coolly tell him, "You don't know the blacks, Sir. They are such gluttons that they will steal victuals whenever they have an opportunity; and are so idle that they have not their masters business at heart. And the women are so inattentive to their families, that they would sooner procure an abortion than bring children into the world." These are their curious arguments in excuse for their excess of barbarity; when it must appear obvious to every thinking mind, that if they steal food, it is because they are almost famished; if they do not their masters business, it is because they are treated too cruelly to think kindly of them; and if the women are not fond of bringing children into the world, it is because they would not have their offspring treated with the inhumanity they themselves continually experience.

Love is said to be the only passion which keeps the Negroes from absolute despair; this cheers their drooping spirits, and invigorates them to go through their daily labour. For the object of their passion they despise dangers, and laugh at difficulties. When a Negro is in love, he will in the evening forget the fatigues of the day, and with alacrity go many miles, and run many hazards, to converse but a few minutes with his beloved mistress.

When overwhelmed by despair, a Negro will sometimes attempt to get back to Madagascar in any little boat he can steal, and run the hazard of being drowned rather than continue in slavery. If this expedient fails, he flies to the woods, where he secrets himself in the most obscure recesses, from whence he sometimes makes excursions, to gratify his revenge, and obtain plunder.

Troops are frequently sent to ferret the absconded slaves from their lurking places; and sometimes the principal people form parties of pleasure, as they phrase it, to hunt them; when a Negro is put up like a beast, and hunted down, or shot, like any wild animal; then his head is cut off, and carried away in triumph, the unexampled trophy of the most atrocious cruelty.

Upon the whole, the inhabitants of this island are, in general, represented in a very odious light; but notwithstanding the depravity of the people, the place is deemed a most important and improveable spot.

### SECTION III.

#### THE ISLAND OF MADAGASCAR.

**T**HIS is the largest of all the African islands, and is situated between 10 and 26 deg. south lat. and 43 and 51 deg. east long, 300 miles to the eastward of the continent of Africa, being upwards of 800 miles in length, and 250 in breadth. The sea is very rough between this island and the continent of the Cape of Good Hope, forming a channel or passage, through which European ships, in their voyage to and from India, generally sail, unless prevented by storms.

Few islands in the world are more pleasant, fertile, and desirable, than Madagascar. It abounds in sugar, honey, vines, fruit trees, vegetables, gums, corn, cattle, and fowls; likewise precious stones, gold, silver, copper, steel, tin, &c. &c. It presents to the view an agreeable variety of hills, vallies, woods, and open plains, watered by numerous rivers, which are well stored with fish. The air is rendered cool and healthy by the constant breezes from the sea.

There is a fountain of hot water in the island, esteemed a sovereign remedy in nervous disorders, and taken inwardly, cures asthmas, and expels wind.

The animal productions of this island, as well as those of the vegetable kind, are very numerous, as well as various.

This island is divided into many provinces or districts, inhabited by people of different complexions and religions, some white, some tawny, and some black; some Mahometans, and some Pagans. These several pro-

vinces are perpetually at war with each other, not from a desire of subduing each others territories, but in order to plunder each other of their goods and cattle, and to make slaves of their captives.

#### *Persons, Customs, Manners, &c. of the People of Madagascar.*

**T**HOSE of a deep tawny complexion, who inhabit the coasts, are descended from the Arabs, as is evident from their language and religious rites: but by what accident, or at what period of time, they came to this island, so remote from their own country, is not known. They are represented, by French writers in particular, as flattering, deceitful, and perfidious in the extreme; but others speak of them with more liberality and candour. They are tall, nimble, and have a proud gait.

Wild people are found in some parts of this island, who let their hair and beards grow, go almost naked, inhabit thick and unfrequented woods, avoid meeting their fellow natives, live upon wild cattle, fruits, roots, honey, locusts, &c.

The people of Madagascar have but a very slender knowledge of commerce, and knowing but little of arts or sciences, apply themselves principally to agriculture, the breeding of cattle, or hunting of game. Their country, was it not so greatly neglected, might be rendered extremely opulent. From the number of silkworms, with proper management, silk might be made a staple commodity; but the views of the people extend only to the absolute necessities of life, such as common provisions, mean habitations, and a little wearing apparel. All may be said to be architects, according to the custom of the country, because every individual is capable of erecting a hut for himself. The different mechanics are smiths, carpenters, turners, &c. There are also rope-makers, and numbers of fishermen. The chief tools of the carpenters are a plane, a wedge, and a rule. The fishermen use draw-nets, well-baskets, hooks, and harpoons; and exchange their fish with the inland inhabitants for rice, yams, roots, cotton, and other necessities. Some, however, they dry, to serve as occasion requires.

The women alone are employed in spinning, and make various sorts of stuffs from flax, as also threads from the barks of trees.

Agriculture is practised with less trouble in Madagascar than in Europe, because the manner is more simple. No plough is employed in the tillage of land; an axe for felling the limbs of trees, a bill for lopping off the branches, and an implement called faugali, for grubbing the roots and weeds, are their sole instruments. The arms and branches of trees, when dry, by being burnt to ashes, greatly enrich the ground; and this soil is afterwards proper for the production of yams, rice, &c.

These people are much addicted to singing and dancing: the women, in particular, are very fond of singing, and compose verses extempore, which, though not strictly poetical, shews an aptitude of genius, and ready turn of wit. Their songs are either panegyrics on the remarkable actions of their ancestors and heroes, of an amorous turn, or of a satirical nature. They have three kinds of musical instruments, constructed in a manner peculiar to themselves.

The riches of the inhabitants consist in cattle, which the men look after, and in fields of rice and roots, which the women sow. Gold and silver serve only for ornaments. They make paans and carpets of cotton of divers colours: and as they have no looms, but only sticks laid on the ground, which they raise by turns to make the woof, they cannot work very fast.

Here are cities, towns, and villages, nobles and slaves. The cities contain houses, or rather huts, and are surrounded with ditches six feet deep, and as many broad, with pallisadoes within on the banks of the ditch. The donac (for so they call the lord's house) is built with

with boards, raised about six feet above ground, and covered with leaves. The other habitations are so low that one cannot enter them without stooping. The towns are encompassed only with stakes drove into the ground; and the villages have neither stakes or ditches. Four Negroes take up a hut on their shoulders, and carry it where they please. When a lord visits another, the person visited lends the other one of his wives, which the visitor likes best.

Their household furniture consists only of rush mats, which are either of a yellow or red colour, and are neatly made and strung. The floors on which they lie are covered with these mats, without bed, bolster, quilt, or any sort of covering, and the pillow is only a log of wood. Their cloaths, sambers, girdles or saravohits, cotton, effects, and all ornaments are kept in baskets; and oils for the body and hair in earthen pitchers. Their kitchen furniture consists of earthen pots, called villangues louvies, safes, monangees, and fines, wooden dishes and spoons, dried gourds or calabashes to hold water, knives, gridirons, mortars to pound rice, troughs, and winnowing fans, with large vessels for honey wine. The leaves of datges, twelve feet long and four broad, are used instead of napkins, and small portions serve as plates. These are spread upon mats on the ground, for neither tables or chairs are used.

The Negroes go naked, excepting their middles, which they cover with a linen called lamber: and some of the women use saravohits, or drawers, with an aezrn, or long robe without sleeves, hanging down to the ankles, and a piece of linen before, sewed at both ends like an apron. Some of them go without any covering on their head or feet, except the inhabitants of Mangabei, as the men in that province wear a square cap, and the women a hood, pointed at top, and hanging down upon the shoulders. The dresses are of different colours and names.

Polygamy is practised throughout the island, and the people in general are exceeding incontinent, which may be owing to the extremes that actuate either sex; the men having too much freedom, and the women being under too much restraint.

The Negroes here have no other marriage ceremony than agreeing to cohabit together; but their masters have a ceremony in being joined, or married, to the head wife; but their other wives they take with as little form as the Negroes do theirs.

The ceremonials practised at funerals are as follow. The relations wash and cleanse the body of the defunct, and then adorn it with the most costly ornaments which the defunct wore when living. It is then wrapped up in a mat, in order to be carried in that manner to the grave. The head of a woman's corpse is usually embellished with a kind of cap. The heads and beards of men of rank, when defunct, are clean shaved. Previous to the time of burial, the corpse lies in state for some days, during which time a light is continually burnt at its feet; and all the relations, friends, and slaves, frequently surround the corpse, and make the most dismal lamentations. Having tired themselves with bewailing, the women fall a dancing, and the men have recourse to warlike exercises. At length they all surround the body again, call the dead by his name, very gravely expostulate with him for dying, and patherically demand whether he had not every thing that could satisfy him in this life, such as beautiful and faithful wives, dutiful children, loving friends, industrious slaves, a sufficiency of gold, silver, iron, cattle, &c. It may not be improper to observe, that this burlesque method of howling over, and interrogating the dead, is not peculiar to the inhabitants of Madagascar, as many other nations have the same custom; and even in Europe some persons retain these absurd ceremonials at this present time.

On the day of interment the corpse is carried to the burying-place, which is named Amounoque, in a coffin made of hollow trunks of trees, curiously closed toge-

ther, and there it is deposited six feet deep, under a strong hut, in which are left plates, dishes, apparel, rice, tobacco, &c. that the dead may want no necessary accommodation.

If a person of distinction dies at a distance from home, his body is burned upon the spot; but his head, having been previously cut off, is carried home, and interred in a proper sepulchre, with the usual funeral rites. But persons slain in war, who have been hastily buried in or near the field of battle, are, in times of peace, again dug up, and re-buried in the usual form, provided the space from the time of interment is not so considerable as to admit of an almost total putrefaction.

The inhabitants of Madagascar hold the memory of their ancestors in the utmost esteem and veneration; their greatest and most solemn oaths being to swear by the souls of their predecessors, or the virtues of their parents.

When any person is sick, the nearest relations apply to the ombiaffe, or priest, who goes by night to the amounoque, or sepulchre of the father, or, if the father is still living, to that of the grandfather of the afflicted person; then making a hole in the monument, he places a kind of cap upon the aperture, and begins his incantations with several grimaces, invoking the spirit of the deceased to take pity on the person disordered, and restore his helpless progeny to health and vigour.

The common diet of these islanders is cow's milk, rice, and roots. They sometimes roast large pieces of beef, with the hide on. They drink water and honey-wine. But they have neither bread or grape-wine. The honey-wine is a composition of three parts of water to one of honey, which they boil together, and skim, after it is reduced to three fourths. They afterwards put it to work in large pots of black earth made in this island. This wine has a very pleasant tartish taste, but is too lucious. The wine made of sugar-canes is still more unwholesome.

The smallness of the number of inhabitants of this island in proportion to its extent may be imputed to the horrid cruelties exercised on their children, in strangling them in the birth, or sacrificing them to demons, at the instance of the ombiaffes or priests, who hold an uncontroled power over their minds.

Like the ancient Romans, these people have what they call their lucky and unlucky times, by which their actions are in general governed.

The same language is spoke throughout the island, though differently pronounced in different provinces.

The inhabitants of Madagascar are tolerably expert at casting up sums. Like the Arabians and Europeans, they reckon from one to ten, and after ten add the number one, as far as twenty.

With respect to their weights and measures, they use none higher than a drachm: for as they weigh no articles whatever, gold and silver excepted, drachm weights are deemed sufficient, all other commodities being sold by way of barter or exchange.

Madagascar paper is made with fewer instruments and engines than the European. The bark of the tree Avo is boiled two days in good lye, made of the ashes of the same tree, till it becomes soft and supple, then washed in clear water, beat to a proper consistency, and afterwards poured on mats made of exquisitely fine reeds, twisted and regularly joined together, in order to be drained, and become paper. After this it is placed on a leaf of ballifier, oiled with menachil, to dry in the sun. Each dried leaf is afterwards dipped in a decoction of rice, to prevent it from remaining spongy; then being dried once more, it becomes smooth, even, and fit for use. Their ink is extracted, by way of decoction, from the wood called arandranto, which is likewise made use of by the principal people for building. The extract being mixed with verdigris, becomes exceeding black. The pens are made of bamboo, and are cut to the same size, fashioned after a similar manner, and rendered almost as transparent as European quills.

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The trade of this island is rather of a domestic than foreign nature, as the natives have very confined ideas, and imperfect notions of foreign traffic. Among themselves they barter commodity for commodity, as no such thing as currency is established throughout the whole island. Even if they obtain any gold or silver coins from the Europeans, who sometimes touch here, they immediately melt them down, in order to convert them into ear-rings, bracelets, &c. The domestic trade is of this nature: the people of the cotton provinces take care to cultivate that article, and then take it to the provinces which abound in cattle, rice, &c. Having trucked or bartered commodities, the wants of each are supplied; for those who have plenty of provisions are by these means supplied with cloathing, and those who can easily procure apparel in their own country are furnished with provisions, in which their own provinces might be deficient. Thus the exchange of the produce of one province for that of another is the whole of their domestic, or inland trade.

The foreign trade, or rather traffic, which some of the inhabitants carry on with the European ships that sometimes touch here, consists of exchanging fresh provisions, sapphires, rubies, emeralds, cornelians and other precious stones found in the country, &c. for yellow wares, hard wares and small wares of all sorts, looking-glasses, beads, fire arms, coral of any size or colour, pierced through for stringing, &c.

Hence their riches consist in the wares and commodities which they thus procure; in the bills, hatchets, knives, lances, iron and steel spades, lammers, &c. which they make; in the slaves they take in war, or steal in times of peace; in the cattle which they breed; and in the lands which they cultivate.

Most of the princes or sovereigns of the different territories in this island are related to each other, and so are their great lords and inferior subjects, by continual intermarriages; yet they are perpetually quarrelling with and waging war against each other; private family disputes often occasion open ruptures, and the resentment of an individual will induce some thousands to commit hostilities. These domestic wars are pursued with more rancour and hatred than a war with a foreign enemy would be; for when relations or friends differ, they entertain a greater implacability against each other than strangers, when they happen to be at enmity. This sentiment is finely illustrated in the following lines by William Whitehead, Esq. poet laureat, in his ode for the new year, performed before his majesty on the 1st of January 1778.

When rival nations, great in arms,  
Great in power, in glory great,  
Fill the world with war's alarms,  
And breathe a temporary hate,  
The hostile storms but rage awhile,  
And the try'd contest ends;  
But ah! how hard to reconcile  
The foes who once were friends.

Each hasty word, each look unkind,  
Each distant hint that seems to mean  
A something lurking in the mind,  
Which almost longs to lurk unseen.  
Each shadow of a shade offends  
Th' embitter'd foes who once were friends.

That pow'r alone, who fram'd the soul,  
And bade the springs of passion play,  
Can all their jarring strings controul,  
And form on discord concord's sway.  
'Tis he alone whose breath of love,  
Did o'er the world of waters move,  
Whose touch the mountains bends,  
Whose word from darkness call'd forth light,  
'Tis he alone can reunite  
The foes who once were friends.

In war their engagements are seldom regular: they chiefly depend on surprize and ambuscade, and sacrifice courage to stratagem. When the prospect of advantage offers, they usually assemble privately, act with the utmost caution and privacy, gain the enemy's frontiers by forced marches in the night, and attack them suddenly and unexpectedly: if success attends their arms, they commit the most cruel ravages: if they meet with an unexpected repulse they retreat with the utmost precipitation. But good or bad success are equally fatal to the country; if they are fortunate they destroy all before them as they advance, if unfortunate, they lay the country waste as they retreat.

Sometimes the prince of a territory gives notice to the lords, who are his subjects, to assemble their forces separately, and to march by different routs to a certain place of rendezvous, in order to come suddenly upon, and attack the towns of their enemies, which they surround, and advance to with the most dreadful shouts; and if successful, they massacre all they meet with in them, sparing neither age or sex. After this sanguinary heat is over, if they meet with any other of the adverse party, or overtake any fugitives, they make slaves of them; but usually put to death those who are allied to the chiefs, fearing, if they should survive, they will at some future time become formidable.

If they are threatened to be attacked by others, they change their place of residence, drive their women and cattle into the most private recesses, or places that are difficult of access, and consequently may be easily defended. Thus their passions prompt them to plunder each other, and their perpetual dangers insensibly give them policy; but during these ravages all parties think themselves right: the prince thinks it his duty to prevent any neighbours from becoming too powerful for his own people, and fancies it incumbent on himself to crush such aspirers: the people deem it their duty to obey their prince, who has their good at heart; all see through the medium of their passions, and fancy the means just if the motive or proposed end is so. It is self-love and reason at strife, and the improper use of either occasions all their miscarriages.

Two principles in human nature reign;  
Self-love, to urge; and reason, to restrain;  
Nor this a good, nor that a bad we call,  
Each works its end, to move or govern all:  
And to their proper operation still,  
Ascribe all good; to their improper, ill.

Self-love, the spring of motion, acts the soul;  
Reason's comparing balance rules the whole.  
Man, but for that, no action could attend,  
And, but for this, were active to no end:  
Fix'd like a plant on his peculiar spot,  
To draw nutrition, propagate, and rot;  
Or, meteor-like, flame lawless through the void,  
Destroying others, by himself destroy'd.

Modes of self-love, the passions we may call:  
'Tis real good, or seeming, moves them all;  
But since not ev'ry good we can divide,  
And reason bids us for our own provide;  
Passions though selfish, if their means be fair,  
Lift under reason, and deserve her care;  
Those, that imparted, court a nobler aim,  
Exalt their kind, and take some virtue's name.

Sometimes parties of only 40 or 50 are sent to plunder and destroy the lesser villages and hamlets, and these light detachments are called fanvoue. If opportunity serves, the towns are reduced to ashes; but if they are under any apprehension that the flames will exasperate the neighbouring inhabitants, who might immediately pursue them, or cut off their retreat, they satisfy themselves with only plundering the towns without burning them.

Their weapons are different in different parts of the island. Some make use of a dart, with an iron point long



long and thick, and carry besides 15 lesser darts. Others use an ample shield, and a large dart called caubahi, but the generality use lances as well as darts; and the great men carry fire arms; for to carry a lance only is the badge of being a person of common or vulgar rank; but to bear a gun upon the shoulder shews dignity, and indicates that the bearer ranks in the first class.

The Madagascarians have little notion of discipline. When an enemy falls he is immediately pierced thro' with darts, by as many as can get near him, and his throat is afterwards cut from ear to ear.

During the time of war the women keep continually dancing (alternately) by day and night, never sleep or eat in their town houses, and however addicted to incontinency, upon no account whatever suffer the company of another man whilst their husbands are exposed to danger, persuaded that they (the husbands) would be killed or wounded, by infidelity in their absence, and believe them to be animated by their continual dancing, and their strength and courage encreased; wherefore they keep up their dancing during the war, by the most superstitious observance of the customs and ceremonies.

When peace is made between contending princes, they bind themselves to amicable behaviour by solemn, and, we may add, horrid imprecations.

The perpetual enmity in which the Madagascarians seem to live with each other arises either from jealousy or theft; but while the former occasions many private animosities, the latter usually terminates in war. Princes and nobles themselves make no manner of conscience of stealing their neighbour's cattle privately, and their neighbours return them the compliment whenever an opportunity offers. In this manner it sometimes only prompts to retaliation; but, at other times, it occasions open hostilities.

During some part of Mr. Drury's captivity in this island he was a slave to a chief of great consequence, who was, however, very fond of stealing his neighbour's cattle privately. As the distress of Mr. Drury, when he first went with his master on one of these expeditions, is rather whimsical, we shall quote it for the entertainment of the reader. "My master (says he) attended by several of his slaves, took me with him one evening into the woods. I observed great preparations made for killing and dressing a bullock, or some such thing; but there being none to kill, and it being then dark, I perceived that they walked with great circumspection, talked softly, and testified all the symptoms of some secret design: upon this the tears stood in my eyes, imagining that they intended to cut me up, and make a meal of me; but my fright was soon over when I saw two slaves hauling along a bullock by a rope fastened to his horns, and my master striking his lance into his throat in order to dispatch him. They immediately cut up his carcase, and dressed the entrails after their own manner. The booty was equally divided, and I observed that each man took care to hide his portion in some private place, from whence he might convey it away by night. As soon as our business was over we parted, some one way and some another, for fear of being taken notice of. I now plainly perceived that we were all this time plundering our neighbours."

After the men return from war, or from a grand hunting match of wild cattle, when they enter their town or village the wives and slaves of the chiefs come creeping from their respective huts, and lick their feet in a most respectful manner; and when this ceremony is performed, the wives and slaves of the other great men, and even the wives of slaves themselves, all act in a similar manner to testify their homage and submission to their respective husbands; but when they return from their thieving-matches, or stealing their neighbour's tame cattle, not the least notice is taken of their having been absent.

As the hunting of wild cattle is one of the principal diversions of these people, we shall give some account of the nature of it in the words of Mr. Drury, as his

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relation is both more authentic and more curious than any other. "It was now night (says he) and they were going a beef-hunting: when they set out on purpose to kill the beasts, they always make choice of the darkest nights. They permitted me, on my request, to accompany them, but first ordered me to wash myself, as they themselves did, that we might not smell either of smock or sweat. I would have taken two lances, according to custom, but they obliged me to leave one behind me, lest two together might rattle in my hand. These cattle feed only in the night, and if all these precautions were not taken they could never be surprized, for they are always on their guard, snorting with their noses, and listening after their pursuers. We can hear them roar and bellow a great way off; from which we know where they are, and we are forced always to go round, till they are directly to the windward of us, for otherwise they would soon scent us. As soon as we had got the wind and cattle right a-head, and were within hearing, we walked with all the circumspection imaginable, cropping the top of the grass with our hands as close as possible, to mimic as well as we could the noise a cow makes when she bites it. The moment they heard us, they were all hush, not one of them bellowed or grazed, but seemed to listen with the utmost attention; which, when we perceived, we all stood still likewise without a whisper; whilst three or four, who understood the nature of it best, continued cropping the grass. When the cattle had listened till, as we imagined, they took us for some of their own species, they returned to their grazing, and we walked with caution nearer; still mimicking them as we moved softly along. Deean Murnanzac (one of the chiefs) ordered me to keep behind, lest they should discern my white skin, and be startled; he also gave me his lambe to cover myself, which was a large piece of black silk, so that if I had been near them they could have seen nothing but my face, the grass being above knee deep.

"At length we got amongst them, so that one of our men, as he told me, with some grass in his hand, and under the cover of a bush, took hold of the dug of a cow, and, finding she gave no milk, concluded she was not lean; for which reason he struck his lance instantly into her belly, and drew it out again, making no other motion. The cow, thus wounded, will give a spring, perhaps, and make a noise, as if another had run her horns against her; but this is so common among them, that the herd is not any ways disturbed by it; so that our people struck three or four after this manner, and left them with an intention to come the next morning and trace them by their blood; for it is very dangerous to keep too near them in the night. As soon as they find themselves sorely wounded, they run from their companions, and will attack the first man they see. They are generally found actually dead, or fallen down in some wood, or shelter of bushes, as if they industriously endeavoured to conceal themselves.

"A day or two after this beef-hunting we had an accidental diversion of another kind: our dogs had got the scent of some wild hogs that were got into a thicket and were very busy running round it, but could find no entrance for a considerable time. At length, however, they found the path which the swine had made, and attempted to enter the wood by it: the passage was defended by a large boar, who fought the dogs with great fury, and wounded one of them in a very desperate manner: now what with the dogs on the one hand, and the swine on the other, there was such a yelping, grunting, and howling, that the woods rang with their noise, and one would have imagined all the hogs in the island had met there by consent. We laid down our burdens, and some of us went up to them armed with guns and lances; Deean Murnanzac shot the boar that wounded his dog, whereupon another, in an instant, defended the entrance; and fought so resolutely, that neither the dogs or ourselves could come near the cattle that were within, till we had made a passage behind them with our hatchets and lances; and then fired upon some of the most

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resolute

resolute who turned upon us. The rest, perceiving themselves attacked behind, fought their way through the dogs, and ran away with the dogs after them; when words cannot describe the noise there was, especially after a number of them were wounded.

With respect to religion, the people of this island have no mosques, temples, or any stated places of worship, and entertain a very imperfect notion of religion in general. They offer sacrifices, and those of the most horrid nature, on particular occasions. Some of them observe the Jewish sabbath, and are said to have some knowledge of events recorded in sacred history, from whence it has been conjectured that they are descended from the Jews; but the greater part are idolators.

The inhabitants of Madagascar practise circumcision, the ceremony of which is performed every third year; at which time they build a hall raised upon wooden pillars, and encompassed with a pallisade of stakes. The great lord of the province kills a bull, and having spilt the blood of it, mixed with honey-wine, round the building, he opens the pallisade, and plants at that opening a banana-tree with leaves and fruit, on which he hangs a girdle, tainted with the blood of the bull; after which that place is looked upon as sacred: no person approaches it but with the utmost respect, and none enter it. The fathers of the children who are to be circumcised fast during the first eight days of the moon of March; and the last day they walk abroad two and two, carrying the children on their shoulders, wrapped up in paans. The young men who are not married follow them, and holding their sabres in their hands, they make threatening motions with them, as though they were going to attack an enemy. After they have walked three times round the donac, or lord's house, they stop before the door, and dividing themselves into two troops, they exercise themselves a long while in feigned attacks, till being tired at last, they are obliged to sit down on mats prepared for them. The next day a priest, or marabut, performs some ludicrous rites. The day appointed being come, the lord, sitting at the entry of the hall, receives, on a table covered with paans or carpets, the offerings of the mothers. Then he enters into the hall, and sits down in the middle of it, and the fathers holding their children on a very smooth stone, the lord performs the operation; which done, the father immediately cuts the throat of a chicken, makes the blood of it drop on the ground, and gives the child back to the mother, who dipping cotton into the blood of the ox that has been killed, and into that of the chicken also, ties it about the wound.

The following is their method of thanksgiving after a successful war. The inhabitants have in all their houses a small portable utensil, which is devoted to religious uses, and is a kind of household altar, which they call the owley. It is made of a peculiar wood, in small pieces, neatly joined, and making almost the form of a half-moon, with the horns downwards, between which are placed two alligators teeth. This is adorned with various kinds of heads, and such a sash fastened to it behind, as a man ties about his waist when he goes to war. They bring two forks, and fix them in the ground, on which is laid a beam, slender at each end, and about six feet long, with two or three pegs in it, and upon this they hang the owley. Behind it is a long pole, to which a bullock is fastened with a cord. They have a pan full of live coals, upon which they throw an aromatic gum, and plant it under the owley. Then they take a small quantity of hair from the tail, chin, and eye-brows of the ox, and put them on the owley. Then the ombias uses some particular gestures with a knife in his hand, and makes a formal incantation, in which the people join. In the next place they throw the ox on the ground, with his legs tied together, and the priest cuts his throat. Thus the ceremony ends, and this is deemed an oblation for having obtained a victory over an enemy.

The political and civil government of Madagascar seems, upon the whole, founded upon principles of rectitude, and thereby tending to salutary purposes. There are obligatory laws on the princes, as well as on individual subjects. Provisional laws, respecting retribution, restitution, criminal conversation, assaults, thefts, &c. are calculated to secure the property, honour, and persons of the people, and would do credit to the most civilized state. Their laws are as follow.

To lie with one of the sovereign's wives is death by the law of the prince, or the prerogative law.

If a man borrows an ox or a cow of his neighbour, and does not return it in a year's time, six calves are looked upon as an equivalent for the ox; and if he neglects payment at that time, those calves are supposed to be three steers, and three heifers, and their increase, which, by a fair computation, arises by their growth and production, is the man's right of whom the beast is borrowed. And if it goes on for ten years, or any longer term, it is computed what three bulls and three cows might produce in that time, and all that produce is due to the creditor.

If a man has criminal conversation with the wife of another man who is his superior, he forfeits thirty head of cattle, besides beads and shovels in abundance; but if the men are of equal degree, then the fine is only 20 head of cattle.

If any one maliciously assaults another, and breaks a leg or an arm, he is fined fifteen head of cattle, as a forfeit to the party injured.

If any one breaks the head of another, and the aggrieved party has not returned the blow, he receives three beeves by way of damage.

If any one steals another's hive of honey, and is caught, the fine is three iron shovels; for it is to be observed, that iron shovels, hoes, &c. are a kind of small money with these people; for here is no trade but by barter, or the exchange of one commodity for another, therefore they are very exact in proportioning the value of different articles.

If one man's cattle break into another's plantation, the owner, for every beast found there, must give an iron shovel.

If two men quarrel, and one happens to curse the other's father or mother, whether they be living or dead, and his antagonist has so much command of himself as to refrain from cursing the other's father or mother, he recovers two beeves as a compensation.

If any one is found guilty of stealing Guinea corn, callavancas, potatoes, or the like, out of any of the plantations, he forfeits a cow and a calf to the owner, or more, if the damage done is supposed to require a greater forfeit.

#### HISTORY OF MADAGASCAR.

**T**HERE are no accounts of this country to be depended on till the year 1642, when a French officer obtained permission from Cardinal Richlieu, for nine years, exclusive of all others, to send ships and forces to Madagascar, and the neighbouring islands, in order to establish a colony, plantation, and commerce. This gentleman erected a society for this purpose, under the name of a French East India Company, and the grant was drawn out, with the addition of ten years more privilege, or, in other words, extended to the year 1661. In the interim, that is immediately subsequent to the making out of the grant in 1642, the first ship was sent under the command of Captain Coquet, who was going to load ebony at Madagascar, on the account of himself and some private merchants; but had orders to take with him two governors, whose names were Pronis and Fonquenbourg, and twelve other Frenchmen; these being commanded to land and remain there, till the arrival of a ship from France, which was to sail in November.

Coquet got to Madagascar in September, having, in his way, anchored at the Isle of Bourbon, which he took

took possession of in the name of the king of France; touching afterwards at the Isle of St. Mary he did the same; and arriving at the Bay of Antongil, in Madagascar, he acted in a similar manner: Pronis and Fouquenbourg were at length landed in the port of St. Lucia, in the province of Manghabei.

The expected ship from France arrived on the first of April, in the ensuing year. It was named the St. Lawrence, and was under the command of Capt. Giles Resimont. This officer brought seventy men with him to reinforce Pronis. The inhabitants, jealous that the French would obtain too firm a footing in their country, meditated on opposition; but their intentions were prevented, or at least delayed, by the prudent conduct and timely presents of Pronis. Upon this success, Pronis sent 12 men to penetrate into the province of Matatan, six of whom were cut off by the natives, and the rest compelled to retreat; and soon after Captain Resimont's son, and six sailors, were murdered in the province of Vohitsbang. This opposition was owing to the secret intrigues of the leading men in Anossi, who, from their maritime situation, did not dare to offend the French themselves, but stirred up the people of other provinces, to oppose and murder them upon all occasions.

In 1644 Pronis thought proper to remove from St. Lucia to the Bay of Tholongare, where he began to fortify himself; and having reduced almost the whole province of Anossi by force of arms, he built Fort Dauphin, the situation being excellent, the harbour commodious and finely sheltered, and the entrance very convenient for shipping of any burthen. Behind the fort he erected several other buildings, with large enclosures, which produced various sorts of fruits, kitchen herbs, &c.

In the year 1650 the fort took fire by some unforeseen accident, and was totally destroyed. Soon after, however, it was rebuilt, and strongly garrisoned; the French being always at variance, and frequently at war with the natives.

In the year 1651 the celebrated French governor Flacourt, at the head of 80 Frenchmen, and a great number of armed Negroes, ravaged the country to a considerable distance from the fort, carrying off great quantities of cattle, and destroying all the houses and huts in his way. This occasioned the natives to conceive an extraordinary aversion to the French; and what added to their dislike was, that whenever any prisoners fell into the hands of the French, they looked upon them all in an equal light, and sold them indiscriminately to the then Dutch governor of the Island of Mauritius, not making any distinction between decans or lords, freemen or slaves; or shewing any greater respect to their ladies, when captives, than to women of a lower rank. The French finding, at length, that the idea of conquering Madagascar was chimerical, and that the danger and expences of maintaining a colony, and keeping up a fortress here, were not recompensed by the profits accruing from the settlement, thought proper at once to abandon the island, and all projects relative to it.

The traditional accounts given by the natives of the attempts made by the French to settle on and subdue Madagascar, being extremely curious, we shall extract them from Drury's narrative of his captivity upon this island.

"This part of the country, to which the French have given the name of Port Dauphin, is called, in the Madagascar language, Antenosa. There came hither, upwards of a century ago, two French ships, but on what account I cannot learn. However, they came to an anchor close under land, in a very good harbour. The captains observing that there were plenty of cattle, and all provisions, and a very good soil, determined that one of them should stay here, and establish a settlement. Hereupon they cast lots who should continue on the island, and the person on whom the lot fell was Captain Mesmerrico.

"This Captain Mesmerrico landed with 200 white men, well armed, and provided with store of ammunition, and other necessaries for the building of a fort, which they immediately began. No sooner had the natives observed their intention, but they used their utmost art and industry to prevent them. This created a war, in which the French were the victors, who took, at several times, a great number of prisoners. In this war the king of Antenosa and his brother were killed; and amongst many other children that were made captives, the king's son was one. When the French had suppressed the natives, and completed their fort, the ship set sail for France, and carried this young prince, and several others of distinction, to that kingdom.

"In about a year after this expedition, the natives began to be better reconciled to the French: notwithstanding they were secretly disgusted at the indignity offered to their young prince, and could by no means relish the government and direction of foreigners. However, the French, by their artful and cunning deportment and insinuations, gained so much friendship amongst them, that they married, and lived up and down in several towns, at some distance from each other, and not above five or six in a place. They occasionally assisted the natives in their wars against a king that resided to the northward, whom they defeated, took a great number of slaves, and many cattle. In this manner they lived for some years in great tranquillity, neglecting their fort, and extending themselves all over the whole country of Antenosa; but at last, as their families grew numerous, the natives grew jealous; and recollecting how inhumanly they had treated their prince, and perceiving them thus scattered and dispersed, they thought this a favourable opportunity to free themselves from a foreign yoke. Hereupon they formed a conspiracy to cut off all the white men in one day, and the Wednesday following it was put into execution, not leaving a white man alive in Antenosa.

"Soon after a French ship came there as usual. The maurominters, or slaves, who retained a respect for the French, got a canoe, and went off to them, and informed them that their countrymen were all massacred. The captain was startled, and deeply concerned at this melancholy news, but could not revenge their cause, being glad to steer another course, without making the least attempt to go on shore.

"Having nobody now to interrupt them, they put their government into its original form, and made choice of one for their king, who was the nearest related to the former, there being no other son but him whom the French took captive. Under this new king's direction they lived peaceably and quietly for several years, no French ship ever presuming to come near them; but now and then an English ship paid them a visit; and they traded in a very fair and honest manner with the officers on board.

"Some years afterwards a French ship, homeward bound from India, happened to be in great distress for want of water and provisions, and could not compass the Cape. Port Dauphin lay very commodious for the captain, but he knew that the natives were their implacable enemies, nor was he ignorant of the real occasion, and therefore resolved to make use of the following stratagem. Under a pretence of being sent ambassador from the French king, he went on shore in great pomp, and with proper attendants. The ship lay at anchor as near the shore as possible, in order to be within reach of their guns, in case any acts of hostility should be shewn them. The natives who came down to them, asked if they were English or French? They replied the latter; but they were come by express orders from the French king with some valuable presents, and were inclined to make a treaty of peace. The king they had last chosen, whom I mentioned before, died about a month before their arrival, and no new one was then elected in his stead; but the old queen (mother of the young prince whom the French had so clandestinely conveyed away some years before) being then alive,

gave directions that the ambassador should be conducted to her house. His men carried a great many things, of no great value, amongst them, but such, however, as they knew would be highly agreeable in this country. These were formally presented in the name of the French king, and the queen testified her satisfaction in the reception of them, and by entertaining the captain in the most elegant manner she could devise. This day passed in compliments, mutual presents, and such other ceremonies as were consistent with their ideas of public grandeur. The next day she sent for the captain, and informed him, that she expected his men, as well as himself, should take the oaths according to the custom of her country.

"The captain having readily agreed to her proposition, the ceremony was performed after the following manner. The holy owley, of which we have already given some account, was brought out, and hung upon a piece of wood laid cross-ways on two forks, all which were cut down on this solemn occasion, as was also a long pole, to which a bullock was fastened. This was provided by the queen, and when killed, they took part of the tail, and some of the hair of the nose and eye-brows, and put them on some live coals that were under the owley: they then took some of the blood, which they sprinkled upon it, and upon the beam whereon it hung: the liver also was roasted, and a piece placed on it: two other pieces were put on two lances, which were stuck in the ground betwixt the queen and the ambassador. The queen swore first to this or the like effect:

*"I swear by the great God above, by the four gods of the four quarters of the world, by the spirits of my forefathers, and before this holy owley, that neither I, nor any of my offspring, nor any of my people, who assist at this solemnity, or their issue, shall, or will wittingly, kill any Frenchman, unless he proves the first aggressor: and if we, or any of us, mean any other than the plain and honest truth by this protestation, may this liver, which I now eat, be converted into poison, and destroy me on the spot."*

"Having repeated this form of words, she took the piece of liver off the lance, and eat it; and when she had done, the sham ambassador did the same.

"The captain, or quondam ambassador, stayed on shore about three or four days after this solemn contract, and sent on board what provisions his people wanted. A firm friendship being now established between them, they strove who should outvie the other in the arts of courtesey and complaisance. The captain invited the queen to go on board his vessel, and she very readily went, accompanied by several of the chief of her people, who were treated by the captain with great magnificence, and to her entire satisfaction. She returned on shore in the ship's boat, and stood looking about her for some time after she was landed. The Frenchmen, not regarding the presence of the black queen, stripped, and swam about to wash and cool themselves. The queen, observing the whiteness of their skins, indulged her curiosity in looking on them. At length perceiving one man whose skin was much darker than the rest of his companions, as he came towards the shore, and was going to put on his cloaths, she espied a particular mole under his left breast. She went to him immediately, and looking more wishfully on it, would not permit him to put on his shirt, but claimed him as her son, who had been carried away when a child many years before, and had not patience to contain herself, but ran to him (crying for joy that she had found her son) threw her arms about his neck, and almost stifled him with kisses. This surprized all the people, as well blacks as whites, till having recovered herself a little, she turned to them, and told them, this was her son, and shewed them the private mark. They who had known the prince drew near, viewed the mole, and acquiesced with her, that it must be he, and no other. The Frenchmen could not tell what to make of this odd discovery, nor what might be the fatal consequences that might possibly attend it.

"The captain, therefore, taking the man aside, advised him to give as artful answers as he could to what questions they should ask him, for their safety's sake. Now there were several blacks who spoke French, and by their means the Frenchmen as soon understood the queen as they did. She desired they would ask him if he knew the country he was in? He answered, he could remember nothing of it, for he was carried from his native place when a child. She asked him if he knew her? He said he could not pretend to say absolutely that he did, but he thought she bore a great resemblance to somebody he was much used to when young.

"This confirmed them more and more in their opinion. As to his being white skinned, they thought that might easily be from his wearing cloaths during the time he was absent from home. His hair was as black as theirs; so that it was concluded it must be their prince. The old queen was transported with joy at finding her son; and the natives were for choosing him their king directly, he being the next heir. They asked him what was his name? He told them he never remembered that he was called by any other name than that of Samuel: but they gave him what they thought was his original name, compounded with Tuley, which denoted his return, or arrival; so they called him Deean Tuley-Noro, (deean being an universal title of honour, and signifying lord,) and he was also further saluted immediately with the title of Panazker, that is, king of Antenofa.

"The captain, and other Frenchmen, were surprized to find the man play his part so dextrously, not perceiving, at first, that he was in earnest, and was as fond of being their king, as they were of electing him, though it was in so heathenish a place. He had here 12,000 fighting men immediately under his command, and a fine, plentiful country to live in at his pleasure.

"The ship's crew sailed away, and left him behind them; but as often as the French had occasion for what this island afforded, they made it a constant practice to put into Port Dauphin, and traffic with him.

"About three years before we were cast away, a French ship happening to be there, some of the men got drunk on shore, and, in a quarrel with some of the natives, told them that king Samuel was not their lawful prince, but that he was still resident in France. This might have proved of very fatal consequence to him, but he took such care to prevent it as no one could justly blame him for: he sent for the man who made this public declaration, and ordered him to be shot to death. He likewise commanded his companions to depart forthwith, and assured them, that if ever they, or any of their countrymen, presumed to come within his territories again, they should feel the weight of his resentment."

Besides Port Dauphin, the Europeans often frequented the Bay of Antongil, which is situated in the 16th deg. of south lat. and extends above 40 miles to the northward, being near 30 miles broad at its entrance. It contains a small island, which is fertile in provisions, has plenty of fresh water, and a good harbour for shipping. The Dutch had formerly a factory here, which they abandoned, as those left to take care of it were almost sure to fall victims to the bloody dispositions of the natives, or the inclemency of the climate.

St. Augustine's Bay is situated just under the tropic of Capricorn, in 26 deg. 30 min. south lat. being on the western coast of Madagascar, and was formerly much resorted to by Europeans.

Mr. Sahnon says, "It was once expected that the pirates would have made a settlement in this island, and usurped the dominion of it, having six or seven sail of ships, with which they used to infest the Indian seas, and carry their prizes into a place of security on the north-east part of Madagascar, where they possessed themselves of a harbour of difficult access, and defended from storms by the little island of St. Mary, which lies before it, in 17 deg. south lat.

"The



"The court of England, about the year 1700, sent a squadron of four men of war, commanded by Commodore Warren, to drive the pirates from thence; but he finding it impossible to come at them, published a proclamation, in pursuance of his instructions, offering a pardon to all that would come in, except Avery, their leader; but not a man came over to him. The commodore afterwards proceeded to Fort St. George, in the East Indies. This gentleman used his utmost endeavours to meet with the pirates in the seas of India, but to no purpose; and having left one or two of his ships on the shoals near Malacca, he returned with the rest to England. However, his expedition had this good effect, that the pirates durst not stir from Madagascar; and finding they were so narrowly watched, they agreed to divide what they had got, and disperse themselves. Two of them were afterwards taken by the Dutch at Malacca, and being sent to Fort St. George, were brought over to England in the *Howland*, A. D. 1701. What became of Avery himself I could never learn; but it is probable he is dead, or remains concealed in the island of Madagascar."

Later accounts, however, assert, that Avery dissipated his immense wealth, returned poor to England incog. lived many years privately and poorly, and at length died in great indigence and misery, at Biddeford, in Devonshire, concluding thus a life of wickedness in a death of calamity.

#### ISLANDS NEAR THE COAST OF MADAGASCAR.

**T**HE Island of St. Mary, or, as the inhabitants of Madagascar call it, Nossi Ibrahim, or the Isle of Abraham, lies in 17 deg. south lat. about two leagues from the shore of Madagascar, and opposite to the mouth of the river Mananghare. It is about 50 miles in length, from north to south, and almost 10 from east to west. It is surrounded by rocks, over which canoes may pass when the sea is high; but at low tide they are scarcely covered with a foot of water, which renders the coast in general dangerous, and only accessible for shipping at particular places. Various beautiful shells, and great quantities of white coral, abound about this island. The whole is intersected and watered by many rivers, rivulets, and running springs, which give fertility to the soil, and beauty to the scene, enriched on every side with plantations of rice, yams, millet, fruit, vegetables, &c. Sugar-canes grow spontaneously, and the tobacco-plant comes to very great perfection. The air is extremely moist; for there is hardly a day in the year but it rains some time within the twenty-four hours; and it often rains a week together without intermission. The cattle are fat and good. Ambergris is found about the eastern shore; and the island abounds with various gums, particularly that excellent one called *tacamahaca*. Since the French were settled on the Island of St. Mary, it became much more populous than before: nor dare the neighbouring inhabitants of Madagascar now set a foot on the island, though they formerly used to carry fire and sword amongst the poor natives, and were a great scourge to them. At present there are ten or twelve villages, and near 1000 inhabitants, who employ themselves chiefly in cultivating rice, yams, peas, beans, &c. They are likewise very fond of a fish called *hourils*, which they catch either by nets or hooks, and eat or sell them, as their necessities require. Their religion is Paganism, intermixed with some particles of Judaism; and they keep on good terms with Christians, though none of them have been known to become proselytes.

To the south of the Island of St. Mary is a small island, separated by a narrow channel, not above three fathom over, so fertile, rich, and abundant, that the inhabitants of the Island of St. Mary send their cattle hither to fatten, and lay out large plantations of rice, corn, roots, and fruits, notwithstanding which they have not thought proper to plant a colony on it.

The Island of Diego Roderiguez is situated in 19 deg. 15 min. south lat. about 22 leagues to the eastward of Madagascar, and is uninhabited.

In the 16th deg. of south lat. are situated the islands called by the Portuguese *Ilhas, Primieras*, and other islands called *Angoras*, which are four in number; but these islands contain nothing worthy of attention.

There are several small islands called *Utiques*, opposite to Cape St. Sebastian, on the coast of Sofala, and under the lat. of 24 deg. 6 min. from the continent, and which stand off St. Sebastian, on the north-west end of Madagascar, east of the Comoro Islands. They produce rice, millet, and great abundance of cattle. There is also ambergris found on the sea-coast, which the people collect and export to different parts of the continent: but the most valuable product of these islands is a pearl fishery.

The inhabitants are Negroes, and resemble those of Madagascar, both in persons and dress. Their religion is Paganism, with some faint gleams of Judaism; and they are exceeding superstitious, being extremely fond of attending to predictions, though their lives are usually rendered unhappy thereby; and, indeed, how can it be otherwise? for if we believe that some certain good is destined to attend us, we groan under the present burden, and are anxiously miserable for its arrival; while, on the contrary, if we fancy that some evil will assuredly befall us, we feel it poignantly in expectation, and are truly unhappy, in the excruciating idea of what may chance to happen. Then how impious must they be who attempt to pry into futurity, and to search for that which Heaven hath so wisely concealed! And how kind is Providence to hide from us so cautiously, that which, if known, would only render us the slaves of either hope or fear.

Heaven from all creatures hides the book of fate,  
(All but the page prescrib'd their present state;)   
From brutes what men, from men what spirits know,  
Or who could suffer being here below?  
The lamb thy riot dooms to bleed to day;  
Had he thy reason would he skip and play?  
Pleas'd to the last, he crops the flow'ry food,  
And licks the hand just rais'd to shed his blood:  
Oh, blindness to the future, kindly given,  
That each may fill the circle mark'd by heav'n,  
Who sees with equal eye, as God of all,  
A hero perish, or a sparrow fall;  
Atoms or systems into ruin hurl'd;  
And now a bubble burst, and now a world.  
Hope humbly then, with trembling pinions soar,  
Wait the great teacher Death, and God adore.  
What future bliss he gives not thee to know,  
But gives that hope to be thy blessing now.  
Hope springs eternal in the human breast:  
Man never is, but always to be blest.  
The soul uneasy, and confin'd from home,  
Rests and expatiates in a life to come.

There are several other islands near these coasts, but they are all small, many of them uninhabited, and none of them contain any thing in particular that is worthy of description.





## C H A P. XXIII.

## ISLANDS NEAR THE COAST OF ZANGUEBAR.

**T**HERE are a number of islands on this coast, but the generality of them are very small and uninhabited. We shall, therefore, only take notice of the most considerable; which are the following.

## M O S A M B I Q U E

**I**S situated in a gulph, in the 15th deg. of south lat. and about two miles from the coast. Before the island, and next to the shore, are two smaller ones, which seem as if they had been formerly joined with the main land. One of these is called St. George's, and the other St. James's; but they are both small, and without any inhabitants.

Mosambique is very small, being not above a mile and a half long, and three quarters of a mile broad. The land is smooth and even, and the greatest part of it covered with white sand. The air is very sultry and unwholesome. The inhabitants have no other fresh water than what arises from a small spring situated about the center of the island. Though the soil here is very dry and sandy, the gardens, from the assistance of water brought from the above spring, produce oranges, lemons, ananas, and fig trees.

Here are great numbers of black and small cattle, particularly sheep, whose rumps are of an enormous size. They have likewise some hogs; as also a kind of fowl, whose feathers and flesh are black, and when boiled, the water is of the colour of ink, but the flesh of the bird is very delicate and wholesome.

The natives are short of stature, very black, and have curled hair like the wool of a sheep. They are naturally cruel, deceitful, and enemies to strangers; but as they are very timid, the Portuguese, who are masters of the island, keep them under tolerable subjection. The men wear only a small piece of cloth wound round the waist; but the women have a kind of petticoat of coarse cotton cloth, which reaches from the middle to the ancles. They wear round their necks strings of coral, and beads of various colours. In their ears they have brass rings; and on their arms bracelets, made of brass or tin. Some of them are Christians, others Mahometans, and the rest idolaters.

The Portuguese built a town on this island, which is called by the same name. This town is of infinite advantage to them, as their ships not only stop and refresh here in their way to the East Indies, but it also secures their trade with the neighbouring nations, particularly those of Sofala and Monomotapa, from whence they take great quantities of gold. The houses in this town are tolerably well built; and they have a convent and an hospital for the sick, both of which are large and handsome buildings. Here is likewise a fort, which is much larger, and better supplied, than any the Portuguese have on the whole coast of Zanguebar.

## M O M B A Z A,

**L**YING in 4 deg. 5 min. south lat. has a large town situated on a rock, and defended by a strong castle. The houses are built after the Italian manner; and the castle is the usual residence of a Mahometan prince. The Portuguese were once masters of this island, but they were routed from it by the Arabs about the middle of the last century. This island is watered by a river of the same name, which springs from the mountains of Monoemugi, runs from east to west, and then discharges itself into the sea.

The port of Mombaza is very safe and commodious, and is greatly resorted to by the merchants of the coast of Zanguebar, and other places, for the convenience of trade.

## THE QUERIMBA ISLANDS

**A**RE seated along the coast, from Cape del Gada, in 10 deg. to the 12th deg. of south lat. and extend two degrees, or 120 miles, from north to south. The most remarkable, and largest of them, which gives name to the rest, is Querimba, where the Portuguese have a small fort. This island, which is the most populous of them all, contains a few houses, not contiguous together, but scattered up and down, like so many farm-houses. In the middle of the island is a church, where mass is said by a Dominican priest, sent hither by the archbishop of Goa.

The other islands that go under the denomination of Querimba, are Ibo, or Oibo, Matomo, Macoloo, and Malinda; but they are all too insignificant to merit any particular notice, except the first, which is under the direction of a Portuguese governor, who has a large house, with an extensive garden behind it, and the whole is enclosed with a lofty and strong wall. This island, and that of Querimba, have good harbours for shipping, which is not the case with any of the rest, the channels between them being, at low water, not more than three feet deep.

The Querimba Islands are all well watered with springs, and therefore fertile, producing plenty of dates, oranges, citrons, grapes, pot-herbs, &c. They also abound in good pastures, where are fed great herds of large and small cattle. Most of them have likewise great plenty of game; and the sea about them produces a variety of excellent fish. The inhabitants receive wheat, rice, and dried sweetmeats, from Ormus.

These islands were formerly inhabited by Arabs, as appears from the ruins of several houses, which were built with stone, bricks, and mortar. The Portuguese, when they first came here, not only destroyed the houses, under pretence of their being inhabited by Mahometans, but they even carried their cruelty so far as to murder all the people, without sparing either age or sex. It was owing to this cruelty that these islands continued many years uninhabited; till, at length, some Portuguese, from Mombaza, Mosambique, and other parts, came and settled on them. At first each family took possession of an island, where they built a house, provided themselves with fire-arms, and bought slaves, not only to till the ground, but also to defend their persons. They are now inhabited by Portuguese and Blacks; and they are under the protection of the governor of Mosambique, who sends them annually a judge to decide all differences that may happen amongst them.

To the south of Querimba is a cluster of small islands, not inhabited. They are called by the Portuguese, The Islands of the Whipped or Lashed, because the first time they went to examine them, having a pilot whom they had taken from Mosambique, they found that the perfidious wretch endeavoured to entangle them among those islands, in order to shipwreck their fleet, in consequence of which they punished his treachery by severely whipping him with cords, and from thence the islands received their name.

## M O N I F L A

**L**IES in 9 deg. 30 min. south lat. It is very fertile in rice and millet, and has a great variety of fruit-trees, as also prodigious numbers of sugar-canes. It contains only a few villages, though it is at least 100 miles in circumference.

ZANJABAR,

## ZANJABAR, OR ZANZIBAR,

IS situated in 7 deg. 55 min. south lat. and is about eight leagues distant from the continent. It is a very fertile island, and, in particular, produces plenty of rice, millet, and sugar-canes. It has many forests, in which grow very tall lemon trees, whose blossoms perfume the air for a considerable distance. It abounds with springs of excellent water; and must heretofore have been very rich, since a Portuguese, named Ravasco, during two months that he continued on the spot, took from these islanders 20 vessels, laden with several sorts of merchandize. When the Portuguese first began to appear in these parts, the king of this island promised to pay yearly to his Portuguese majesty a certain

quantity of gold, besides 30 sheep, which a Portuguese captain was annually sent to receive. The chief part of the people that now inhabit this island are Mahometans.

There are two other small islands on the coast of Zanguebar. The first of these is called Lamo, and situated between the 1st and 2d deg. of south lat. Here is a small town, which was the residence of the king; and near it is a good harbour for shipping. The king of this island was murdered by the Portuguese in the year 1589.

The other island, which is called Pate, is situated to the north of Lamo, in the 2d deg. of south lat. It has a small town about the center of it, but it does not contain any building that merits particular notice. The inhabitants are all Blacks, and the chief part of them profess the Mahometan religion.

## C H A P. XXIV.

## THE COMORO ISLANDS.

THE Comoro Islands take their names from Comoro, the largest of them. They are five in number; and the other four are distinguished by the names of Mohilla, Angazeja, Johanna, and Mayotta. They lie opposite the shore of Zanguebar, and north of Madagascar. Comoro, the largest, is not frequented by Europeans, it having no safe harbour, and the natives being averse to commerce with strangers. The reason originated from the cruelties exercised on them by the Portuguese when they first visited these seas; for they not only robbed them of their property, and committed the most dreadful outrages, but also made them captives, and frequently divested them of every earthly enjoyment, by forcing them on board their ships, and then selling them for slaves. It is, therefore, little to be wondered at, that the descendants of these unhappy people should look with detestation on those who had proved themselves strangers to every humane sensation.

Mohilla is very seldom visited, not only from the dislike the inhabitants have to strangers, but also from there not being any place convenient for the reception of ships.

These islands, however, are fertile, and abound with cattle, sheep, hogs, and fowls of various sorts. They also produce sweet and sour oranges, great and small citrons, cocoa-nuts, bananas, honey, betel, sugar-canes, rice, and ginger.

Angazeja is inhabited by Moors, who trade with various parts of the continent, and most of the islands to the eastward, in cattle, fruits, and the other commodities of the island, exchanging them for calicoes, and other cotton cloths. The bread used in this island is made of the kernel of the cocoa-nut, boiled or broiled, and spread over with honey. Their drink is palm wine, a juice extracted from the sugar-cane, and suffered to ferment, or the milk of the cocoa-nut. They never let their women be seen by strangers, without permission from one of the chiefs, or an order to see them, which the stranger brings with him. Many of them write and read Arabic with great facility: and some of them understand the Portuguese, which they learn by means of their intercourse with Mosambique, whither they trade in vessels of 40 tons burthen. The houses are built of stone and lime, made of calcined oyster-shells, with which the walls and roofs are plastered in a very elegant manner, and the roofs and windows covered with palm-leaves, which serve equally as a defence against rain, and the scorching heat of the sun. This island is under the government of ten lords, the constitution being a pure aristocracy.

Mohilla is under the direction of a sultan, whose children participate in his authority, whether male or

female, and govern in quality of viceroys in different parts of the island. All, however, bear the title of sultans, though they are, in some respects, subordinate to the authority of the father: each have their guards, crown, scepter, and all the ensigns and pageantry of majesty, together with a brilliant court, and numerous household. The sultan never goes abroad without being attended by twenty of the principal persons in the island, upon which occasion his dress is a long robe of striped callico, hanging from his shoulders to his heels, with a turban on his head. The people in general wear loose callico gowns, and are continually chewing areka, or betel, in the manner of the East Indians, to whom, in their customs, they have affinity.

Johanna is the most frequented, and best known to Europeans, of all the Comoro Islands; for here they touch for refreshments in their passage to Bombay, and the Malabar coasts of India.

This island lies in 12 deg. 20 min. south lat. It is 30 miles long, 15 broad, and about 90 in circumference. Though some parts of it are exceeding mountainous, yet it is, in general, a very beautiful and fertile spot. The soil is naturally very good, and, from its being well watered by rivers, produces abundance of the chief necessaries of life.

In order to display the beauties of this island, as well as to take the advantage of introducing a proper description of its natural productions, we shall relate the account of an excursion taken by two gentlemen the second day after they landed on this island; which account is as follows: "As we set out pretty early in the morning say they, we made a shift to penetrate about five miles into the country before the sun began to be any ways troublesome; and this was no small stretch, considering the mountainous track we had to go. We had fowling-pieces with us, and the view of excellent sport in shooting, could we have reached the places where we might perceive the game lay; but we could not conquer the ascent of the hills, though we endeavoured to scramble up them on our hands and knees. We were obliged therefore to rest satisfied with what small birds presented themselves in the vallies and hills that were passable. We made our breakfast on pine-apples and the milk of cocoa-nuts. About noon, coming to a beautiful piece of water, we seated ourselves in the shade by the banks of it, to make a second meal, as well as to enjoy the tinkling of several little springs and natural cascades that fell from the rocks, and, according to their distance, seemed to sound a gradation of notes, so as to form a kind of agreeable soothing water music.

"The

"The orange and lime trees, which stood in great numbers about that spot of ground, bending under the weight of their fruit, diffused a most fragrant odour. There were also pine-apples which grew wild, of eleven and thirteen inches in circumference, of a much richer flavour than those we afterwards met with in India. Our guides too made us distinguish a number of goyava, and especially plumb-trees, the size of whose fruit is about that of a damascene, and leaves a pleasing relish on the palate for some minutes after it is eaten. All these growing promiscuously, and without the least arrangement or order, combined with the falls of water, and the stupendous height of the surrounding hills, covered with trees and verdure, and, in their various breaks and projections, exhibiting the boldest strokes of nature, altogether composed what might, without exaggeration, be called a terrestrial paradise, compared to which the finest gardens in Europe, with their statues, artificial cascades, compartments, and all the refinements of human invention, would appear poor indeed! Here it was impossible for art to add any thing, but what would rather spoil than adorn the scenery.

"It was not then without regret that we quitted so charming a spot, after having feasted our eyes with the beauties of it; to which it may be mentioned, as no inconsiderable addition, that there was no fear of wild beasts or venomous creatures to interrupt our pleasure.

The chief cattle of this island are oxen, sheep, and hogs. The oxen are in general of a middling size, and, like those in the East Indies, are remarkable for having a large fleshy excrescence between their neck and back. Their flesh is very sweet, and the excrescence, when kept some time in pickle, tastes like marrow, and is generally preferred either to tongue or udder.

In the woods are great numbers of monkeys of different kinds and sizes, and a beast called mongooz. This animal is about the size of a small cat, and has a head shaped like a fox, with black eyes and orange-coloured circles round the pupil. The hair about the eyes is black, and hangs downwards in a point towards the nose, which is also black; but there is a space between the eyes and nose entirely white, which is continued to the sides of the face as far as the ears. The upper parts of the head, neck, back, tail and limbs, are of a dark brown ash colour, and the hair is somewhat woolly. The under side of the body is white, and the paws are like human hands, with flat nails, except a sharp pointed claw on the second toe of the hinder feet. The tail is long, and the hair thick and soft. Its actions are like those of a monkey. It feeds on fruits, herbs, and almost every thing else, not excepting even live fish. There are several sorts of these animals, which differ only in colour: and they are all very harmless and inoffensive.

The maucaulo is an animal about the size of a cat, with a head nearly resembling that of a fox. It has a lively piercing eye, its coat is wooly and generally of a mouse colour, and its tail, which is about three feet long, is variegated with circles of black within an inch of each other quite to the end. When taken young it soon grows tame. The country abounds with squirrels large and shy, but neither of good shape or colour.

They have fowls and ducks here; also great variety of game, but the inhabitants are so inexperienced in the use both of nets and guns, that very few of them are caught.

The sea here abounds with several sorts of excellent fish, which the natives are very expert in catching, particularly thornbacks, mullets, and a flat fish greatly resembling turbot. But the most remarkable species is the parrot-fish, so called from its mouth, which is made like the bill of a parrot. It is about a foot long, and the colour is greenish, variegated near the head with yellow. The fins are blue, as are also the eyes, which are very sprightly, and have a yellow iris: the scales are very large, and there are two rows of strong teeth in the mouth, with which it breaks open muscles and

oysters. The flesh of this fish is very firm, and well tasted.

The male natives of this island are in general tall, strong, and well proportioned; but the women are not so well made as the men. They have all long black hair, piercing eyes, lips somewhat inclining to be thick, and are in general of a colour between an olive and a black.

The poorer sort live in huts made of reeds tied together, and plaistered over with a mixture of clay and cow-dung; and the roofs are thatched with a kind of matting made of cocoa leaves. The better sort have their houses made of stone and mud.

Their principal food consists of vegetables and milk, which they have here in great plenty and perfection. Instead of oil and vinegar to their sallads, they use a kind of liquid, somewhat like our treacle, which they extract from the cocoa nut.

Persons of rank are distinguished by the nails of their fingers and toes, which they suffer to grow to an immoderate length: they paint them with the alkenna, a yellowish red produced from a particular shrub that grows in the marshy parts of the island. They usually carry large knives stuck in a sash they wear round their waists, some of which have silver, or agate handles, but the generality are made of wood carved.

The common people have no other cloathing than a piece of coarse cloth wound round the waist, with a skull-cap made of a kind of stuff. Those of superior rank have a kind of wide-sleeved shirt, which hangs down over a pair of large drawers, and a waistcoat made thick or light, according to the season of the year; and the very distinguished of all wear turbans on their heads.

The women wear a short jacket and petticoat, with a kind of loose gown, and, when they go abroad, have a veil over their faces. They take great pains in ornamenting their arms, legs, and ears, in the latter of which they have such a quantity of trinkets made of metal, that the lobes of them are so dilated by the weight as almost to touch the shoulders. Their arms and wrists are decorated with a number of bracelets, made of glass, iron, copper, pewter, or silver, according to their respective ranks or circumstances.

Children, from their birth, both males and females, go stark naked till they are seven or eight years of age; a custom they have in common with the orientals, who are not so much governed in it by the heat of the climate, or necessity, as by physical reasons. They imagine that infants are constitutionally more apt to be hurt by heat than cold; and that the free access of the air to all parts of their bodies, is even nutritious, and more favourable to their principles of growth, than if they were sweltered up with swathing clothes, which, they think, rob them of a hardiness conducive to their health. By these means the children are preserved from complaints, to which others are subject, from their cloaths being so binding as to occasion them to cry, and frequently to such a degree, as to terminate, through their straining, into ruptures. This conduct, with respect to their children, appears to be very consistent, and to have the wished-for effect; for instead of meeting with a deformed person, it is very rare to see one who is not admirably proportioned. The Johannians judiciously endeavour to acquire health, which above all enjoyments in this life is certainly the most desirable acquisition.

The natives are in general a plain, simple, well-meaning, inoffensive people, and strictly honest in their dealings. In their manners they retain a great deal of the simplicity of uncultivated nature. The mildness of the climate renders them indolent. They often make use of the liberty, granted them by their laws, of divorcing their wives, upon slight pretences, for the sake of novelty; though they have generally two or three of them, and are confined to no number of concubines they can maintain. They are very forward to beg any thing they like; but far from being disposed

posed to theft. They treat the English, in particular, very cordially and fraternally; not purely from a principle of interest and convenience, which, however, has doubtless some influence, but from gratitude, for the effectual assistance they formerly received from them in their wars with the Mohillians. Being moreover assured, by a frequent intercourse, that they have no design of invading their country or liberty, of which they retain a strong jealousy against other European nations, and of the Portuguese especially; to whose usurpation of the sea-coast on the continent they are no strangers, against which they chiefly, and with great reason, rely on the inaccessibility of their mountains, of which nature has formed to them an impenetrable barrier, and defence of the interior country.

Their language is a corrupt Arabic, mixed with the Zanguebar tongue, of the opposite part of the continent.

Their religion is a compound of superstition and absurdity, and nothing strikes them with such horror as the idea of ghosts and spectres.

In the island are a number of villages, besides the town of Johanna, the residence of the chief, or king; and the number of inhabitants is estimated at 30,000. The town of Johanna contains about 200 houses, most of which are inhabited by the principal men of the country. These are built of stone, but are all very low, except the king's palace, which is both lofty and spacious. The people here suffer strangers to come familiarly into their first apartment, but reserve all the others for the use of their families.

The title of king is justly given to the chief of this island, he having all the essentials of royalty, with an unlimited power over his subjects, both in spirituals and temporals.

Mr. Grose, who was a considerable time here, and to whom we are greatly obliged for many particulars relative to this island, has furnished us with a very curious account of the means by which the sovereignty of it was first acquired, which, for the entertainment of the reader, we shall give in his own words.

"The grandfather (says he) of the present king was an Arab, or Moorish trader to Mofambique, where, on a quarrel with a Portuguese fidalgo, or gentleman, with whom he was dealing for slaves on that coast, he had the fortune to kill his adversary, and was thereon obliged instantly to fly, and put to sea in the first boat he could seize on the shore, when the first land he made was Johanna, where he took refuge. Here, meeting with an hospitable reception, he remained some years in obscurity, until an Arab trunk being driven in there by stress of weather, he made himself known to his countrymen, for whom he procured all the relief the place afforded.

"In the mean time he had so perfectly acquainted himself with the language and manners of the inhabitants, and was so captivated with the fertility and pleasantness of the country, that he not only relinquished every thought of returning to his own, but laid a scheme to obtain for himself the sovereignty of this, in which he was greatly countenanced and assisted by the Arabs, his countrymen, who came into his views, from the advantage they expected to receive from his success.

"He proceeded not on a plan of violence, but of insinuation, in making himself necessary to the natives, whom he instructed in the use of arms, before unknown to them, especially in the assagaye, or lance, which those of any consideration among them now handle with dexterity. This, then, with other methods of war which he taught them, entirely new to these simple people, proving of singular service to them, against the inhabitants of the neighbouring islands, especially of Mohilla, with whom they had constant bickerings, sometimes invading, and sometimes invaded, acquired him such a consideration and authority, that he soon availed himself thereof, and procured himself to be elected their chief or king, and invested with a despotic power. Yet this was not obtained but by degrees, and by great art; themselves, too, being divided among

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one another. As soon, however, as he had carried his point, he made them repent of their credulity and confidence; for not only strengthening himself by calling in some of his countrymen, with their families, but chusing for his guards the most bold and determined of the natives, he was soon in a condition to establish an arbitrary government. Such as endeavoured to oppose him in his pretensions and innovations, he forced from their families, and sold them to the Arabs for slaves, who, on this alteration, increased their resort there for trade, which they still continue. In short, he succeeded so entirely as to overcome all opposition, and to bequeath the peaceable sovereignty to his son, who was about 43 years of age when his father died, and who had no further trouble or contention with his subjects, until also dying a few years ago, he left two sons, of whom the eldest is at present king of the island."

The king resides, for the most part, about nine miles, according to their computation, up the country, seldom coming down to what they call their Lower Town, on the sea-side, but when the European ships are lying there, at which times he is accompanied by a very numerous retinue. He seldom misses going on board the vessels, where the captains regale him in the best manner they are able, after the European fashion, and compliment him, both on his arrival and departure, with a discharge of five guns.

Every captain is obliged to have a licence from the king before he can trade with the natives; but this licence is easily acquired, nothing more being wanting than to compliment him with a few trifling articles of European manufacture.

As soon as a ship anchors in the road, it is immediately surrounded with a number of canoes, hurrying on board with refreshments of all sorts of the produce of the island; and it is diverting enough to observe the confusion and strife among the rowers, who shall get first to the ship to dispose of their commodities. They are sometimes overset when the sea is high, but without any danger to their persons, being excellent swimmers, and lose only their little cargoes of green trade. These canoes are most of them ballanced on each side with out-leagers, composed of two poles each, with one across, to prevent their oversetting. They use paddles instead of oars, and make no distinction of head or stern. Their larger boats, called pangways, are raised some feet from the sides, with reeds and branches of trees, well bound together with a small cord, and afterwards made water-proof with a kind of bitumen, or resinous substance. The mast (as few have more than one) carries a sail or two, which is made either of cocoa leaves, or steer-grass matted together: and in these boats they will venture out to sea for trips of three or four weeks, and sometimes longer.

It was common, some years ago, for the natives, who came off with refreshments to the ships, such as fresh cocoa-nuts, plantains, fowls, goats, &c. to deal entirely by way of barter, for handkerchiefs, rags, glass bottles, bits of iron, and, in short, all sorts of trifling articles, without paying any respect to money. They are now, however, well acquainted with the value of gold and silver, and are not altogether so fond of baubles as they used to be; for if the Europeans want to purchase cattle, fowls, or cowries, they desire to be paid either in specie, fire-arms, or gunpowder. They have likewise fallen upon a method of soliciting those who come there, particularly all passengers, to contribute a dollar or two towards improving their navigation, which they carry on with the African continent; and, by way of persuasive example, produce several lists of persons who have subscribed to that purpose; so that they sometimes collect 30 or 40 dollars a ship, from those who touch here: and when the captains leave the place, they generally make it a point for them to sign, and leave with them, a certificate of good usage.

Thus the most savage inhabitants of the world daily improve in cunning and artifice; though we must not

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from



from thence infer that they grow *wiser*, a common and misapplied epithet for peoples growing more knavish than formerly, which induces some, who are fond of false prudence, to conclude that they are consequently less foolish: but where integrity does not go hand in hand with improvement, we refine away happiness, and sacrifice every social virtue to chicanery and artifice. In the pure simplicity of nature, the productions of the earth are as free as the air we breathe, and every one partakes as he pleases of the bounties of Providence. At length the people improve till they get an idea of private property, and that immediately puts them upon the expedient of valuing one commodity by another, and making use of barter to supply each others necessities. Again, successive improvements evince that barter is attended with many inconveniencies, as it is almost impossible, where the truck is various, properly to estimate one commodity by the casual value of another; hence the necessity of coinage appears, in which commodities of all kinds and values may be easily paid for, an equivalent readily given, and commercial intercourse carried on with the greatest facility. But if a people who thus refine, in the course of their improvement lose their probity, and become fraudulent, exchange their natural benevolence for the avarice of trade, and sacrifice their integrity to commercial artifices, their refinement is a misfortune, and their improvements contribute to their unhappiness; for the poor shepherd, blessed with purity of conscience, is sensible of more essential bliss than the rich and great, whose minds are monitors against them for their deviation from the line of rectitude.

The Island of Mayotta, according to the account of a French commodore, is rather low, but abounds with provisions and fruit; cool, moist, covered with verdure, and inhabited all along the sea-shore. "The tide (says he) carried us westward along the coast to a point where we came in sight of a ship, upon which I sent out our long-boat with 10 musketeers, who brought me word that it was a vessel of 40 tons, bound from Mecca, and that the captain, taking us for Dutch ships, had run all the goods on shore. The captain of this vessel shewed me two letters; one from an English commander named Martin, and another from Capt. Banner, to inform their countrymen, that they had taken in several refreshments at that place, especially fruit; that they had found no water; and that linen cloth and paper were proper commodities for that place; adding, that care ought to be taken not to disoblige the inhabi-

tants, who, though they appeared friendly, were able to do them a great deal of mischief. The road being surrounded with rocks, the Arabian master advised me not to attempt landing without fetching a pilot from the shore; and accordingly I sent my boat along with him, and in the afternoon he returned with two of the inhabitants, who, before sun-set, brought our ship safe to anchor. I then sent the Arabian master back to his own ship with full assurances of the innocence of our designs, and the friendly disposition of the French, together with a letter to the same purpose, addressed, in Spanish, to the king of the island.

"Afterwards the king sent some of his chief favourites to assure us of his friendship, and readiness to supply us with whatever the country afforded. Upon this I sent him a present of a silver hilted hanger, a couple of very handsome knives, a ream of paper, and a looking-glass, which he received with pleasure, and, in return, sent me a young kid and some fruit. I at the same time desired the Arabian captain, who was then on shore, to buy me some provisions, promising to send such commodities as were proper to be given in exchange. Upon this the captain sent me word, that the inhabitants of the island were of such a particular humour, that they would not conclude a bargain of the value of half a rial in a day's time; and would not buy a yard of cloth, without calling all their relations and neighbours to fix the price they should give for it. I was also informed that a Portuguese carrack, having been cast away upon that island about three years before, the inhabitants were so overstocked with rials, that they set no value upon them.

"The next day, having observed a couple of ships belonging to that country, I had the captains brought on board, when they informed me that they came from the Island of Mayotta; that they were laden with rice and dried fish, and were bound for Monbaza. The next day they supplied me with as much rice, peas, and hung beef, as would serve us for four months; of which I was very glad, as I could buy nothing of the inhabitants without an infinite loss of time. Besides, I began to suspect their honesty; for the day before, when we were founding, in order to come to an anchor, some of them made a signal for us to come over a place where we observed a long ridge of rocks, whence, I presumed, that the advantage they made by the shipwreck of the Portuguese carrack, had tempted them to wish us the same fate. Finding, likewise, that the water was brackish, we sailed away, and left the place."

## C H A P XXV.

### THE ISLAND OF ZOCOTORA, OR SOCOTORA.

**T**HIS island, which was discovered by the Portuguese in 1560, is situated in 10 deg. 12 min. north lat. and 53 deg. 16 min. east long. about 30 leagues to the eastward of Cape Guardafui, on the most easterly point of the continent of Africa. It is about 80 miles in length, and 54 in breadth, and has two good harbours.

The climate of this island is sultry, owing to the short continuance of rains, which seldom last more than two or three weeks in the season. This defect, however, is happily remedied by heavy dews, occasioned by the lofty mountains, whose tops are generally covered with snow, so high as to condense the clouds, and afterwards dissolve them in a kind of heavy mist or fog, which thoroughly waters the earth. In some parts are rivers which rise from springs, and are never affected even by the driest seasons; but other parts are totally destitute of water, except in the rainy season.

This island is populous; and the inhabitants are under the government of a prince, or sultan, who was

once subject to the xeriffs of Arabia, but now is tributary to the Porte.

The country abounds in cattle and fruit, with which, and some other commodities, the natives trade to Goa, where they are better received than the Arabs, who are not permitted to enter that town without passports.

The other productions of the island are aloes, frankincense, dragon's blood, rice, dates, ambergris, and coral.

Of coral there are various kinds, some of which resemble small trees without leaves; others are in the form of a net, sometimes with large meshes, and sometimes with small. The inside of the branches seems to be of the nature of horn; for it has the same scent when put into the fire; but the bark is of a stony nature, and contains a great deal of salt. Coral, properly so called, is of a stony nature, and placed in the animal kingdom, because it produces sea insects. Some of these are red, others white, and others of various colours. However, the red, of the colour of vermillion, is best, and



and is by some said to be of the male kind; and that which is palish of the female. The white coral is the next in value, and then the black; but those of the other colours some will not allow to be corals, though they are found in the same places. It is always covered with bark, and is stony, solid, and very hard, even in the water; though the branches are a little flexible, but soon grow hard in the air. The bark of coral is a mixture of tartar, and a fluid of a glutinous nature; and though it is a little rough, it takes a very fine polish. Some take the black coral to be a sea plant of a different nature.

Red coral is not so much esteemed in Europe as it is in Asia, and particularly in Arabia. It is used for making several sorts of toys, such as spoons, heads of canes, knife-handles, and beads; and, when set in silver, serves as a play-thing for children, and is designed to rub their gums therewith, that they may cut their teeth more easily.

On the young branches of coral there are found small eminences, pierced in the form of stars, and full of a milky fluid when they are just taken out of the water. Many learned men have thought sea plants to be nothing but petrefactions, consisting of plates of salt, and layers of tartar, placed one upon another; and as coral always grows with its head downwards, in caverns of rocks in the sea, the situation has caused them to suspect that they were nothing else but petrefactions, like those found on the roofs of certain caves in the rocks. But since the discovery of the flowers of coral, and some other marine productions, it is not at all doubted but they have a regular organization; and if their seeds have not been perceived, it is because their smallness renders them imperceptible.

But some have thought that the generation of these plants is not owing to their seeds, because as they always hang with their heads downwards, they would fall off to the bottoms of the caverns, and not place themselves on the top: but this difficulty may be removed, by supposing they are lighter than the sea water, and that the milk which surrounds them is of so thick a nature, that it may help to assist them in swimming. Hence, indeed, it may happen, that many of them may rise to the top of the water, and there perish; but then, likewise, others may ascend to the tops of caverns, and there fix themselves, and then they will grow like coral, from which they proceed. Hence we may conclude, from the regularity of these productions, the organization of their parts, the great numbers of small pores in their bark to receive the bitumen and other sea juices, the eminences regularly hollowed in the form of stars, which serves for the cases of flowers in the same shape, the vessels full of a milky fluid which are found between the bark and the body of the plant, to make it grow thicker by little and little, and the perpetual uniformity of the same circumstances; from all these particulars we have reason to believe, that the bottom of the sea is covered with plants with characters different from ours.

The red coral is the only one chosen for medicinal uses. It is a good absorbent, and therefore proper to restrain the organism of the blood, and to blunt the acrimony of the bile and other humours in various sorts of fluxes, as well as for the gripes in children.

The inhabitants derive great advantages from exporting these articles to many parts of the Indies, as well as Europe, obtaining for them, in exchange, all the necessaries and luxuries of life.

Besides the natives of this island, there are here great numbers of Arabs; the latter of whom call the former by the name of Beduins, or shaped brutes. These last are divided into two sorts, namely, the natives of the coast, who intermarry with the Arabs, and are called Half-Beduins; and those of the interior parts, who religiously adhere to their own customs, and reckon it an heinous crime to mingle blood with foreigners. These last are the true Beduins, or original inhabitants of the country. They are much fairer than the Indians, and are in general tall, and proportionably made; but in

their dispositions they are deceitful, indolent, and great cowards, suffering themselves to be enslaved, in a manner, by a handful of Arabs, and attending to nothing besides husbandry and pasture, both which are chiefly carried on by the women. Their food consists of milk, butter, rice, dates, and the flesh of their cattle; and their common drink is water.

The other inhabitants of this island are of a low stature, disagreeable complexion, lean habit, and have hideous features; but they are very hardy, strong, and active. They feed on fish, flesh, milk, butter, and vegetables. Their common dish is a composition of all these boiled together, with which they eat bread, rice, or dates.

The dress of the people of this island differs according to the several parts of it. The native Beduins go almost naked, having nothing more than a small piece of cloth fastened round the waist, and a cap made of goats skin. The women go bareheaded, and have a short gown or cloak, with a shift made of goats hair. But the most general dress of these islanders consists of a long cloak, which reaches from the waist to the ankles: it hangs down in a train behind, and is not unbecoming, though extremely incommodious, on account of the heat of the climate. When they are at work they gather it up, and fasten it round the waist with a girdle.

The native islanders are grossly ignorant with respect to things in general. Their only ingenuity is displayed in the camboline manufacture, which is a beautiful stuff, made with the hair of goats and other animals.

These people have several very strange and uncommon customs. They practice polygamy, and divorce their wives at pleasure, either for a certain time, or for ever. They may even be the father of children, without being obliged to maintain either them or the mother, provided the latter, during her pregnancy, consents that the father shall give away the child, when it sees the light. On these occasions the father kindles a fire before the door of his hut or cave, and then makes proclamation that he will give away the infant of which his wife is on the point of being delivered. After this he fixes upon some particular person for its adopted father, to whom the infant is carried immediately after its birth. Here it meets with all that tenderness, kindness, and those caresses which are denied it by the unnatural father, is given to a nurse, and ordered to be fed with goats milk. These children are called, *The sons or daughters of smook*: and it frequently happens that a good-natured man shall have the honour of rearing a dozen children, upon whom he bestows all the affection of a real parent. This is certainly one of the most extraordinary customs to be met with in history, as it does not seem to be founded either on the principle of religion, policy, or inclination, but upon mere caprice only; for it is common with a father, who exposes his own, to adopt the children of others, and requite, by his kindness to the latter, the good offices due to the former.

These people have also another custom, which is no less strange and singular than the above. They generally bury their sick before they have breathed their last, making no distinction between a dying and a dead person. They esteem it a duty to put the patient out of pain as soon as possible, and make this their request to their friends when they are on the sick bed, which, in all acute disorders, may be called the death-bed. When the father of a family finds himself thus circumstanced, and apprehends that his dissolution is near, he assembles his children around him, whether natural or adopted, his parents, wives, servants, and all his acquaintances, whom he strongly exhorts to a compliance with the following articles of his last will: Never to admit any alteration in the doctrine or customs of their ancestors; never to intermarry with foreigners; never to permit an affront done to them, or their predecessors, or a beast stole from either of them, to go unpunished; and, lastly, never to suffer a friend to lie in pain, when they can

can relieve him by death. Such are the extraordinary requests of a dying man; after which he makes the signal to have the last of them performed upon himself, and expires.

This last duty is frequently performed by means of a white liquor of a strong poisonous quality, which oozes from a tree peculiar to this island. Hence it is that murders are more common here than in any country in the world; for, besides the inhuman custom last mentioned, the other requests of dying men produce numberless quarrels, and entail family feuds and bloodshed upon their posterity for generations, by taking revenge of the injuries done to their ancestors.

How different are these customs from those adopted by the Turks, who even found hospitals for superannuated and decayed horses, and gratefully repay, when old age has disabled them, the services they have received from those useful animals while in their prime and vigour, considering, benevolently and philosophically, that *the whole universe is one system of society*.

Look round our world, behold the chain of love  
Combining all below, and all above;  
See plastic nature working to its end,  
The single atoms to each other tend,  
Attract, attracted to, the next in place,  
Form'd and impell'd its neighbour to embrace.  
See matter next, with various life endu'd,  
Press to one center still, the gen'ral good.  
See dying vegetables life sustain,  
See life dissolving vegetate again:  
All forms that perish, other forms supply,  
(By turns we catch the vital breath and die,)  
Like bubbles on the sea of matter born,  
They rise, they break, and to that sea return.  
Nothing is foreign, parts relate the whole;  
One all-extending, all-preserving soul,  
Connects each being, greatest with the least;  
Made beast in aid of man, and man of beast;  
All serv'd, all serving; nothing stands alone;  
The chain holds on, and where it ends unknown.

In this island justice is administered by the chief magistrates, who are next in rank to the sultan: they are called *hodamos*, and sit at certain times to judge and determine in all causes, political and ecclesiastical, civil or criminal. They hold their office only for a year, during which they preserve the most distinguished power and dignity. There is no appeal from this tribunal, nor can the successors reverse any decree passed before their coming into office.

In criminal cases the punishment for murder is death, which is done either by cutting off the offenders head, or impaling him alive. In cases of theft, if the robber escapes with his booty, and takes sanctuary in a temple, he is protected; but if he is caught by the person robbed, before he reaches the temple, he is then delivered up to justice, and the punishment for the crime is the loss of his right-hand. Other trifling matters are punished by fines, one half of which goes to the sultan, and the other half is equally divided among the magistrates.

With respect to the religion of the inhabitants of this island, the Arabs amongst them are Mahometans, but all the rest are Pagans, and practise the most superstitious maxims. They adhere strictly to circumcision, and are so nice in preserving this rite, that they cut off the fingers of those whose parents have neglected to perform the operation upon them, or have themselves refused it.

They keep lent, or at least fasts equivalent to it, which they begin to observe at the new moon in March, abstaining, for the space of 60 days, from milk, butter, flesh, and fish, and living wholly upon dates, rice, honey, and vegetables; procuring the money from Arabia, in exchange for aloes and frankincense. They have altars and crosses; but as they are entirely ignorant of every tenet of the Christian church, nothing

certain can be deduced from ceremonies and usages handed down by tradition, of which they can give no manner of account, or for which they cannot produce a single reason. That they are gross idolaters is sufficiently evident from their worshipping the moon, which they esteem as the creative principle of all things; a notion extremely inconsistent with atheism, much more with Christianity, and the doctrines of redemption.

At times of great drought they assemble in a solemn manner, and offer up their petitions to the moon. They make a public sacrifice to her towards the beginning of lent, and offer up numbers of goats in honour of her. They enter into their temples whenever the moon rises or sets, and practise several other religious ceremonies, which prove them to be the zealous votaries of this inconstant deity, and totally ignorant of the principles of the Christian religion.

A late celebrated traveller says, "At the rising and setting of the moon, (or more probably at the new and full moon,) they make solemn processions round their temples, or *moquamos*, as also round their burying-places, striking against each other two pieces of odoriferous wood, about a yard long, which each man holds in his hands. This ceremony they perform three times in the day, and as often at night; after which, putting a large cauldron, suspended by three chains, over a great fire, they dip into it splinters of wood, with which they light their altars, and the porch of the temple. They then put up their prayers to the moon, that she will enlighten them with her countenance, shed upon them her benign influence, and never permit foreigners to intermix with them. They make also an annual procession round the temples, preceded by a cross; and the whole ceremony ends upon the priest's clapping his hands together, as a signal that the moon is tired with their worship. Others say that the signal consists in cutting off the fingers of the person who holds the cross; in recompence for which he has given him a stick, with certain marks, prohibiting all persons, of whatever degree or condition, to molest or hurt him ever after: on the contrary, they are to aid and assist him with all their power, in whatever manner he may require their help; and to respect and honour him as a martyr to religion, under the penalty of corporal punishment, and the loss of an arm."

These particulars, relative to the religion of the inhabitants of this island, are confirmed by Sir Thomas Roe, who, during his stay here, took great pains to preserve, in his journal, a minute account of the manners and customs of the natives. This writer says, that he found the inhabitants of this island to consist of four different sorts of men, viz. of Arabs, whom the king of Caxem had sent to keep the island in subjection to him; of slaves to the prince, who are employed in preparing aloes, and other offices of drudgery; of Beduins, the primitive inhabitants of the island, who were banished to the mountains till they submitted to the yoke, and agreed to breed up their children in the Mahometan religion; and, lastly, of savages, with long hair, who live naked in the woods, and refuse all society.

To add to the particulars already mentioned, of this island and its inhabitants, it may not be improper to preserve the short account given of it by Mandesloe, who was an accurate observer, and very particular in describing the manners and customs of the people. "They live (says this writer) chiefly upon fish, roots, and fruit. They have no wild fowl, and great scarcity of tame; yet they are not destitute of cows, camels, asses, and sheep, with goats, whose hair upon the thighs is curled in the manner in which satyrs are painted. Their arms are swords with large hilts, without a guard; poinards with long blades, which they constantly wear stuck in their girdle; and fire-arms, which they manage with some dexterity, but cannot keep them in order, or free from rust, so that in a few weeks they are rendered useless. They are remarkably expert in the use of bucklers, which they wield

wield in such a manner as to protect every part of the body, and are wounded only when their shoulders are pierced, or cut down by blows. Though they live in an island, and trade with the continent, they are ignorant of navigation, and have no other vessels than flat-bottomed fishing-boats, with which, however, they weather great storms. The torrents that tumble down from the mountains, like rivers, either in rainy weather, or when the snow on the tops of the mountains is melted by the sun, sufficiently supplies all foreign shipping with water. Though they are Mahometans, yet they worship the sun and moon; Christians or infidels their religion is a strange mixture of truth and infidelity. But one would imagine, that idolatry and paganism prevailed, from the solemn processions and sacrifices made to those luminaries.

"The Socotorans use their women, who are chiefly Arabians, with great tenderness; but are so jealous, that they never permit them to be seen by a stranger. As they are crafty and deceitful themselves, so they are suspicious of the same insincerity in others: they adulterate their commodities, and expect that those they deal with have done the same. The island affords some indifferent oranges, tobacco, citrons and cocoa-nuts; but they seldom come to maturity, on account of the stony, dry and sandy soil. Their chief commodity is aloes; and they have also dragon's-blood, and keep great numbers of civet cats; so that the civet may be purchased at Socotara for three or four crowns per ounce, which shews how plentiful it is; but, unhappily, there is no method of being secured from fraud, for they find means to adulterate the civet."

## C H A P. XXVI.

## The Straights of Babelmandel, the Islands of Babelmandel, Dahlak, Masua, Marate, Swaken, and Barbora.

THE Straights at the entrance of the Red Sea were called Babelmandel, signifying *the gate of weeping, or port of affliction*, from the danger that attended the navigation of them. The Arabian Gulph, or Red Sea, which includes the Straights of Babelmandel, begins on that part of the ocean bounded on the side of Africa by Cape Guardafuy, and on the side of Asia by Cape Fartash. The intermediate strait was called by the Arabians and Indians, Albabo, signifying *the gates or mouths*, as it is not more than six leagues wide, and so interspersed with little islands as scarce to admit of shipping to pass through its channel.

The Arabians, however, are either more skilful in maritime affairs, or less timid than they were when they named these straits, as at present they do not seem afraid to navigate them.

## THE ISLAND OF BABELMANDEL

IS situated towards the entrance into the Red Sea. It stands in the very middle of the straits, about four miles from the Arabian, and the same distance from the Abyssinian coasts, directly opposite to Cape Zeila. Hence it forms two channels, one on each side of it, and, from its situation, might, if properly fortified, command both.

The Abyssinians and Arabians formerly contended with great fury for the possession of this island, as it commands the entrance into the South Sea, and preserves a communication with the ocean. This strait was formerly the only passage through which the commodities of India found their way to Europe; but since the discovery of the Cape of Good Hope the trade by the Red Sea is of little importance.

The island is a barren sandy spot of earth, not more than five miles in circumference. The Mahometans being now masters of both coasts, it is almost deserted, having only a few poor inhabitants, for whom it just supplies a subsistence. Yet these people, though poor, find the most perfect happiness in their situation; they possess what they deem a competence, and find the utmost felicity in what some might falsely call penury.

O happiness! our being's end and aim!  
Good, pleasure, ease, content, whate'er thy name:  
That something which still prompts th' eternal sigh,  
For which we bear to live, nor fear to die,  
Which still so near us, yet beyond us lies,  
O'erlook'd, seen double, by the fool---and wife.  
Plant of celestial seed, if dropp'd below,  
Say in what mortal soil thou deign'st to grow?

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Fair op'ning to some court's propitious shrine,  
Or deep with di'monds, in the flaming mine?  
Twin'd with the wreaths, Parnassian laurels yield,  
Or reap'd in iron harvests of the field?  
Where grows? where grows it not? If vain our toil,  
We ought to blame the culture, not the soil:  
Fix'd to no spot, is happiness sincere,  
'Tis no where to be found, or ev'ry where;  
Some place the bliss in action, some in ease,  
Those call it pleasure, and contentment these;  
Some, sunk to beasts, find pleasure end in pain,  
Some, swell'd to gods, confess e'en virtue vain;  
Or indolent, to each extreme they fall,  
To trust in ev'ry thing, or doubt of all.

Who thus define it, say they more or less  
Than this, that happiness is happiness?  
Take nature's path, and mad opinion's leave;  
All states can reach it, and all heads conceive;  
Obvious her goods, in the extreme they dwell;  
There needs but thinking right, and meaning well.  
Know, all the good that individuals find,  
Or God and nature meant to mere mankind,  
Reason's whole pleasure, all the joys of sense,  
Lie in three words, health, peace and competence.  
But health consists with temperance alone;  
And peace, O virtue! peace is all thy own.  
The gods of fortune, good or bad may gain;  
But these less taste them, as they worse obtain.

## D A H L A K

IS situated near the coast of Abex, being about 20 leagues eastward from the continent; and about the same distance south of Masua.

It is the largest and most considerable island on this coast, being near 90 miles in circumference. The air is temperate and salubrious, the land well watered and verdant, and the people numerous and robust.

Great numbers of camels, oxen, goats, &c. feed in the pastures; the sea and rivers yield plenty of fish; and the inhabitants are profusely supplied from the continent with honey, corn, &c.

The wealth of the place arises chiefly from pearl-fishing, at which many of the natives are very dexterous; and the pearls found here are some of the finest in the universe.

Besides pearl this island produces many emeralds. These have the green colour in all its different shades, from very dark to extreme pale; and are sometimes entirely colourless; though the English jewellers call it white sapphire.

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Those inhabitants of Dahlak who do not concern themselves in fishing are, in general, notorious pirates, and plunder all the ships that come in their way. They behave with asperity to all, but particularly to the Turks; when any of them are so unfortunate as to fall into their hands; and when they get home they take a peculiar pleasure in boasting of their piratical exploits to their wives, children and relations.

The king of Dahlak is sovereign of this, and many other islands; and his subjects consist chiefly of Abyssinian Christians, or Christians of the Abyssinian church.

The people of Dahlak, who appear to be of the Ethiopic race, are black and ill favoured; but strong, robust, bold, daring, and loyal to their sovereign. They are exceeding sagacious and crafty, fond of repeating and hearing entertaining tales, very pleasant companions, and admirably skilled in story-telling. Their cloathing is a large piece of silk or cotton (according to their respective ranks) tied round the middle, and hanging down to the feet; but from the middle upwards both sexes go naked. Their language is Arabic, intermixed with Ethiopian words.

The goat's hair here is very fine and long, so that it is manufactured into tolerable camblets. The soil, in general, of this island, is red; and though it does not produce much timber, yet it yields abundance of herbs. Here is a small insect resembling a bee, which feeds on a kind of gum that distils from a tree which hath some similitude to a cherry-tree; and from this insect it is said, that gum lac, used in varnishing, making sealing-wax, &c. is extracted.

The capital city, which goes by the same name as the island itself, is situated on a point of land to the westward of it; but it is of no great consideration, as the king resides, the greatest part of the year, at the little island of Masua, of which we shall now proceed to give some account.

#### M A S U A.

**T**HIS island is only half a mile in length, and somewhat less in breadth. It is very flat, and lies very near the main land, that is, on the north-west side. It has a good harbour, secure in all weathers, the depth of the water being about eight or nine fathoms, and the ground oozy. The entrance of this port is on the north-east side, towards the middle of the channel, for from the east-north-east point of the island there runs a shoal towards another point; so that ships must take care to keep the middle of the channel, which is very strait, and consequently dangerous, and runs north-east and south-west.

The people here resemble those of Dahlak in customs, manners, &c. The men are also of two classes, those who follow traffic, or the pearl fishery, and those who live by piracy.

Masua, with all the opposite coast, was formerly subject to the emperor of Abyssinia; but within the last century it was seized by the king of Dahlak, who resides chiefly here for the convenience of carrying on a trade with the continent; from whence he receives abundance of gold and ivory.

The air is exceeding hot and unhealthy during the months of May and June for want of wind, so that the king and principal inhabitants retire to Dahlak during those months.

#### M A R A T E

**I**S a low barren island, of a roundish shape, about three leagues from the continent, and 66 from Masua; but in compass it does not exceed five miles.

On the south-west side, facing the coast, there is a very good haven, secure from all winds, especially the eastern, made by two very long points, which extend north by west, and south by east, inclosing a spacious harbour, narrow at the mouth, where there lies a long, very flat island, with some sand banks and shoals, so

that no sea can get in. This port has two entrances, both very near the points. The channel, on the east side, lies north by west. The depth is three fathoms, in the shallowest place, and encreases advancing in the port, where, near the shore, it is four or five fathoms, and the bottom is rather muddy.

The people who inhabit this island differ in nothing with respect to customs, manners, &c. from those who reside in Masua, Dahlak, &c.

#### SWAKEN, SUAQUEN, or SAUCHEM.

**T**HIS island is situated in 19 deg. 45 min. north lat. and 37 deg. 30 min. east long. and the port is deemed one of the best in the Red Sea. The entrance is by a narrow strait which leads to a lake, in the midst of which is an island, and a town that covers every part of the island.

This town was once very important, and extremely opulent; but since it has fallen into the hands of the Turks, like most other places, which those haughty, tyrannical, and idle people, have become possessed of, it has dwindled, lost its commerce and consequence; grown poor and less populous, and at present is of very trifling consideration.

The houses now remaining in Swaken, and the other little islands adjacent, are all built with stone and mortar, and formed much in the European manner: the decayed city of Swaken is the seat of a Turkish governor, who acts subordinate to the basha of Grand Cairo, and the modern inhabitants are, in general, Turks or Arabs.

The best buildings in Swaken are the baths; and the most pleasing amusement which both the Turks and Arabs take is that of bathing. We have already observed, that bathing was deemed by the Mahometans a religious institution.

#### B A R B O R A

**L**IES in 10 deg. 45 min. north lat. and 47 deg. 2 min. east long. and has its appellation from a town of the same name on the neighbouring continent.

The inhabitants are negroes, and the common people wear cotton garments, which go round their waists, and hang down to their feet, the rest of the body being bare; but those of a superior quality have the addition of a long cotton gown, which covers them all over, their faces excepted.

These people are great breeders of cattle, for which the soil of the island affords excellent pasture; and very industrious traders, as they carry on a considerable traffic, by exchanging cattle, gold, frankincense, ivory, pepper, &c. for amber, necklaces, glass beads, raisins, dates, &c.

The inhabitants of this island, who tend the herds and flocks are some of the happiest and most inoffensive people in the universe: indeed, their felicity hath been so much the admiration and envy of others, that many capital men, from the adjacent kingdoms, and several rich Arabian merchants, have thought proper to retire hither from the adulation of courts, the dangers of war, the hazards of commercial voyages, and the painful bustle of trade, in order to taste, in rural retirement, those delicious pleasures, which they could not obtain in the pursuit of fame and riches.

But blest is he, who, exercis'd in cares,  
To private leisure public virtue bears;  
Who tranquil ends the race he nobly run,  
And decks repose with trophies labour won:  
Him honour follows to the secret shade,  
And crowns propitious his declining head:  
In his retreats their harps the muses string,  
For him in lays unbought spontaneous sing.  
Friendship and truth on all his moments wait,  
Pleas'd with retirement better than with fate;  
And round the bower where humbly great he lies  
Fair olives bloom, or verdant laurels rise. The



The commodities they receive by commercial means are brought to them by Turkish, Moorish, Arabian, Egyptian, &c. merchants. Their traffic, however, is much decayed since the Europeans have formed such powerful commercial connections in the East Indies, as the merchants above alluded to naturally repair to the best mart, and seek the most profitable mode of vending their commodities.

Where gold allures the heart and charms the eye,  
Most men towards its bright effulgence fly;  
For sake old friends, new riches to acquire,  
And in the arms of avarice expire.

The inhabitants of this island are admired by all who have traded in those seas for their universal philanthropy, and are peculiar for their singular benevolence to each other, and their very humane treatment to domestic and other animals. It were to be wished that such virtues were more general, and that those who esteem themselves politer people, and boast of a more refined education would copy the shining parts of all characters, however differing from them in political or religious sentiments, or remote with respect to the locality of situation.

These ideas naturally turn our thoughts on the wanton cruelty and inhumanity often unnecessarily exercised towards the brute creation by Europeans, and too frequently extended even to our own species; and such reflections induce us to transcribe some excellent observations on the subject made by a reverend divine, as at the same time that these observations display those cruelties in their proper colours, with respect to ourselves, they apply with great propriety to some distinctions too frequently made with respect to the generality of the inhabitants of that part of the globe now under consideration.

"I presume (says he) there is no man of feeling, that has any idea of justice, but would confess, upon the principles of reason and common sense, that if he were to be put to unnecessary and unmerited pain by another man, his tormentor would do him an act of injustice; and from a sense of the injustice in his own case, now that he is the sufferer, he must naturally infer, that if he were to put another man of feeling to the same unnecessary and unmerited pain which he now suffers, the injustice in himself to the other should be exactly the same as the injustice in his tormentor to him. Therefore the man of feeling and justice will not put another man to unmerited pain, because he will not do that to another which he is unwilling should be done to himself. Nor will he take any advantage of his own superiority of strength, or of the accidents of fortune, to abuse them to the oppression of his inferior; because he knows that in the article of feeling all men are equal; and that the differences of strength or station are as much the gifts and appointments of God, as the differences of understanding, colour or stature. Superiority of rank or station may give ability to communicate happiness, (and seems so intended) but it can give no right to inflict unnecessary, or unmerited pain. A wise man would impeach his own wisdom, and be unworthy of the blessing of a good understanding, if he were to infer from thence that he had a right to despise, or make game of a fool, or put him to any degree of pain. The weakness of the fool ought rather to excite his compassion, and demands the wise man's care and attention to one that cannot take care of himself.

"It hath pleased God to cover some men with white skins, and others with black skins: but as there is neither merit nor demerit in complexion, the white man (notwithstanding the barbarity of custom and prejudice) can have no right, by virtue of his colour, to enslave and tyrannize over a black man; nor has a fair man any right to despise, abuse, and insult a brown man. Nor do I believe that a tall man, by virtue of his stature, has any legal right to trample a dwarf under his feet. For, whether a man is wise or foolish, white or

black, fair or brown, tall or short, such he is by God's appointment; and, extractedly considered, is neither a subject for pride, nor an object of contempt.

"Now if amongst men the differences of their powers of the mind, and of their complexion, stature and accidents of fortune, do not give to any one man a right to abuse or insult any other man on account of these differences; for the same reason a man can have no natural right to abuse and torment a beast, merely because a beast has not the mental powers of a man. For such as the man is, he is but as God made him; and the very same is true of the beast.

"A brute is an animal no less sensible of pain than a man. He has similar nerves and organs of sensation; and his cries and groans, in case of violent impressions on his body, though he cannot utter his complaints by speech or human voice, are as strong indications to us of his sensibility of pain, as the cries and groans of a human being, whose language we do not understand. Now as pain is what we are all averse to, our own sensibility of pain should teach us to commiserate it in others, to alleviate it if possible, but never wantonly or unmeritedly to inflict it.

"As the differences among men in these particulars are no bars to their feelings, so neither does the difference of the shape of a brute from that of a man exempt the brute from feeling; at least, we have no ground to suppose it. But shape or figure is as much the appointment of God as complexion or stature. And if the difference of complexion or stature does not convey to one man a right to despise and abuse another man, the difference of shape between a man and a brute cannot give to a man a right to abuse and torment a brute. For He that made man and man to differ in complexion, or stature, made man and brute to differ in shape and figure. And in this case there is neither merit or demerit: every creature, whether man or brute, bearing that shape which the Supreme Wisdom judged most expedient to answer the end for which the creature was ordained.

"With regard to the modification of the mass of matter of which an animal is formed, it is accidental as to the creature itself; I mean, it was not in the power or will of the creature to choose, whether it should sustain the shape of a brute or a man: and yet, whether it be of one shape, or of the other, the matter of which the creature is composed would be equally susceptible of feeling. It is solely owing to the will of God that we are created men. For He that "formed man of the dust of the ground, and breathed into his nostrils the breath of life," that he might "become a living soul," and endued him with the sense of feeling, could, if he had so pleased, by the same plastic power, have cast the very same dust into the mould of a beast; which, being animated by the life-giving breath of its Maker, would have become a "living soul," in that form; and, in that form, would have been as susceptible of pain as in the form of a man.

"If, then, in brutal shape, we had been endued with the same degree of reason and reflection which we now enjoy; and other beings, in human shape, should take upon them to torment, abuse, and barbarously ill-treat us, because we were not made in their shape, the injustice and cruelty of their behaviour to us would be self-evident: and we should naturally infer, that, whether we walk upon two legs or four; whether our heads are prone or erect; whether we are naked or covered with hair; whether we have horns or no horns, long ears or round ears; or, whether we bray like an ass, speak like a man, whistle like a bird, or are mute as a fish, nature never intended these distinctions as foundations for right of tyranny and oppression.

"But, perhaps, it will be said, it is absurd to make such an inference from a meer supposition that a man might have been a brute, and a brute might have been a man: for the supposition itself is chimerical, and has no foundation in nature; and all arguments should be drawn from facts, and not from fancy of what might be,

or



or what might not be. To this I reply in few words, and in general: that all cases and arguments, deduced from the important and benevolent precept of "doing to others as we would be done unto," necessarily require such kind of suppositions; that is, they suppose the case to be otherwise than it really is. For instance, a rich man is not a poor man; yet, the duty plainly arising from the precept is this---The man who is now rich ought to behave to the man who is now poor in such a manner as the rich man (if he were poor) would be willing that the poor man (if he were rich) should behave towards him. Here is a case which, in fact, does not exist between these two men; for the rich man is not a poor man, nor is the poor man a rich man; yet the supposition is necessary to enforce and illustrate the precept, and the reasonableness of it is allowed. And if the supposition is reasonable in one case, it is reasonable, at least not contrary to reason, in all cases to which this general precept can extend, and in which the duty enjoined by it can, and ought to be performed. Therefore, though it be true, that "a man is not a horse," yet, as a horse is a subject within the extent of the precept, that is, he is capable of receiving benefit by it, the duty enjoined in it extends to the man, and amounts to this: Do you that are a man so treat your horse, as you would be willing to be treated by your master, in case that you were a horse. I see no absurdity, or false reasoning in this precept: nor any ill consequence that would arise from it, however it may be gain-said by the barbarity of custom.

"In the case of human cruelty (that is, the cruelty of men unto men) the oppressed man has a tongue that can plead his own cause, and a finger to point out the aggressor: all men that hear of it shudder with horror, and, by applying the case to themselves, pronounce it cruelty with the common voice of humanity, and unanimously join in demanding the punishment of the offender. But in the case of brutal cruelty, the dumb beast can neither utter his complaints to his own kind, or describe the author of his wrong: or, if he could, have they it in their power to redress and avenge him.

"In the case of human cruelty there are courts and laws of justice in every civilized society, to which the injured man may make his appeal: the affair is canvassed, and punishment inflicted in proportion to the offence. But, alas! with shame to man, and sorrow for brutes, I ask the question, What laws are now in force? or what court of judicature does now exist, in which the suffering brute may bring his action against the wanton cruelty of barbarous man? No friend, no advocate, not one, is to be found among the "bulls nor calves, (Psalm lxxviii. 30.) to prefer an indictment in behalf of the brute: the wretched unfriended creature is left to moan in unregarded sorrow, and sink under the weight of his burden.

"But suppose the law promulged, and the court erected. The judge is seated, the jury sworn, the indictment read, the cause debated, and a verdict found for the plaintiff. Yet what cost or damage? What recompence for loss sustained? In actions of humanity, with or without law satisfaction may be made. In va-

rious ways you can make amends to a man for the injuries you have done him; and by your assiduity and future tenderness may, perhaps, obtain his pardon, and palliate the offence. But what is all this to the injured brute? If, by passion, or malice, or sportive cruelty, you have broken his limbs, or deprived him of his eyesight, how can you make him amends? Thou canst do nothing to amuse him. Thou hast obstructed his means of getting subsistence; and thou wilt hardly take upon thyself the pains and trouble of procuring it for him (which yet by the rule of justice thou art bound to do.) Thou has marred his little temporary happiness, which was his all to him. Thou hast maimed, or blinded him for ever: and hast done him a cruel and an irreparable injury."

## THE AZORES.

THESE islands, called also the Western Islands, have been, by different geographers, deemed parts of America, Africa and Europe, being situated almost in a central line between them; but as they lie near some of the places lately described we shall here infer them as the most proper place.

The Azores are situated between 25 and 32 deg. west long. and between 37 and 40 deg. north lat. They were discovered by the Portuguese, to whom they belong, and were by them called Azores, from the great number of hawks and falcons found there. They are nine in number, viz. St. Michael, Terceira, Pico, Santa Maria, St. George, Graciosa, Fayal, Flores and Corvo. They enjoy a salubrious air and fertile soil, but are subject to frequent inundations of the sea and tremendous earthquakes.

St. MICHAEL, which is the most extensive of these islands, is about 100 miles in circumference, and the soil is very fit for tillage. It was twice invaded by the English in the reign of Queen Elizabeth. The chief town is Ponta del Gado, but it does not contain any thing remarkable.

TERCEIRA is the most important of these islands on account of its harbour, which is spacious and defended by two forts that secure Angra the capital. This city is the residence of the governor of the Azores and the bishop. It contains eight convents and five churches, besides the cathedral.

PICO, which is nearly as large as St. Michael, carries on a great trade in wines, and abounds with cedar and a tough red wood much valued, called teixos.

The rest of these islands do not contain any thing remarkable, nor do they vary from those described in any of their productions. But it must be observed that all of them have at least one harbour capable of receiving various kinds of vessels.







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